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THE
GUIDE
TO
CHRISTIAN PERFECTION.

T. MERRITT AND D. S. KING, EDITORS.

VOLUME III.

BOSTON:
PUBLISHED BY T. MERRITT AND D. S. KING,
1 Cornhill.
D. H. ELA, PRINTER.
1841-2.

242633

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GUIDE

TO

CHRISTIAN PERFECTION.

VOL. III.

JULY, 1841.

No. 1.

For the Guide to Christian Perfection.

PRINCIPLES OF THE INTERIOR OR HIDDEN LIFE.

NO. IV.

ON THE NATURE OF THAT LOVE WHICH GOD REQUIRES.

It will be recollected, that in the second number we took the ground, that Holiness is the same thing with Perfect Love. "THOU SHALT LOVE THE LORD THY GOD WITH ALL THY HEART." In this command we find the beginning and the end, the foundation and the completion of all true religion. He, who begins to love, may be said to begin to be holy; but it is he and he only who loves with his whole heart, in whom holiness can be said to be entire. But it is important to remember, that there are various kinds of love. There are not only differences in *degree*, which separate perfect love from all the weaker or inferior gradations; but, what is of vital importance, there are differences also in *nature*. For instance, we may love another merely for the benefits which he has conferred upon us; or we may love him for what he is IN AND OF HIMSELF. It is the latter only, which is to be regarded as pure love, disinterested love. It is our object to show in this number, that we must not only love God in the highest degree; but with that sort of love, which is in its nature pure or disinterested.

FIRST.—In the first place, we are required to do this on natural principles. Nature herself,—in other words, the common feeling and common sense of mankind,—teaches us what true love is, in distinction from interested or merely apparent love. If we profess to love a person, it is the common and natural understanding in the case, that we profess to love him as he is; in other words, we love him for what he is in and of himself; and not merely or chiefly for the benefits which he may have conferred upon us. The principles of mental philosophy do not recognize any other true love than this. If

my neighbor, for instance, declares that he loves me, I accept his declaration and rejoice in it; but if I afterwards learn, that he loves me merely in consequence of some benefits I have conferred upon him, I can truly say to him, he is mistaken in the whole matter; and that he loves *himself* and not me. It seems to be self-evident, that all true love must terminate in the object that is beloved; and not in the person that exercises love. True love is self-forgetting. It expatriates itself, as it were; flying on its beautiful wings from its own heart to find a nest in the heart of another. And it is accordingly with such love, a love devoid of any debasing mixture, that we ought to love God.

SECOND.—In the second place it is very apparent, that all men respect and honor disinterested love; while they have neither the one nor the other, neither admiration nor esteem, for that form of love which is based upon personal interest merely. Some ancient heathen writers, Cicero and Plato in particular, speak in the highest terms of that friendship or affection, which is disinterested. Plato advances the sentiment, that the most divine trait in man's nature, and that, without which he cannot be happy, is, "to deny and go out of himself for love." Hence it is, that ancient writers bestow such high commendation upon the friendship of Pythias and Damon, who lived under the tyrant Dionysius, and were willing to die for each other. Each of them seemed willing to forget, and, as it were, to extinguish himself, in order that the other might live and be happy. This was true love. And men are so constituted, that such love always commands their regard and honor. They speak of it at their firesides; they crown it with historic encomiums; they sing its praises in poetry; while all other love, as existing between man and man, they despise and trample under their feet. And will God accept what men thus throw away?

THIRD.—In the third place, the character of God is so pure, so exalted, that the claims of right and justice cannot be satisfied with any homage which it may receive, short of pure, disinterested love. God contains in himself the sum of all conceivable excellence. If there is any being who is to be loved for himself, because he contains in himself every thing that is lovely, it is God. If human beings reject, with an instinctive contempt, any love which is found to be based upon selfish considerations, how can God, who has so much higher claims, receive it? Upon this point all language fails. The tongues of ten thousand angels cannot describe the divine excellence. The divine character stands forth, in the view of the universe, as the natural, the appropriate, and ever sufficient object of pure love.

FOURTH.—In the fourth place, the Scriptures require us to love God with disinterested love. It is true, that in a certain sense "we love God, because he first loved us;" and that in our present fallen condition we never should have loved him, if his love to us had not been antecedent. But what is the true interpretation of this view? Evidently this: God sent his beloved Son to make an atonement; and as one of the glorious results of this atonement,

he has not only forgiven our sins, but has commissioned the Holy Spirit to open the eyes of our understandings, and to enable us to contemplate his glory. We can, therefore, truly and emphatically say, that we love him, because he first loved us. In other words, his love to us has conquered our rebellion; has brought us near to himself; and has put us in such a situation that we can truly estimate his character in its whole extent of glory, not only as possessed of infinite justice, but of infinite mercy. Being blinded by sin, we should not have known him, if he had not given us sight; and how then, could we have loved him? But now that he has condescended to reveal himself, we love him. Not merely because, prompted by his infinite benevolence, he first showed mercy to us; but because we see in his glorious perfections, in his mingled justice and mercy, and in all his various attributes, every thing that is infinitely adorable and excellent. And his commands all look to this result, viz: that we should love him for what he is in and of himself, independently of our own private interests. Accordingly it is said in Luke, chap. xiv. 26: "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, *and his own life also*, he cannot be my disciple." And again in the same chapter, "So likewise, whosoever he be of you, that forsaketh not all that he hath, he cannot be my disciple." Passages, which evidently strike at the existence of that love, which proposes to build itself on personal or selfish considerations.

FINALLY.—The nature of the human mind is such, being limited and dependent, that it evidently requires a centre of love, on which it can rest. No being, that is weak and dependent, and is conscious, as man is, of this weakness and dependence, can find a safe and satisfactory centre in itself. And if our love fixes upon any being out of ourselves, but short of God and to the exclusion of God, it soon finds a weakness there, and becomes uneasy; and has a sort of instinctive consciousness, that the true centre is not yet found. Hence if our souls would find rest, they can find it only by an alienation of self and of all subordinate creatures, and by union with God. Furthermore, it is the nature of true love to react upon and to expand itself. It is satisfied with nothing but constant increase. It ever desires to love more. It can, therefore, rest firmly and quietly, and with entire satisfaction, only in an object which has capacity and fulness enough to meet this tendency. As in God there is infinite loveliness, so the principle of love in men, though it should expand and increase itself through all eternity, will find in him all its wants supplied. No other object can supply them; and it seeks no other. But in God it finds all that it needs. It has a home there, like no other home. It has no fear of failure in the beloved object; no desire of change. It exults triumphantly, and with ever increasing exultation, in the midst of the glories of the infinite mind. This is the true point of rest; the soul's eternal rock; the everlasting centre; and it can be no where else.

From this doctrine a number of remarks follow. And FIRST.—If our love to God be disinterested and pure, and at the same time exist in a degree

suitable to the object, viz: in the highest degree, then all other love, and the love of all other creatures, will be entirely subordinate to this, and will exist only in relation to it. Perhaps it would be a concise and just expression of the fact to say, that we love all things in God. In his woods, his rivers, his mountains, his burnished sky and his boundless ocean, we see the image and reflection of himself. We recognize in the birds of the air, in the cattle of the verdant hills, and even in the heedless insect that hums around our path, the agency of him who doeth all things well. "Our Father made them all." And while we have a far higher love for human beings, for our own family in particular, for our parents, brothers, and sisters, it is on the same principle; it is because God has made them, because God loves them, and because we know he requires us to love them. It is true that they may be lovely in themselves; but they can be so, only as far as they bear the marks of the divine goodness or exhibit a reflection of the divine image. And then, surely, looking above the creature to the Creator, we may recognize God in the workmanship he has made, and may clasp them to our bosoms as his. If they are evil, and, although they bear the marks of his goodness, do not bear his moral image, we may still love them with the love of pity and benevolence, because God requires it; and on the principle on which he himself sends his sunshine and his rain upon the evil as well as upon the good. And on similar principles we may love and seek our own happiness. God is willing that we should; he has made us so that we cannot do otherwise; he requires us to do it. But what is our happiness? It is to feel the divine attraction which silently draws us from the circumference to the centre; it is to restore the broken union with the divine mind; to be lost, as it were, in the great ocean of the infinite fulness. We love ourselves and our own happiness, even our poor bodies as well as our souls, because God made us; because he takes care of us, and desires our happiness; and not because we have a desire, or could for a moment have a desire adverse to his. So that all subordinate love of his creatures may truly and properly resolve itself into the love of God.

SECOND.—Another remark in view of this doctrine is, that it gets us into the way of walking by faith rather than sight; or rather it makes the way of walking by faith much easier than it would otherwise be. When we are under the influence of any selfish or private feelings, we are exposed to doubts and fears, and wish to have the truth of God in our own way. But when we love God for what he is in and of himself, when we love our family, our friends, our country, even our own lives for him and in him, we have no desire but to know what his will is; to know what his truth is. In other words, we are in such a state of mind that our faith receives at once and joyfully whatever he has told us; and it becomes more delightful to us to walk in the way of faith than in any other.

THIRD.—We infer from the doctrine of pure love, that it is a bad sign, when Christians are thinking more of themselves than of God; when they

are more taken up with their own joys and sorrows than they are with God's will. "The cup which my Father giveth me shall I not drink it?" O, what deep meaning there is in those wonderful words. When we are fully delivered from the influence of selfish considerations, and have become conformed to the desires and purposes of the infinite mind, we shall necessarily be happy in every change and diversity of situation. Not because we are seeking happiness as a distinct object, or thinking of happiness as a distinct object, but because the glorious will of him whom our soul loves supremely, is accomplished in us. To the purified mind, the sorrows and joys of this life, when contemplated in the light of God's providences, are alike. Hence we say, it shows a state of mind short of evangelical perfection, when we think more of ourselves than we do of God, and more of our own happiness than we do of the divine glory.

FOURTH. — In the doctrine of pure love, existing in the highest degree, we find the true basis of Christian harmony. There never can be harmony among Christians without some common centre of attraction. Without such a centre their principles of movement will vary, and they will be exposed to perpetual conflicts. What a delightful prospect would be presented, if all Christians could meet in this great centre! What unity of purpose! What mingling of affection! It is party and selfish interests which divide. A common interest unites. God, being loved with perfect love, and ^{for} his own sake, makes all hearts one. We all drink at the same fountain. We all inhale the same atmosphere. We are all enlightened by the same sun. We unite in him and rejoice in him, as the soul of our soul and the life of our life.

A. K.

For the Guide to Christian Perfection.

THE MIND OF THE SPIRIT.

It is not by sudden impulses, or long continued feeling, that the mind of the Spirit is ascertained; nor by accidental circumstances; but by the exercise of prayer and a pious judgment, carefully observing the intimations of the Spirit. The Spirit always has a course, and that is the best, whether we are prepared to coincide with it or not. There is a distinct direction of the Spirit to mark out the course of the minister and of Christians in every meeting of prayer and praise; and in every church, in regard to the efforts that are to be made by both the minister and private members of the church; and that leading of the Spirit may be known by the preacher and members, if there is a willing disposition to know and to follow such direction. If, therefore, the Spirit's course be resisted, and another object be

aimed at than the one the Spirit has in view, little can be done, and in some instances nothing, for want of being *led by the Spirit*. Hence, if the Spirit's course evidently is to promote holiness and entire sanctification in the church, and the minister and some others set themselves to awaken sinners and have them converted, little may be done, and much time lost, and God not honored. If the minister suffer his mind to be so much taken up with foreign matters that he cannot prayerfully attend to this subject, he is dishonoring God, and incurring Heaven's displeasure upon himself, until he is in the dark, and knows not where or what he is, in the sight of God. The Spirit's dictation should be watched carefully, especially by the watchman upon the walls, lest he give to the people a wrong direction in regard to their efforts. Lord teach us to keep a single eye to thy glory. Amen.

FOLLOWING THE SPIRIT.

SINCE the Spirit has a mind, and a guiding and directing influence in accordance with the word of truth, which is our only and all-sufficient rule of faith and practice, it is important that we be *led by*, or in other words, follow the Spirit; "for as many as are led by the Spirit of God, they are the sons of God." To follow the Spirit, two things are especially necessary, the first is, that we have the Spirit in our hearts. As to how much of the Spirit we must have in order to be led by it, I will not attempt to say; but one thing is certain, and that is, if the heart be sanctified to God, it can more certainly and faithfully follow the Spirit than in any other state; indeed, to be led by the Spirit, implies no small measure of its influences. Secure then, the baptism of the Holy Ghost, and live under its holy dictation. The second thing necessary, is a tender, conscientious, and constant regard for the highest honor and glory of God. "*Keep your eye single and your whole body shall be full of light.*" Follow the Spirit; this is in opposition to grieving, quenching, or neglecting the Spirit. The gospel requires us to be followers, not leaders; to learn, not to prescribe, the modes of operation; and every grace of the Spirit tends to promote this disposition; and when fully established, the heart is where it should be — following the Spirit from strength to strength, and from glory to glory.

THE SEARCHINGS OF THE SPIRIT.

The Spirit searcheth all things; yea, the deep things of God.
The Spirit searcheth in us and for us; the one to promote our

entire sanctification and holiness, and the other to promote our joys in the Lord. Its searchings are as with lighted candles, as he is represented of old, as searching Jerusalem, to discover both the inbeing and odious character of sin; and to make the heart and conscience abhor it, and seek its entire destruction, that *henceforth we should not serve sin*. Never does sin look as it actually is until it is seen in the light of the glory of God; it is then found to be a body of darkness and death; ruinous to the soul, and opposed to God in all its nature and tendency; and as the only thing that renders man miserable, and that estrangeth the soul from God.

The Spirit is given *that we might know the things that are freely given to us of God*. The things of God knoweth no man but the Spirit of God. O! the beauties of God's revelation to man; but who can appreciate them without the searching Spirit to let us into the secrets of his love, that are freely given to us of God in the word of promise. There are unfathomable depths under any circumstances; but the Spirit can lead us into depths that never could be discovered without his aid. The Holy Ghost will reveal glorious things before unthought of; indeed, glory is a part of the spiritual inheritance of the children of God on earth. The searching of the Spirit should be sought. David said, "Search me and try me;" he also prayed for the light of God's countenance to shine upon him. When we have looked as deep as we can, we may still pray, "*thou that dwellest between the cherubims shine forth!*" All glory to God!

SUFFICIENCY OF THE SPIRIT TO FILL AND RULE THE SOUL.

THE Holy Ghost has filled, and still can fill, the soul. Stephen, the first martyr, was full of the Holy Ghost. The disciples were filled with joy and with the Holy Ghost. The Holy Spirit has innumerable qualities of a holy and heavenly character; hence he can fill the soul, and thereby impart to it qualifications indescribable and glorious. There is no part of the soul, but may bear the impress of the Spirit in its refining, elevating, and sealing power; and then shall the Spirit rule in the soul, and *bring every thought into captivity to the obedience of Christ*. Thus shall the Spirit fill and rule every passion, power, and energy of the soul for the glory of God. Under such training a soul may grow and live, and that for ever. As to the sufficiency of the Spirit to rule and fill the soul, there can be no doubt; because it is promised in the gospel, and has been experienced, according to

the gospel of the Son of God. All the fulness of God, is enough; and he has promised to fill you with the Holy Ghost. Then we will look at the promise, believe, have it, and give glory to God for the fulness of grace, power and glory, from God our Father and the Lord Jesus Christ.

A. D. SARGEANT.

PERSONAL EXPERIENCE.

If our readers will thoroughly peruse the following communication of sister Lankford, they will need no apology for the length of the article. While it discloses the glorious inheritance of the saints in this life, it will be serviceable in pointing out the dangerous places in the way of full salvation.

For the Guide to Christian Perfection.

DEAR BRETHREN,—In compliance with the wishes of some dear friends, and I do not know but the requisition of Him who hath said, “Ye are my witnesses,” I will endeavor, briefly, to give in my testimony.

One Monday morning, a little more than twenty-one years since, when but a feeble child, seeing a minister apparently very happy, I desired the same enjoyment; and was instantly prompted to secure it, by seeking to become a child of God. And on the Wednesday following, after an earnest struggle for pardon, I heard Jesus whisper,

“Thy sins are forgiven;
Accepted thou art!
I listened—and heaven
Sprang up in my heart!”

My transported soul, perfectly unconscious of earthly objects, was permitted, as if disembodied, to mingle with the heavenly choir in praise and adoration. The witness imparted that moment has never since been questioned. For weeks my joys were uninterrupted—not even a temptation was permitted to cloud my sky. About two years after, I was presented with Wesley’s Views of Christian Perfection. My mind was peculiarly happy at the time, but I began to pray earnestly for all that it was my privilege to enjoy, and became very anxious. For the first time, I now heard the voice with power,—“I am the Almighty; walk before me and be thou perfect.” But O, the subtlety of my enemy!

The very means used in bringing me to the door, was now made to bar it against me. I sought it for instruction, but astonished, I read, "We are not now speaking of *BABES* in Christ." Again and again it was resorted to, but for years the adversary would scarce permit me to pass — "It is only of *grown up* Christians it can be affirmed," &c. My desires were intense and temptation powerful. But O how often, in flying to Jesus for refuge, have I felt all the sweetness and security of a babe in its mother's arms. I was a *babe*, and *felt* as a babe. My soul was also frequently encouraged by the consideration — it is the "Almighty" who commands. Then, endeavoring to take hold of Omnipotence, I would be enabled for a season to rejoice in hope.

It was not until 1824 the veil was lifted, that I might glance at the corruptions of my nature. Then I was almost overwhelmed at the sight; and while abhorring myself, was perfectly astonished that even the infinite love of Jesus could look on one so impure. My views of sin, its awful demerit, and anguish felt in consequence, was now much, *much* more clear and keen than before justification. It now seemed as if the enemy must be forced to surrender by continued resistance, and the conflict was sore. In the early part of 1825, I obtained *The Christian's Manual*, and through this means was led to expect deliverance through faith in the atonement. While in this state of extreme anxiety, I dreamed one night of being alone in a large, beautiful field of snow, on a lovely moon-light evening. Nature looked so pure and heavenly, I thought surely God is here — I will kneel and ask him to purify my heart just now. I did so, and was immediately filled with light and inexpressible glory, and exclaimed, this is not holiness but *heaven*. I awoke filled with holy rapture, and said, if I had only been awake, I should have no doubt but that God had purified my heart. I immediately arose and fell on my knees to ask the blessing, but prayer was lost in praise: yet I could not confidently claim the witness of holiness. Those distressing views of depravity seemed now to be withdrawn, and the enemy often suggested that I was losing my *convictions* for holiness; but my soul was all athirst for the full impress; my views of faith became more clear, and I often attempted to believe *now*. Thus I went forward for about three months, generally rejoicing, and sometimes believing the blood of Jesus *now* cleanseth. One Saturday evening I resolved not to rise from my knees the whole night, or even the next day, without the *witness* of holiness. I plead earnestly. Several times the promise was presented, — "The blood of Jesus cleanseth." Tremblingly faith would take hold and say,

I do believe; but impatient for further manifestations, I would again resume pleading. About one o'clock in the morning, I opened the precious Bible on "Ye have need of patience, that after ye have done the will of God, ye might receive the promises. For yet a little while and he that shall come will come, and will not tarry. Now the just shall live by faith." I felt the reproof, also the encouragement; and calmly said, Lord, I will believe; I am wholly thine; help me to abide in thee. I then retired, resolving to live by faith. At the dawn of day I awoke, desiring the Lord (almost as a condition of perseverance) to confirm my faith, by directing my eye to some special passage, and for that purpose reached to take a Bible. The suggestion came, "It will open on some passage you have marked." Indulging the impression, I withdrew my hand, and took another which I had not used; when the Holy Spirit, in infinite condescension, directed my eye to, "Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him." A thrilling sensation came over me; I felt to draw back would be death, and cried, Lord keep me. Throughout the day, a most profound solemnity rested on my mind. Holiness seemed written on every object. On Monday the enemy said, "It is possible you may yet be deceived; you have not received this blessing as you expected." But my heavenly Father soon assured me, if an earthly parent would not give a stone for bread, or a scorpion for fish, neither would he. My soul was now sweetly and continually sustained by the precious promises. It was only ask and receive. On Tuesday morning, a very powerful temptation being presented, I hastened to the closet, and pleading my youth and inexperience, felt encouraged to ask another and a still more powerful assurance of purity. The answer was instantly given by a most powerful application of "Now are ye clean through the word which I have spoken unto you." It was enough, and my enraptured soul could only adore such infinite condescension. For nearly a week, I was permitted, in a manner unknown before, to walk and talk with God, continually receiving repeated and powerful assurances of purity.

On Friday afternoon I went to my class, almost impatient to declare the loving kindness of God, but at the commencement our leader prayed, "Lord, sanctify us wholly; let it not be a *think* so, a *hope* so, or a *believe* so." It was enough for my insatiable adversary; it came as an arrow to my heart! "You have only *believed* so; you have no evidence only as connected with believing." It was a fatal dart! My only hope seemed now as by

violence, wrested from me. Unconscious of all about me, I seemed intent on having the question decided; "Is it a reality, or a *believe so*." When aroused by the leader's inquiry as to the state of my mind, I merely said, "I have received some very remarkable answers to prayer through the past week," and without listening to his reply, was immediately absorbed in reasoning with the enemy. The struggle was severe for about two hours, and when rising to leave the class room, the fatal decision came; I will give up this intense interest on the subject; others seem to enjoy the favor of God without the witness of holiness; I will try to do so too; and little thinking of the impossibility, I thought, I will live without sinning against God, but will never again yield to such anxiety, or say any thing more respecting the witness of the Spirit. Until that moment, there seemed a plausibility in the reasoning of the arch deceiver. But now language is utterly incompetent to convey an idea of my feelings. I seemed as if instantly hurled into a bottomless abyss of blackness, darkness, and despair, with nothing before me but the awful doom of the fearful and unbelieving. I did not *now* think I had been *deceived*; but, from what had I fallen? While my senses were almost astounded with, "If any man draw back, my soul shall have no pleasure in him." For weeks my sense of ingratitude was so great that I did not dare to hope for pardon, but was afterwards enabled to plead the infinite mercy and forbearance of God toward sinners. But for years the temptation prevailed, that I could never expect to *live* in the enjoyment of *full* salvation; that state I had forfeited, and so subtle was that temptation that it was not even suspected as such, until 1833, when speaking of the impression, I was fully assured it came from the enemy. I now began to struggle for deliverance, and after a few weeks it came, almost as suddenly, and sensibly, as at my conversion. The Holy Spirit now imparted a more comfortable evidence of my acceptance, but not that joyous witness formerly possessed. During this long period of comparative desertion, I do not know that I once violated a vow made soon after my conversion, never (in consequence of feeling) to forsake the closet, or refuse to speak, or pray when called upon by a brother or sister. Yet my spiritual energies seemed in a degree paralyzed, and failing to receive those spiritual supplies so necessary, my enjoyments became too intimately connected with the domestic interest of my friends. And now I began most painfully to feel, "The Lord your God is a jealous God." The contest was long and severe. The way was marked out in which I supposed the Lord required me to

walk. But death (of the body) seemed preferable to these terms. While in this state of mind, one Sabbath evening, in August, 1834, our beloved brother (now bishop) Waugh read for his text, "I call heaven and earth to record against you this day, that I have set before you life and death, blessings and cursings: therefore choose life, that both thou and thy seed may live." It was the voice of God. The crisis had come — the moment had arrived, when life must be chosen on the terms proposed, or the negative was death! That moment divine aid was imparted, and I was enabled to say, "Lord I will be *wholly* thine; only give *thy smile*; the scorn of worlds shall not be heeded; the faintest intimations of thy Spirit shall be obeyed." Instantly the tempest was hushed, and there was a great calm. And with what astonishment did I look back upon that heart which had dared to question the claims of Jehovah. Since that hour his commandments have not been grievous; but with much delight I have been enabled to sing —

"Lo! I come, with joy, to do
The Master's blessed will;
Him in outward works pursue,
And serve his pleasure still."

But it was not long before the enemy began to question my motives in almost every religious duty; but I was generally enabled to appeal to the Searcher of hearts as to their sincerity. I was now a mystery to myself, enjoying sweet communion with God, and constant victory over the world, and when pleading for holiness, would generally lose myself in praise.

In the former part of May, 1835, an impression was felt so much like unhallowed emotion, that it caused extreme pain. I then resolved, if it was possible to have the positive assurance of *inward purity*, I would have it. I immediately went to my room, and in the most solemn manner entered into covenant with God, to withdraw my mind from every object that might divert it from this point, and to leave no means unused to which he might direct, most earnestly imploring divine guidance. I now withdrew as much as possible from society, and with much fasting and reading the Scriptures, with continual prayer, waited before the Lord. Temptations over which the Lord had enabled me to triumph for months, were now presented with renewed force; every motive, purpose, and practice, was required to undergo a renewed investigation, and the result was too clear for even Satan to question. My only desire was to walk in the narrowest part

of the narrow way. I now waited, expecting an immediate baptism of the Holy Ghost. I had not once thought of claiming the blessing without it; but it did not come. It seemed as if my heart would break with desire to be *filled* with God. One day while thus breathing out my desires, too great for utterance, it was suggested, "emptied, then *filled*:" this turned my attention, and instead of *fill*; I now cried empty, thoroughly purify my heart. That moment, as if directed by God, I opened the life of H. A. Rogers, and read, "Reckon thyself dead unto sin, and thou art alive unto God from this hour. O begin, begin to reckon now: fear not, believe, believe, believe; and continue to believe, so shalt thou continue free." I fell on my knees and cried, Lord I will believe, I now believe. "Help (*now*) my unbelief." I *now* believe the blood of Jesus cleanseth from *all* sin. Thou hast purchased pardon and holiness for me, even me. I will from this moment reckon myself "dead indeed unto sin." Perfectly composed, I looked at the time, and continued to say, "Yes, Lord, from *this* hour, half past two, P. M., the twenty-first of May, I dare reckon myself dead indeed unto sin." I waited speechless and motionless, expecting an instantaneous baptism, but felt no emotion except a sacred stillness. The word of life was lying before me, I cast my eye on it and read, "I am the way, the truth, and the life: no man cometh unto the Father but by me. If ye had known me ye should have known the Father also, and from henceforth ye know him, and have seen him." A new and inexpressible consciousness of having come to the Father through the Son was now given: and I cried, O fill me with the Holy Ghost; but all was calm and stillness; I had none of the expected emotion. I arose from my knees fully determined to rest in God, when the enemy immediately suggested, "You have no more evidence now than before; you might have *believed* long since; who ever heard of believing and continuing to believe without evidence?" &c. Immediately the Spirit replied, "Blessed are they that have not seen, yet believe." For near a week I do not think there was a joyous emotion, but an unnecessary effort to believe. Presumption, enthusiasm, antinomianism, were the constant cry of the enemy. But the sword of the Spirit prevailed, though the contest was very, *very* severe. To draw back I knew was death to the soul, and I resolved to endure the conflict while mortal life should last, if no other evidence was given. Just after forming this resolution, the promise came with more power than ever. "Blessed is she that believeth, for there shall be a performance of (all) those things which were told her from

the Lord." Thus nerved afresh, I was enabled to obey the oft repeated exhortation,

"Tarry till thy Lord appears,
Never, never, quit thy hold!
Murmur not at his delay,
Dare not set thy God a time:
Calmly for his coming stay;
Leave it, leave it, all to him."

The whole of that hymn was made a blessed means of sustaining my soul under this severe trial of faith. The next Wednesday afternoon, in a prayer meeting, I was sorely tried by having no liberty in prayer. This, for the enemy, was a powerful argument. "Where the Spirit of the Lord is, there is liberty;" but I could only reply,

"Be it I myself deceive,
Yet I *must*, I *will* believe."

On my return from this meeting, business required me to call on our beloved father Merritt. Speaking of holiness, he said, "Sister, you know something of this by experience, do you not?" I was startled, and replied, "I am not prepared to answer that question:" but after a moment's hesitation said, "I have made a bold venture; I have *dared* (though perhaps presumptuously) to believe, and reckon myself dead indeed unto sin." Our dear father gave me much encouragement; said, "Never fear presumption in *believing* God; presumption lies in daring to doubt." All fears now vanished, and on leaving the door, I began to glory in being *wholly* the Lord's, and immediately my soul was filled

—— "unutterably full
Of glory and of God."

For a week, the mortal powers could scarcely sustain the weight of love. I had such a deep consciousness of *purity* as is utterly inexpressible: nor do I think there has been an hour since, but I have been enabled to rest in the atonement, and much of the time, with the most *indubitable* assurance that the blood of Christ *now* cleanseth. And O with what holy rapture, with what triumph, have I since been permitted to dwell in God:

"'Tis more than angel tongues can tell,
Or angel minds conceive."

Though, as before stated, the witness of the Spirit has not been withdrawn for an hour, yet there have been instances when sud-

den temptation has assumed so much the appearance of sinful emotion, as to cause keen pain ; but I have been invariably enabled almost instantly to appropriate that blood which *now* cleanseth from *all* sin, known, and unknown. These acts of faith have generally been immediately succeeded by a most joyous assurance of acceptance ; and but a very short season has, at any time, intervened before the Comforter has come. There are also on record, seasons when almost positively convinced of having yielded to temptation, I could

“Weep my life away, for having grieved his love.”

But O ! Infinite condescension ! Glorious plan ! My advocate has prevailed ; the fountain has been opened, and I have been permitted immediately to wash and be made clean.

My consciousness of the necessity of the momentary intercession of our Lord Jesus Christ, is *much* more clear than ever ; and never was the petition, “Forgive us our trespasses,” presented with more fervor, than it has been since I have been kept from voluntary transgression. There has also been seasons when, for days in succession, the arch enemy has seemed to rally all his forces to wrest my shield : especially on one occasion recently, the powers of darkness were permitted so to prevail, that I seemed almost constrained to cry out, “Hast *thou* forsaken me ?” But deliverance came, Omnipotence prevailed, and his feeble one was enabled to rejoice in him, “Who always causeth us to triumph.”

Since I have been enabled to *abide* in Christ, I believe the language of my heart has been,

“No cross, no suffering, I decline,
Only let my whole heart be thine.”

The honor of being an agent for God, seems very, *very* great, and yet I fear I often lose opportunities of acting for want of wisdom. Perhaps there is no grace of which I *feel* so much the need. I *feel* that I am *nothing*, I have *nothing*, I *know nothing* ; and am therefore constrained to cry continually, “Teach me thy way ; lead me in a plain path.” And O, how precious do I find the promise, “I will instruct thee, and teach thee in the way which thou shalt go ; I will guide thee by mine eye.” The word of God is increasingly precious. It is principally through this medium I am permitted to hold converse with Deity. And while his infinite love and faithfulness are unfolded to my enraptured vision, I hear him say more and still more audibly, “Ye are my witnesses” of these things. And O, with what holy ambition does he often inspire this feeble one to test by actual ex-

periment the extent, the glory of all those "exceeding great and precious promises" given to redeemed ones. Even to be *continually* "filled with all the fulness of God." 'Tis only for *this* I would *live*, to be the happy recipient, and joyful diffuser, of all my heavenly Father is willing to communicate.

March 12, 1841.

S. A. LANKFORD.

From Wesley's Hymns.

THE CHRISTIAN'S TREASURE.

Jesus, all-atoning Lamb,
Thine, and only thine, I am;
Take my body, spirit, soul;
Only thou possess the whole.

Thou my one thing needful be;
Let me ever cleave to thee;
Let me choose the better part;
Let me give thee all my heart.

Fairer than the sons of men,
Do not let me turn again,
Leave the fountain-head of bliss,
Stoop to creature-happiness.

Whom have I on earth below?
Thee, and only Thee I know:
Whom have I in heaven but Thee?
Thou art all in all to me.

All my treasure is above;
All my riches is thy love;
Who the worth of love can tell?
Infinite, unsearchable!

Thou, O love, my portion art:
Lord, thou know'st my simple heart!
Other comforts I despise;
Love be all my paradise.

Nothing else can I require;
Love fills up my whole desire:
All thy other gifts remove,
Still thou giv'st me all in love.

For the Guide to Christian Perfection.

LETTER FROM MOBILE.

DEAR BROTHER MERRITT, — It is now past 10, P. M. Yet I cannot refrain from a duty that presses upon me, to inform you of our enlargement and progress in the work of holy living.

I write not as having attained, nor of any that are permanent residents as having been baptized with the Holy Ghost; but of many that are truly alive to the importance of this blessing, and are in full search for that love that casteth out all fear.

We have had the double advantage of the Guide to Christian Perfection and a brother from Maine, who comes to us in the fulness of the faith once delivered to the saints, whose burning life has told the story of his love.

This hour (as often before) he was with us, in a class of thirty, who have been gleaned mainly from the ranks of the aliens in a few weeks. His theme was a perfect and complete salvation; a full deliverance from the power and guilt of sin, and a high, and holy walk with God. Truly we felt as the lonely disheartened travellers to Emmaus felt, as expressed after their eyes were opened. Luke xxiv. 31: "Our hearts burned within us, whilst he talked with us by the way, and while he opened to us the Scriptures."

The depth and strength of our ardor to leave the first principles of the doctrines of salvation, and to press on to perfection, is yet to be evinced. I may say, we have made a good beginning, which consists mainly in the depth of our convictions of duty to lay aside every weight, and a well grounded assurance of this blessing of perfect love, as an inestimable privilege.

We all bowed down together, and prayed (perhaps) for the last time, for our brother meets with us no more, departing in a day or two for his family in the North. There we poured out our souls before a throne of grace for each other, binding ourselves to each in the Lord, to live for, and hasten to his glorious coming. O, how good it is for brethren to dwell together, to keep the unity of the spirit in the bonds of peace. Can we but move forward whilst thus bound together in love? Though scattered — separated by time and space — still we are in an important sense one, and present with each other; for indeed the faith of the gospel is to us — (nay, more) — what actual light was to the followers of Jesus in the days of his flesh.

Truly our faith annihilates all time and space — it creates, in some sense, from the past and the future, a presence — a now.

This is the shield, a panoply complete ; no researches of philosophy or refinements of literature, or plea for sin, shall ever be able to prevent or gainsay the realizations of that faith which is the evidence of things not seen.

We know that the faith delivered to the saints, has been more strenuously and successfully contended for in the Northern States than in any other portion of our beloved Zion. May not an obscure individual call on the strong men and holy women every where, to lift up holy hands to that propitious throne where grace and mercy is ever free for all who wait for his glorious appearing.

We feel that nothing can be done effectually till anointed with an unction from on high. We find ourselves impotent as helpless infancy, timid and retiring from the open field of combat : thus quietly suffering our fellow citizens to follow the tendencies of a carnal nature into all the depths of a horrid forgetfulness of God. O my full heart ! strangely moved to reflect upon the unhappy condition of my lost neighbors. Many times these deep impressions constrain me to weep, and cry, and tremble. Who is sufficient for these things ? Shall we be remembered ? Doubtless we shall. Mobile promises much : it is only necessary for us who have come into the fold of Jesus, to put on the whole armor of God, and the Dragons that have been set up must fall before the brightness of his descending glory.

Yours, very truly,

T. S. JAMES.

For the Guide to Christian Perfection.

TO MEMBERS OF METHODIST CHURCHES WHO DO NOT
PROFESS GOSPEL HOLINESS.

DEAR BRETHREN AND SISTERS, — As it is the privilege of fellow Christians “to stir up each other’s mind by way of remembrance,” and as I trust you will not refuse to receive a “word of exhortation” from one of another branch of the Church of Christ, I venture to address you. Permit me to present before you a few thoughts that have occurred to my mind as reasons why you should, without delay, embrace the truth — the whole truth you profess to believe. I shall not need to bring forward arguments to convince you that sanctification is required, or that it is your privilege to comply with that requirement. If you are true Methodists, and agree fully with the Discipline and standard writings

of your church, you already acknowledge that it is the duty and privilege of Christians, in this life, to become sanctified to God — so that every word, thought, motive and emotion, shall be in subjection to the will of Christ. If this is truth, it is important that the world should receive it. If it is for one individual or one church, it is for all. But before it is received by the mass of Christians generally, much prejudice will need to be overcome, much light diffused; and since God, in the accomplishment of his designs, works by means, much personal, persevering, well-directed effort will need to be used before we may expect Zion to arise and shine, clothed with the beautiful garments of full salvation.

Of whom does the great Head of the Church specially require such effort? “Who shall go up” in this arduous work? Are the few scattered up and down among Methodist and other churches, who already profess to have experienced full salvation, alone responsible? Does he not also look to those who *theoretically* believe in this doctrine, to receive it experimentally and *practically*? *The immense field of labor presented, and the amount of work to be done*, should, therefore, stimulate all, who in any degree love the advancement of the Redeemer’s kingdom, to press onward in the right way, that they may be prepared to direct others.

Another reason why, being Methodists, you are specially called upon to be awake to this subject is, *that you be not stumbling-blocks in the way of others*. When endeavoring to hold up the doctrine of Christian perfection, we are frequently met by the objection, “The Methodists believe this doctrine, yet but few, comparatively, even among them, profess to have experienced the blessing. If it were really attainable, would so many who believe it to be so, remain without the blessing?” And indeed it *is* surprising. If, among us, we perceive a mind yielding to this truth, and acknowledging it taught in the Bible, we *expect* that individual, as a matter of course, to begin *immediately* to seek it for himself. So it is among those who have not been educated under the light of the Gospel; their reception of the truth theoretically is but a prelude to its entrance into their hearts. Were they but acquainted with the state of things in this land, where the power of religion is so generally acknowledged and yet so generally disregarded, how strongly, and with how much reason, too, would they urge it as an argument that there is no reality in religion! I am persuaded you need but to give the subject even a slight consideration, before you will perceive the importance of being up and doing.

Let it not be with you as it was with the Israelites. Through them, as a nation, were handed down those precepts and promises, destined to be promulgated to the world at a later day. Yet it was true of many, that these very truths, through the hardness of their hearts, did not savingly benefit them, while the Gentiles, as soon as they were prepared to receive the word, gave heed to it, and rejoiced in the promises so clearly revealing the Messiah.

So by you, as a denomination, this glorious Bible truth of entire consecration has been taught, while the church at large seems not to have been prepared to receive it. But the latter days are hastening, in which, it is to be hoped, the doctrine of practical holiness will not be the creed of one church alone — unless, indeed, that church be the whole church militant.

And will you yourselves be backward in this cause? Your aid is needed. Yes, you are loudly called upon to “come up to the help of the Lord against the mighty.” In addition to the direct influence you might exert for good, if it were well directed, and do exert for evil, so long as you remain undecided, think of *the awful responsibility* your admission of the truth lays you under, while you receive it only in theory. Apply to yourselves the arguments you would use if endeavoring to persuade one to embrace religion, who already admitted its reality and importance; and beware, I beseech you, lest the cutting reproof be finally applied to you, “Ye knew your duty, but ye did it not.”

Besides, *in every instance in which we neglect light received, the mind becomes darkened.* It is said to be a truth in natural philosophy, “light is light only when in motion.” Is it not equally true, that by suffering spiritual light to remain unreflected, it becomes powerless; conscience admonishes less powerfully; our spiritual perception becomes blunted, and this blighting influence extends over all our faculties, so that we are not prepared to perform *other* duties so faithfully as we otherwise should have been? And for all the evil arising from this failure, so far as it appears to you, are you not accountable? In view of this, let me say again, what an amount of responsibility rests upon you!

Excuse me for the liberty I have taken, but be assured I am not alone in the anxiety — I feel that you should go forward in the great work. We do not doubt but that the work is the Lord's, and he will carry it on.

Though cisterns be broken, and *creatures all fail,*
The word He has spoken will surely prevail.

But we naturally expect that, since the subject of Christian perfection is so generally agitated, your denomination will all be

ready to come up as a body and bear testimony to its truth, both by precept and example.

Brother, sister, dost thou not ardently desire to engage in this work? "Behold the fields white for the harvest," while "the laborers are few." Behold the dear children of God, beginning to inquire on every side, "Must I be a servant to sin so long as I remain in the body?" Wilt thou not be prepared to tell them from experience, that "the blood of Jesus Christ cleanseth from *all* sin?" "For if thou altogether holdest thy peace at this time, then shall there enlargement arise from another quarter." "And who knoweth whether thou hast not been" instructed in the truth "for such a time as this?"

A BAPTIST.

Charlestown, June, 1841.

For the Guide to Christian-Perfection.

SACRED MEDITATIONS.

"Our conversation is in Heaven."

The tongue is motionless, and the ears are closed to external objects, but the soul, in secrecy, is holding intercourse with the Invisible One. It has a language well read, well understood by the eternal spirits. It pays homage to Him alone. It bows before Him at all times, in all places, with humble love, with adoring gratitude and praise. The early morning finds the aspirations of the soul all heavenward; the busy hour of day has still its moments of communion often recurring, and the last whisper of the soul at evening, is breathed away into the ear, into the heart of Jehovah. Each changing scene presents new matter for intercourse with heaven. He, who numbereth the hairs of our head, graciously concerns himself in all our minute affairs, and with a consciousness of this, the heart holds up to his inspection the small, no less than the great concerns of life. It asks leave of him, to do this, to do that; ever saying, will this please my heavenly Father? Comes now a season of temptation, and the soul in heaviness, confesses and deplures its weaknesses, its fearfulness, its dread of sin; but remembering the promise, "He will not suffer thee to be tempted above what ye are able to bear, but will with every temptation make a way of escape," the soul gains courage; it looks up and claims the promise, and as surely as day follows night, follows the angel of the covenant to take the

place of the tempter. It is the *precious word* which lays the foundation of our intercourse with heaven. Here our God speaks to us, and speaks not in vain. We read, and we believe, and receive the fulfilment of the promises, and praises and thanksgivings are thus ever burning on the altar of our hearts. Thus is our conversation in heaven. Blessed intercourse, which can be always going on; which no one sees, which no one knows, but the Father of our spirits. O it is sweet to breathe the breath of prayer into the ear of our Jehovah; into His ear, who keepeth covenants for ever.

DR. POND ON CHRISTIAN PERFECTION—AGAIN.

With the writings of Mr. Wesley before the public, and interspersed as they are with remarks on Antinomianism and warnings against it, we were unprepared for the following insinuation, in a note appended to Dr. Pond's Sermon.

"No man," says Mr. Wesley, "is able to perform the service which the Adamic law requires. And as no man is obliged to perform it, God does not require it of any man. For Christ is the end of the Adamic, as well as of the Mosaic law. By his death he put an end to both. He has abolished both the one and the other, with regard to man; and the obligation to observe either the one or the other is vanished away. Nor is any man living bound to observe the Adamic more than the Mosaic law. *In the room of this Christ has established another, namely, the law of faith.* Not every one that doeth, but every one that believeth, now receiveth righteousness."—*Christian Perfection.* Whatever Mr. Wesley may have intended by this language, it certainly sounds very like Antinomianism.

That our readers may the better understand Mr. Wesley, we will give the above in connection with his accompanying remarks:

"QUEST. 1. How is 'Christ the end of the law for righteousness to every one that believeth?' Rom. x. 4.

"ANS. In order to understand this, you must understand what law is here spoken of; and this, I apprehend, is, 1. The Mosaic law, the whole Mosaic dispensation, which St. Paul continually speaks of as one, though containing three parts, the political, moral and ceremonial. 2. The Adamic law, that given to Adam in innocence, properly called 'the law of works.' This is in substance the same with the angelic law, being common to angels and men. It required that man should use, to the glory of God, all the powers with which he was created. Now, he was created free from any defect, either in his understanding or his affections. His body was then no clog to the mind; it did not hinder his apprehending all things clearly, judging truly concerning them, and reasoning justly, if he reasoned at all. I say, *if he reasoned*; for possibly he did not. Perhaps he had no need of reasoning, till his corruptible body pressed down the mind, and impaired its native faculties. Perhaps, till then, the mind saw every truth that offered as directly as the eye now sees the light.

"Consequently this law, proportioned to his original powers, required that he should always think, always speak, and always act precisely right, in every point whatever. He was well able so to do; and God could not but require the service he was able to pay.

"But Adam fell; and his incorruptible body became corruptible; and ever since it is a clog to the soul, and hinders its operations. Hence, at present, no child of man can, at all times, apprehend clearly, or judge truly. And where either the judgment or apprehension is wrong, it is impossible to reason justly. Therefore it is as natural for a man to mistake as to breathe; and he can no more live without the one than without the other; consequently no man is able to perform the service which the Adamic law requires.

"And no man is obliged to perform it; God does not require it of any man: for Christ is the end of the Adamic, as well as the Mosaic law. By his death he hath put an end to both; he hath abolished both the one and the other, with regard to man; and the obligation to observe either the one or the other, is vanished away. Nor is any man living bound to observe the Adamic and Mosaic law. (I mean it is not the condition either of present or future salvation.)

"In the room of this, Christ hath established another, namely, the law of faith. Not every one that doeth, but every one that believeth, now receiveth righteousness, in the full sense of the word; that is, he is justified, sanctified, and glorified."

We believe the whole passage will enlighten the reader on the sentence quoted by the doctor. And it may also show him that our opponents are driven to extremities for means of reproaching the advocates of the doctrine of entire holiness. The reader will observe that Dr. Pond expunged Mr. Wesley's explanatory phrase, "*I mean it is not the condition either of present or future salvation.*" We leave the reader to judge whether the omission was to make Mr. Wesley's sentiments "*sound* very like Antinomianism."

But if all I have quoted did not satisfy Dr. Pond, he had still more in that same little book. Hear Mr. Wesley again in his Plain Account.

"Beware of Antinomianism; 'making void the law,' or any part of it, 'through faith.' Enthusiasm naturally leads to this; indeed, they can scarce be separated. This may steal upon you in a thousand forms, so that you cannot be too watchful against it. Take heed of every thing, whether in principle or practice, which has any tendency thereto. Even that great truth, that 'Christ is the end of the law,' may betray us into it, if we do not consider that he has adopted every point of the moral law, and grafted it into the law of love. Beware of thinking, 'Because I am filled with love, I need not have so much holiness. Because I pray always, therefore I need no set time for private prayer. Because I watch always, therefore I need no particular self-examination.' Let us 'magnify the law,' the whole written word, 'and make it honorable.' Let this be our voice: 'I prize thy commandments above gold or precious stones. O what love have I unto thy law! all the day long is my study in it.' Beware of Antinomian books, particularly the works of Dr. Crisp and Mr. Saltmarsh. They contain many excellent things; and this makes them the more dangerous. O be warned in time! Do not play with fire. Do not put your hand on the hole of a cockatrice' den. I entreat you, beware of bigotry. Let not your love or beneficence be confined to Methodists, so called, only; much less to that very small part of them who seem to be renewed in love; or to those who believe your and their report. O make not this your Shibboleth!

Does this *sound* like Antinomianism? Will those acquainted with the writings of Mr. Wesley believe he taught that doctrine, or any thing like it? Are any of our doctors of divinity or professors of theology ignorant of the facts, that he was utterly opposed to it, that he wrote against it, and that his intimate and powerful coadjutor, Mr. Fletcher, published more than 500 octavo pages of checks upon it? But we will close our vindication of Mr. Wesley on this subject, by a quotation from one of his sermons on the Moral Law.

"I cannot spare the law one moment, no more than I can spare Christ: seeing I now want it as much to keep me to Christ, as I ever wanted it to bring me to him. Otherwise, this 'evil heart of unbelief' would immediately 'depart from the living God.' Indeed each is continually sending me to the other,—the law to Christ, and Christ to the law. On the one hand, the height and depth of the law constrain me to fly to the love of God in Christ; on the other, the love of God in Christ endears the law to me 'above gold or precious stones;' seeing I know every part of it is a gracious promise, which my Lord will fulfil in its season.

"Who art thou, then, O man, that 'judgest the law and speakest evil of the law?' That rankest it with sin, Satan, and death, and sendest them all to hell together? The apostle James esteemed judging or 'speaking evil of the law,' so enormous a piece of wickedness, that he knew not how to aggravate the guilt of judging our brethren more, than by showing it included this. 'So now,' says he, 'thou art not a doer of the law, but a judge!' A judge of that which God hath ordained to judge thee! So thou hast set up thyself in the judgment seat of Christ, and cast down the rule whereby he will judge the world! O take knowledge what advantage Satan hath gained over thee; and, for the time to come, never think or speak lightly of, much less dress up as a scarecrow, this blessed instrument of the grace of God. Yea, love and value it for the sake of him from whom it came, and of him to whom it leads. Let it be thy glory and joy, next to the cross of Christ. Declare its praise, and make it honorable before all men.

"And if thou art thoroughly convinced that it is the offspring of God, that it is the copy of all his inimitable perfections, and that it is 'holy, and just, and good,' but especially to them that believe; then, instead of casting it away as a polluted thing, see that thou cleave to it more and more. Never let the law of mercy and truth, of love to God and man, of lowliness, meekness, and purity, forsake thee. 'Bind it about thy neck; write it on the table of thy heart.' Keep close to the law, if thou wilt keep close to Christ; hold it fast; let it not go. Let this continually lead thee to the atoning blood, continually confirm thy hope, till all the 'righteousness of the law is fulfilled in thee,' and thou art 'filled with all the fulness of God.'"

We shall send many copies of this No. of the Guide to friends in different places, hoping they will be interested in the work, and send us some subscribers. See Terms.

GUIDE

TO

CHRISTIAN PERFECTION.

VOL. III.

AUGUST, 1841.

No. 2.

For the Guide to Christian Perfection.

PRINCIPLES OF THE INTERIOR OR HIDDEN LIFE.

NO. V.

ON THE DISTINCTION BETWEEN LOVE AND JOY.

THERE is no doubt that Perfect Love is to be regarded, on the principles of the gospel, as essentially the same thing, or rather as precisely the same thing with holiness. Those, therefore, who seek perfect love, may very properly be considered as seeking holiness; in other words, they seek holiness in the form of perfect love. But there is reason to fear, that some, who, in seeking after perfect love, imagine themselves to be in the right path, mistake joy for love; and are in fact, seeking after a state of highly joyful and rapturous excitement, instead of true love. It may be important, therefore, on this and on some other accounts, to draw the distinction between joy and love. And this, we must admit, cannot be easily done without careful consideration. But we trust that we look for divine assistance in this and in all other inquiries relating to the great subject of holiness.

We remark, in the first place, that in mental philosophy, the distinction is very properly made between emotions and desires. Now joy is an *emotion*, and naturally terminates in itself. A person may be joyful; and at the same time may remain inactive. He may be wholly taken up with the extatic movement of his own feelings, and do nothing for others. But the leading characteristic of love, that in particular which distinguishes it from mere joy, is the element of *desire*. And it is the nature of love, as it is the nature of every thing else of which desire is the prominent element, not to stop or terminate in itself; but to lead to something else, and to be active for the good of others. This is an important ground of distinction. If Christians were filled with joyful feelings merely, they might, being destitute of other principles of action, remain slothful at their own firesides, and see the world

perish in their sins. But love, on the contrary, is sweetly and powerfully impulsive; and constrains us, especially if it be strong, to do good in every possible way to our fellow men.

SECOND. — In the second place, joy may be founded on selfish considerations. But love, certainly that which God recognizes and requires, is always benevolent. It is sometimes the case, in consequence of a wrong position of our minds, that we may even rejoice in the evil or suffering of others. We may be very well pleased, very happy, when we see them perplexed, misrepresented, and injured. But it does not appear, how we can at such times be said to *love* them. Joy, therefore, may go where love will not follow. Joy may have a field of action which love has not. Accordingly we can conceive of the devils rejoicing. They may rejoice, and undoubtedly do rejoice, in the misery of each other. It is their nature. Evil is their good. But we cannot conceive how they can love.

THIRD. — We may remark, in the third place, that in love there is always something elevating, ennobling, and purifying to the soul. It is the great source and fountain of generous and exalted actions. It is the secret and powerful spring of religious magnanimity, of holy heroism. But the tendency of joy is, in itself considered and independently of other principles, to create in the mind a species of spiritual sensuality. It leads the soul, (at least such is its tendency, unless accompanied by other principles,) to sit quietly and inactively in the easy chair of its own gratification. It thinks too much of itself, to have the power of thinking much of others. Its tendency, therefore, in itself considered and independently of other principles of action, is to turn the mind off from the highest good. It may even have the effect, (and it is believed that the experience of some Christians on this point will confirm the statement,) to remove the mind, in some degree, from God himself, and from Christ, and from the Holy Ghost, upon whom it ought always to rest. And this, certainly, is a result which is greatly to be deplored.

FOURTH. — It will be recollected, in the fourth place, that a leading characteristic of love, as already has been remarked, is *DESIRE*; a state of mind, which may very properly be distinguished from an emotion. Accordingly we can never love an object, without desiring the good of that object. In the exercise of love we carefully notice those occasions, on which we may have it in our power to promote the good or happiness of the beloved object; and are faithful to improve them. When our love is decided and strong, we are oftentimes much more solicitous to secure the welfare and happiness of the beloved person than our own. The state of mind, as already intimated, is not quiescent, but impulsive; it impels to action; and not to selfish, but benevolent action. Observe the love of a parent to a child. Perhaps the child may be deformed in body or mind, or both. There may be nothing especially attractive either in its person, conduct, or prospects. And yet the heart of the parent constantly goes out towards the child in acts of kindness. And the same may be observed, in a multitude of cases, on the part of the child towards the parent. Some parents are brutish and cruel in their con-

duct; their hearts are hardened, perhaps by intemperance; their natural affections are thus blunted; but their children, notwithstanding this, love them, watch over them, and do a multitude of acts, which could result only from love. It is in accordance with these views, that we find mention in Scripture of those who received the word of God with gladness; and yet soon withered away. And why? Because they had not the root of LOVE. They were the subjects of a temporary pleasurable excitement; but had never experienced a new direction and vent of the heart. True love, clinging to the object of the affections, is permanent; joy is often evanescent.

FIFTH. — We remark further, as a natural consequence of what has been said, that the love of God, as it exists in the minds of those who are his devoted followers, always inquires after his will. It does not ask after ease, pleasure, reward; nor, on the other hand, does it ask after trial, suffering, and contempt; it merely asks after the Father's will. Its language is that of the Saviour, when he says, "*Lo, I come to do thy will, O God.*" And as in common life we think much of a person that is beloved, and desire his favor and approbation; so in regard to God, if we truly love him, he will be very much in our thoughts, and his approbation and favor will be to us of great price. If he is the highest object of our love, we shall desire no higher happiness than that of constant communion with him, and of being always united to him by oneness of will. Thus we may be said to be in him, and he in us; and that eternal rest of the soul, which constitutes the true heaven, will be commenced here. Then we shall have the true joy, calm, deep, unchangeable. Love goes before; joy comes after. Love is the principle of action; joy is the reward. In the spiritual tree of life, love is the nutritive sap, the permeating and invigorating power, that flows through the body and the soul of man; joy is one of its beautiful fruits and flowers. If, therefore, love is strong, joy will never fail us. But, on the other hand, if love is wanting, there can be no joy, except that joy of the world, which worketh death. In view of what has been said, a number of remarks may be made.

(1.) If we are holy, in other words, if we love God with all our heart, we shall read the Bible much; it will be very precious to us; because it shows to us the will of God. It will be our constant inquiry, (and we shall learn it chiefly by having the Bible open before us,) What will our heavenly Father have us to do?

(2.) Our religious course will be a consistent, stable one. Our rule of action will be the will of God; our principle of action will be the love of God. And as the will of God is fixed, and is made known to us in various ways, especially in his holy word, we shall endeavor to discharge it at all times humbly and faithfully, without regard to those temporary and changing feelings which too often perplex the religious life.

(3.) We shall not fail of any consolation, which is needful for us. It belongs to the very nature of desire, that, when the desire is gratified, we are more or less happy. Accordingly in exercising love to God, the leading element of which is desire, and in doing and suffering his holy will, in accord-

ance with such desire, we cannot be otherwise than happy in a considerable degree. If we seek joy or happiness as an *ultimate* object, we cannot fail, on religious principles, to miss of it. If, under the promptings of love, we seek merely to do and suffer the will of God, we shall certainly, except in those cases, where God, by a special act of sovereignty, withdraws consolation in order to try our faith, possess all that consolation, which will be needful. And in the case which has just been mentioned, if our faith, still trusting in the beloved object, sustains the terrible shock of apparent desertion, (as when our Saviour exclaimed, "My God, my God, why hast thou forsaken me?") we shall soon find abundant consolation returning.

Finally, when true love exists in the heart, we shall ever be in a humble, inquiring state of mind. We shall ever be willing to sit at the feet of Jesus and learn of him. We shall not be discontented with our lot; however poor or sick or unhoused we may be; but shall be anxious merely, that we may be holy in it.

A. K.

For the Guide to Christian Perfection.

LETTER FROM A LADY.

COPY of a letter from a female belonging to a Baptist church in Massachusetts, to one of our clergymen. The young lady is a teacher in one of the first Female Seminaries in our country, and experienced the blessing of entire sanctification while attending a camp-meeting at Eastham, in the summer of 1838. Thus occupying a responsible station, and consecrating her entire self to the Saviour, she is eminently qualified for usefulness. The insertion of this copy will be altogether unexpected on her part, but it is hoped she will pardon the liberty thus taken. The date is April 6, 1841.

CHRISTIAN BROTHER, — Having been absent from town, I did not receive your very kind letter until to-day. I feel grateful for the assurance that I am not forgotten, especially as it awakens the hope that when supplication is made at the throne of grace, for unworthy, weak and ignorant disciples of Christ, I may be *then* remembered. In answer to your inquiries, I trust I can say, I still feel it is the "Christian's privilege to abide in Christ." I rejoice in "the fulness of his salvation." With humility and self-abasement, I would acknowledge the wonderful mercy and unchanging love of God, in that he has not left me without an evidence that in me "his love has been perfected." Every time I bear this testimony, such language seems to mean more than ever before; yet I think the Spirit bears witness within me that it is my privilege to indulge the pleasing hope that it is true. But it is all of grace — free grace! I am surprised that any one can

for a moment believe that a hope so divine is calculated to foster pride or a feeling of self dependence, since all the glory of this *present* salvation belongs to Christ, as much as that of *final* salvation. You ask whether I have "made advances in conformity to Christ." I am at a loss how to reply. Privileged with such a book of precepts and promises as the Bible, and with such an interpreter as the Holy Spirit, its great author, I wonder I cannot unhesitatingly say, I *am* advancing, even *rapidly*, in the divine life. I hope, however, my way is onward and upward. At the close of every day I feel more capable of serving God than the day before; and sometimes even in the course of an hour, my heart is so enlarged that I feel as if it would not be full, if I did not love God more than I did an hour before. I am aware these are simple expressions, but I find it difficult to express heavenly feelings by earthly language. These seasons in which I have been conscious of receiving much strength in a short time, are not always during the performance of *religious* duties, so called; (I am, however, almost persuaded to believe that *all* duties are religious;) but often when engaged in the common avocations of life. Since "the life that I live is not of myself," and divine grace assists me to perform duty "as to the Lord," every thing presents a religious aspect. Nature is, as it were, transparent, showing through its outward surface the hand of a great Designer. Material things bear a spiritual stamp. Events even the most minute, no longer appear accidental. The Lord is ever with me. This moment I feel he owns me, so unworthy, as one of his own children. Once, I did not feel so, except in seasons of special enjoyment; now it is abiding. O yes, I do feel now more confidence in the hope that I am advancing, or rather am *being advanced* towards the heavenly Jerusalem. I seem like a babe carried in the arms of my Saviour, or, if at any time trying to *walk* in the narrow way, upheld by his powerful hand, rather than like one able to *run* the Christian race. I hope I am in the right path. One evidence on which my hope rests is, that it "shines brighter and brighter," and seems to be leading to perfect day. The Lord has been gracious, not only in watering *my* soul with his rich grace, but in sending out his light and truth among the dear people with whom I am connected. Several of the sisters are favorably disposed towards the doctrine of Christian Perfection, and I hope one or two have experienced the blessing. We do not meet with opposition; there is no excitement; but the truth seems to be working silently, though I hope effectually. We are in the habit of holding meetings for prayer, as you suggested in your letter; and

though sometimes but two are thus met together, we feel a confidence in pleading the promise. I have become some acquainted with sister H., a member of the Methodist Church, and occasionally meet with sister B., when I stray into a class meeting; both of whom appear interested in the subject.

A few months after my mind was brought into the full liberty of the gospel, I subscribed for Zion's Herald, in order to avail myself of the articles inserted upon the subject of sanctification. There I saw the prospectus for the periodical * you mention, and have taken it ever since its commencement. It has been indeed a "guide" to inexperienced travellers like me. I enjoy such kind of reading better than any other. One sentence, breathing the spirit of holiness, I find more profitable, than pages, such I should once have considered truly religious. The "Herald" furnishes weekly, some delicious crumbs; the "Guide" brings a rich monthly repast; and more than all, the *Bible* supplies an unfailing store of, I had almost said, angel's food. It would be strange indeed if I did not grow some; it is strange I do not increase more rapidly in knowledge, devotedness, and every Christian grace. But notwithstanding these things, I often feel the need of some counsellor who knows by experience that the blood of Jesus is able to "cleanse from *all unrighteousness*," and who has been a long time in this way. I think it is my desire to be conformed entirely to the image of Christ. I would not be contented with the name of Christian, nor with the hope of *being* a Christian; I wish to be *all* that God requires. I thank you for the interest you express in my spiritual welfare. I should very highly prize any thing from you by way of counsel or encouragement. If, in this communication, you perceive any thing, either in spirit or doctrine, which you think erroneous, or any appearance of tendency to error, I should be obliged if you will inform me. I wish to be "reproved, rebuked, exhorted." Pray for me, that I may be useful and kept by the power of God. I have much faith in the efficacy of prayer. Questions connected with the subject of sanctification and a holy life, have occasionally arisen in my mind, which I have been unable to answer. It was my intention to avail myself of this opportunity, to ask your opinion respecting some of them, but my sheet is nearly filled, and I have not room. I must ask you to excuse the length of this epistle, especially as it is all about *myself*. But the consideration that it is an answer to inquiries concerning my religious feelings, must be my apology.

Respectfully,
C.

* Guide to Christian Perfection.

For the Guide to Christian Perfection.

SACRED MEDITATIONS.

"Unto thee, O God, do I lift up my soul."

To thee, O God, to thee, do I turn my thoughts. To thy being, thy existence, thy power, thy goodness, and thy glory. How can I comprehend thee? I am lost in thy eternity. I cannot fix my thoughts upon thy boundless being. It is a great deep, into which I cannot descend. How shall I measure thy power? To what compare thine arm? What hand but thine, could stretch out the heavens, and move the planets in their circles, and hold the sun immovable? What voice but thine could say, Let there be light? Thy greatness, O God, is unsearchable. When I view thy heavens, (which I love to look at, for they seem nearer to thee, than the earth,) the changing clouds, the softening light of evening, the golden streams of sunset, stretching far and wide, like thine extended arms of mercy; when I sit and look up, and trace thy glory in the visible heavens, my soul, *thou knowest*, is filled with wonder, love and praise. I am, as it were, caught up. I penetrate beyond the veil, and refresh myself in the holy atmosphere of heaven. Thou art holy, O God. What thought of thee do I love more than this? Evil cannot dwell with thee. Thou canst not be sullied. *Holy, holy, holy Lord God*; as such I do love to think of thee. My heart is made better, by the thought of thy holiness. And I love to think, that where thou art, evil cannot come. I love to gaze upon the throne of thy holiness. By what shall I measure its outstretching glory? I love to think upon the holy beings, the angels, and archangels, that bow before thee, and do thy bidding, with purest, sweetest, firmest love and joy. And I love to look forward, and behold myself there, one of the company of the redeemed ones, circled round by thy glory, — a glory which makes the sun dim. Yes, thou hast offered heaven to me. To me, once an alien, a rebel. There is a door, whereby I can enter in. I come as one of the lambs of Jesus' fold, bought, and fed, and nourished by him. By him, who is himself the Lord of glory, and the light of heaven. Thus am I made welcome into heaven. O God, I think of thee, I praise thee, as the God and Father of my Lord and Saviour Jesus Christ. I know thee, I can comprehend thee, as thou art revealed through him, a God of love. O, how does thy love, as seen in Jesus, move and melt my heart! It takes captive my soul. I am won

over to thee. I praise thee, as the God of Abraham, the God of Isaac, and the God of Jacob. Thou hast said, This is my name *for ever*. What thou wert to Abraham, to Isaac, and to Jacob, I can read and understand. And what thou art to me, my soul knoweth. To Abraham, thou dost declare thyself, *Almighty* God, and with the same breath demand of him to walk with thee and *be perfect*. Blessed command! And did not Abraham walk with God? Did not Abraham love God, with a perfect heart? Did not Jacob plead, and *prevail* with God? O, my soul, what a lesson is here for thee! Here is displayed the condescending God, the God of love. Thus will I meditate of God. It is a practical lesson. It is good to meditate on all the works of God, above, below, and all around us. It is good to tell over all his names, and dwell upon his attributes. Our minds enlarge in the contemplation. But to know God, as *our God*, our reconciled Father, our *Redeemer*, this is bliss, this is purity. Bliss, which cannot be expressed. It must remain untold, until we strike our harps in heaven. And then, each touch, each strain will still awaken sweeter, loftier strains, and echo back increasing bliss to all eternity.

"My beloved is mine, and I am his."

COME now, my soul, and in the silent hour of meditation, repeat thy vows to Jesus; renew thy consecration, and claim Him as thy Saviour and thy Friend. Thou hast drawn me to thee, O Jesus, with cords of love, and therefore am I thine. I feel the chains of love wound closely around my heart, and as with a three fold cord, I am bound to thee. *Thou hast loved me*. All heaven is witness. Thou art there for ever with the insignia of the *Lamb*. Earth, earth is witness of thy love. Thy weary footsteps have trodden on its sin polluted soil; thy life blood is mingled with our earth; thy sighs and groans have reverberated in our air, and O how often have thy words of love and mercy flowed out, and fallen on the ear of sinful man. I seem to hear thee. I seem to see thee. It is, as if thou thyself wert here conversing with me. I sit down at thy feet, like penitent Mary, and bathe them with my tears. Oh, that I should ever have sinned against thee! But thou dost wipe away my tears, and make me feel how happy thou art to forgive. Who knows how to forgive as he whose nature is love? Thus am I drawn and chained to thee by love. O draw closer and closer the chains that bind me to thyself, and as a jealous husband, watch around my heart, and let no other love intrude. Keep me a chaste virgin, espoused alone to thee. Say to my soul, "I will betroth thee unto me *for ever*." *And am I*

thine? no longer my own? Have I no interest for self, no anxious thought, or care for self? No wish, no desires separate from *thine?* When I mourn and weep, is it because Zion languishes? When I rejoice, is my rejoicing in the Lord, and in the triumphs of his cause? Is my life, my whole being, so identified with Christ, that I can say, "*for me to live is Christ?*" Oh, it is when the soul feels thus, and acts thus, that she can say, My beloved is mine, and I am his. *Jesus mine!* Almighty love then will guard me. Almighty power protect me. I am safe. A host of devils cannot harm me. *Jesus mine!* O, I will repeat it, and dwell upon the thought, and I will claim the blessedness of being his. At evening, at morning, and at noon, I will repeat it, *My beloved is mine, and I am his.* P. L. U.

For the Guide to Christian Perfection.

A LETTER.

DEAR BRETHREN,—Through the grace of God, the work of holiness is steadily progressing. Those who have been blest are holding fast their confidence, and others are groaning for the blessing, with the gracious promise, that "*they shall be filled.*" My own soul is sharing largely in this gracious *revival* of apostolic holiness. And you may judge that others are awakening, when, with a little extra effort, I send for six new subscribers with cash in hand. O! this is a glorious day—a day,

"Which kings and prophets waited for,
But died without the sight."

"Glory to God in the highest; on earth *peace.*" I bless God that my lot was cast among a people who believe in a *full and free* salvation; had it not been for *this*, I might have been a poor miserable backslider from God. But for nine years and nine months I have lived by faith on the Son of God. Yes, brethren, I *believe*; blow high, or blow low, feeling or no feeling, life or death, prosperity or adversity, all, *all*, is alike to my unyielding hold on the blood of the everlasting covenant. "Hallelujah, the Lord Jehovah reigneth; let the earth be glad; let the inhabitants of the rock shout," for the lion of the tribe of Judea hath opened the *book* and loosed the *seals*, for Methodists, Baptists, Presbyterians, Congregationalists, Episcopalians, and *all* that love our Lord Jesus Christ in sincerity, to *look* into the perfect law of lib-

erty, and continue therein through *all* the days of our sojourn on earth. Glory, glory! my glad soul cries out. Ride on, ride on, thou Prince of Peace!

The Guide, under God, is guiding *many* to the harbor of safety. May it long live to bless the church and the world.

Yours in love,

T. HILL.

North Castine, Me., March 13, 1841.

For the Guide to Christian Perfection.

THE GLORY OF ENTIRE SANCTIFICATION.

THE subject of entire sanctification is one which the New Testament dwells much upon in exhortations, commands and promises, clearly presented and strongly applied in addresses to the heart, and mind. They are all placed upon the merit of the atoning blood and the possibility and necessity of being saved from sin, immediately. In this work there is great glory; and beauty, and honor and blessedness; yet great as they are, it is our high and holy privilege. The glory of this grace of entire sanctification is peculiar and heavenly in its character; and God-like in its tendency. Its glory consists in its partaking largely of Heaven, and Heaven's happiness. Viewed in any other light its glory is comparative, excelling many other blessings. It exceeds in glory the forgiveness of sins, as it purifies the heart and includes pardon. Its glory excels regeneration in as much as it *completes* the work of holiness in the soul and cleanses the part that was not cleansed. This grace brings unutterable glory into the soul, changing it into the same image from glory to glory even as by the Spirit of the Lord. Glory to God in the highest Heavens, for entire sanctification! Amen and Amen.

THE APPLICATION OF THE ATONEMENT BY THE SPIRIT.

THE atonement is the grand foundation of all holiness in us; and aside from it no man could be saved from sin here, or from hell hereafter. Faith in the atoning blood is indispensably necessary to our present and eternal salvation; but the Holy Spirit is to be honored in the great work of our salvation, for it is the Spirit that taketh the things of the Father and showeth them to us; the Spirit convinceth. The Holy Ghost renews, establishes, anoints, seals, and qualifies holy men for their work in the Lord.

He appropriates the atoning blood in its rich benefits to the soul, and sustains in every trial which the believer is called to pass through. The religion of the gospel is emphatically spiritual and is of the Spirit of God ; and this is the reason why there is so much said of the Spirit, and why the gospel is by the Apostle called the spirit of life in Christ Jesus. The Spirit is the agency that conveys to the heart the security which the atonement has provided. That Christian, or Christian minister who does not honor the Holy Spirit, is dry, inactive, and to a great extent useless ; he that fears, or through unbelief does not give the Spirit the credit due, is dishonoring God in his work. It is not unfrequently the case that so much infidelity reigns in Christians that they are fearful that if they say much about the SPIRIT, they will be looked upon as fanatics. Such persons have yet to learn that Bible religion never did and never will suit an infidel disposition. Let us pray for so much of the Spirit as to be willing to talk about it.

GRACE AND GLORY IN THIS WORLD.

By grace we understand the favor of God, shown in such divine influence of the Spirit as writes pardon on the heart and purifies the soul ; and by *glory*, that joy in the Holy Ghost which partakes of Heaven and heavenly happiness, and honor that comes from God, and beauty that nothing but the fulness of God can give. That grace and glory are given in this world in the sense above named we think the scriptures give ample proof : — “ The Lord God is a sun and shield, he will give grace and glory,” &c. Jesus, in prayer to the Father, after, and in addition to the prayer for their sanctification, said, “ The glory thou givest me, I have given them ; that they may be one even as we are one.” St. Peter said they rejoiced “ with joy unspeakable and full of glory ;” and St. Paul said, that “ whom He justified them he also glorified,” i. e. so far as to give them the qualifying glory to prepare them for the discharge of their Christian duties. Many other portions of scripture speak to the same point. The glory may be increasing for ever ; although, in this world, we may not have it so far as it includes joy ; yet a fulness of humility, submission, and meekness, and of love that would obey unto death, may be constant, with abiding confidence in God, by means of certain promises fixed upon by faith, such as *freedom from sin, the blood of Christ cleanseth from all sin, ye shall be baptized with the Holy Ghost*. Claim the whole promise, and give glory to God and the Lamb.

A. D. SARGEANT.

Oct. 30, 1840.

For the Guide to Christian Perfection.

THE PERFECT CHRISTIAN.

To be a perfect Christian, does it preclude a growth — *a growth in grace*? It is an absolute command made to every Christian, "Grow in grace." Now if the perfect Christian could not grow in grace, he would be placed in circumstances where he could not obey one of the most imperious commands of Jehovah. But this is not the fact. The holy Christian is the best prepared to obey fully this command. He only can do it.

How is it possible for an individual who is constantly sinning and repenting, sometimes doing duty, sometimes neglecting it, — how is it possible for such to increase in the image and favor of God? What they gain, they lose, and never arrive at maturity; and if they even retain in any measure, a sense of God's favor, they are nothing more than *babes* in Christ. They are always feeble and sickly, and while in this state, they never "become strong in the Lord." The spiritual strength of the true Christian they have not, hence they are always weak and languishing. How many who start well, are soon "turned aside." "Ye did run well, who did hinder you?" How many who "begin in the spirit end in the flesh?" How many who apparently begin well in religion, soon turn back to perdition? And even how many who still retain their standing in the church of Christ, are *living weights* to their brethren, and are constantly hindering the work of God? And how many such are opposed to the doctrine of Christian holiness? They tell us that if they were holy they could no longer "grow in grace;" still they are not growing in grace as commanded, and in many instances they are going back into the "beggarly elements" of the world. How few make any calculation on going "on to perfection?" How few seem to think that it is their duty and privilege to be saved from sin in this world? How many are contented to live in sin, while they oppose those who are striving to obtain or retain "perfect love?" And still they would make us believe that if we were saved from sin, we could no longer make advancement in Christian experience; that we had arrived at the acme of Christian attainments. How preposterous such a sentiment.

It is high time the Christian church opened her eyes fully to this subject. It is time she looked at it full in the face, and awoke to her duty. The Christian church will never make that advancement in holiness which she might, till she is saved from sin. Then she will be just prepared to grow — to increase in all

wisdom and godliness. Then will she "run and not be weary, walk and not faint." Instead of not being able to advance in the knowledge and favor of God, when sin has been destroyed the Christian will thus advance to all eternity. He will ever be approximating towards the perfection of Deity, yet never reaching it. There will be room for an eternal progression in holiness, still never arriving at absolute perfection. This belongs only to God, and therefore, not to man.

Let Christians seriously and prayerfully consider this subject. Let them only stand on holy ground, and certainly this is possible, what advancement would they make in spiritual attainments? The soul would be filled and enlarged — filled and enlarged, and God would possess every power and faculty. God help us to seek for this great blessing!

R. W. A.

Eastford, Conn.

For the Guide to Christian Perfection.

PERSONAL EXPERIENCE.

I have been for more than twenty years a professed follower of Christ. It pleased the Lord, after many and strong temptations to despair of his mercy, to give me a clear view of the way of salvation by a crucified Saviour, which view brought such a peace to my soul, that I thought I never more should doubt. Although I have never since indulged in those distressing apprehensions of my spiritual state, with which many apparently devoted Christians seem to be troubled, yet, I have had much occasion to mourn over a backsliding heart, and my course has been like most professed Christians, that of sinning and repenting; and when I have heard Christians despair of getting beyond this state in this life, I never could feel fully satisfied that it *must* be so. At one time my attention was much aroused, by hearing a Methodist preacher at a class meeting relate the exercises of his mind. I thought if this is the privilege of one, it must be of all. I could not rest until I sought and enjoyed a greater degree of the presence of God. Since that time my mind has been more favorably impressed with the doctrine of sanctification. At one season, after a deep sense of the unreconciliation of my heart under some peculiar trials, I was enabled by earnest prayer, to feel such an entire renunciation of my *own will*, that I could rejoice in every dispensation of Providence toward me, whether prosperous or ad-

verse, and wished only to live to do the will of God. I felt that nothing short of entire conformity to the will of God could satisfy me, and I could not but believe God was able and willing to satisfy these desires. But for want of proper instruction, and a fear of expressing all I felt, lest I should be thought *self-confident*, I did not emerge fully into the blessed liberty of the gospel. By unbelief, and the fear of man, I lost in a degree that sweet communion with heaven, which, for a long time I enjoyed, and often mourned over a stupid and unreconciled heart. Though I enjoyed a comfortable hope, and many precious seasons, yet there was an inconstancy in my faith, which I was sensible was not in accordance with the Bible. I felt deeply the need of a more elevated faith and piety in myself, and in the church generally.

A little more than a year since, while brought low by a lingering illness, I was brought to a deep sense of my ingratitude and unbelief, in not living up to the light I had received. I felt it would be just in God now to leave me in darkness until death, and I could ask for nothing but submission to his holy will. A view of the Saviour however, calmed my fears, and enabled me to look with composure at death, because it would release me from a possibility of again dishonoring him. The prospect of a partial restoration to health brightened, but the thought of living at the same half-hearted rate as formerly, was truly painful. I found I was not wholly dead to the world. About this time, I was favored with an interview with one who enjoyed perfect love. By conversing with her, I was led to look at the subject in a somewhat different light from before, viz., as possessed and enjoyed by *simple faith* in Christ, and not by our own efforts. Some numbers of the Guide fell into my hands, also the Memoirs of J. B. Taylor, which served to increase my interest, although there were still difficulties in my mind respecting receiving sanctification at once, as I had been accustomed to consider it a progressive work. But when I opened the Bible with a sincere desire to know the will of God concerning his children on earth, and with a determination to receive and acknowledge what I should there find to be truth, however it might conflict with my own preconceived opinions, or with the opinions of others, my difficulties soon vanished, and I could no longer doubt but this was his will, even our sanctification, and that it was the duty and privilege of every Christian to attain it. Though unbelief would often suggest my former failures, notwithstanding all my prayers and efforts, and also of those far more devoted who exclaimed bitterly against themselves, still I felt there was safety in trusting in the immutable word of God; surely he was faithful who had

promised. I trust I was enabled deliberately, not only in view of sickness and death, but of life and health, to make an unreserved consecration of my *all* to Christ, and to feel that in whatever situation I might be, holiness to the Lord must henceforth be my motto. I could now yield myself a willing subject to the sanctifying grace of God, believing he would work in me according to the good pleasure of his will. Soon a heavenly calm possessed my mind, a sense of the divine glory surrounded me, and my whole soul seemed in sweet harmony with the holiness of God. There were no rapturous emotions, but I felt

"The sacred awe that dares not move,
And all the silent heaven of love."

How easy now seemed the divine requirement, to love Him with *all* the heart and my neighbor as myself. I felt a peculiar tenderness of conscience, and feared nothing but to offend my Saviour. Being still feeble in body, I could not endure strong mental exercises, and as the change in my feelings was not sudden, nor characterized by strong emotions, I was soon tempted to doubt, whether it was really what I had been seeking for. I prayed earnestly for a fulness of joy, and an undoubted evidence, but the more I sought for this, the less my evidence appeared, until I was willing to leave all with God, to give either a *crumb* or a *full meal*. My peace then returned, and blessed be God, it has continued like a river, to flow broader and deeper to the present time. Never before did I feel so much my entire dependence on all-sufficient grace, and such a confidence that it would be given in every time of need. Like a little child, I have looked into the Bible for instruction, and O what an inexpressible glory has beamed therefrom! A *new* blessedness has appeared while receiving Christ as a Saviour from *all* sin, — a present Saviour, a full Saviour. How glorious the consideration to one, who has all her life in some degree been subject to bondage! Truly I can now say the Holy Spirit has led me into the truth, and the *truth* has made me *free*. I no longer feel like a wanderer, but like a *child at home*. My weary soul now rests in Christ, and finds "his yoke easy, and his burden light." With entire confidence can I now commit all my interests, temporal and spiritual, into his hands, and feel that they are safe. My greatest desire is to know and to do the will of my heavenly Father, and to possess all the mind of Christ. I feel deeply interested in the progress of holiness. With all my heart can I bid God, speed to those, who are engaged in promoting this blessed cause for which the Saviour left the realms of glory, suffered, and died.

I rejoice that the subject is exciting so much interest in the different denominations of Christians. May the time speedily come when all darkness and prejudice shall flee away, and the Christian church become truly what its great Head designed — “the light of the world.” May His kingdom fully come, and His will be done on earth even as it is done in Heaven.

A SISTER OF THE BAPTIST CHURCH.

S——e, Me., April, 1841.

For the Guide to Christian Perfection.

SANCTIFICATION.

DEAR BROTHER, — It is of vital importance to our cause that the Christian public understand what we mean by Christian perfection, entire sanctification, holiness, &c., and *also* that there are *living witnesses* who are ready at any moment, when called upon, to testify that they *have attained* to all that is implied in those terms, as we understand them. Many are ready to admit the scripture authority upon which the doctrine rests, but are not as yet ready to admit that any Christian has or ever will attain to it. It is my conviction that many such have placed the standard too high, making it either like that enjoyed in paradise, or like that which we shall enjoy when we arrive in heaven. When we speak of entire sanctification, we mean to point the hearer or reader to a state of grace attainable in *this life*; we do not design to hold it up as an attainment *peculiar* to the heavenly state; *that* will be a higher perfection than we contend for. What we contend for, then, is simply *a coming up to gospel requirements*; requirements to be fulfilled in *this world*; indeed they are the substance of the gospel. Let the honest Christian but ask himself this one simple question, What is the design of the gospel in reference to me? and when he answers it in the light of truth, he will confess his belief in the attainableness of what we term sanctification, in this life. An Apostle may be inspired to preach the gospel, may be very successful, endowed with power to work miracles, &c., and yet not enjoy entire sanctification. It implies the entire absence of the old man from the heart, and not merely from the life. It implies being like Christ in our whole disposition. It implies the entire renunciation of the will, and taking the will of God for our rule. It implies a present resting on God by faith for the supply of all our wants. It implies delight in God, a present un-

speaking joy in him, by night and day, in trials and difficulties as well as in prosperity. It implies a death (not a dying) to sin, and a living to God. It implies walking in the light of God's countenance all the day with intimate communion. And I might say much more. — Oh how blessed to dwell in Christ, yea to abide in him continually. Let the Church but come up to the standard of holiness, and all her difficulties and contentions would immediately cease, and she would "Look forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners," and become the praise of the whole earth. But in order to do this, individual Christians must be engaged. Reader think of it, and may the Holy Ghost fall upon you while you read these closing words. I charge you to follow the convictions produced by it, and you will be led to the fountain of salvation.

Natick, June, 1841.

NATHAN RICE.

LETTER FROM BISHOP SOULE.

To the Editors of the "Guide to Christian Perfection:—"

DEAR BRETHREN,—As it is of the utmost importance for Christians to perceive clearly the fulness of their "high and holy calling," as it is set before them in the gospel of the grace of God, every help to the attainment of this end should be carefully sought and diligently improved. The gospel revelation itself, as an infallible directory, should be closely and prayerfully studied with direct reference to this great interest. It will be found, it is presumed, of no small benefit to those who desire to obtain the fulness of the "great salvation," even the "loving the Lord their God with all the heart;" to examine this blessed charter of the Christian's privileges, with special regard to the *nature and extent* of this "high and holy calling;" the *grounds* of security on which it is founded, and the *method or means* of its attainment. In the absence of this *order* of conducting the mind in its meditations, effort to enter into the believer's spiritual rest will be greatly enfeebled. Clearness and strength of conviction in relation to these great and precious truths of the gospel can scarcely fail to exert a strong and efficient practical influence. No author, it is confidently believed, since the apostolic age, has set forth these points of "scriptural doctrine" with greater light than the Rev. John Wesley. And his invaluable treatise on "Christian Perfection" should be read and studied by all who desire to "know the love of God, which passeth knowledge, that they may be filled with all the fulness of God." But it should be an occasion of gratitude and joy to the whole "household of faith," that this blessed doctrine of scriptural Christianity is reviving in the churches—that Christians and Christian ministers of different denominations, are "waking up" to this great concern. That inquiry, and investigation, and

prayer, to know the mind of God concerning them, and the whole body of Christ, which is his church, are increasing over these lands. At such a crisis, whatever may have a tendency to increase the rising light, and lead the inquiring Christian in the pathway of holiness, to that "peace of God which passeth all understanding," should be matter of gratulation with all who love our Lord Jesus Christ. Believing, as I do, that the "Guide to Christian Perfection" is well calculated, as an auxiliary, to advance the principles of that "holiness without which no man can see the Lord," and to lead the sincere seekers of this "great salvation," into the actual possession of it, I do most cordially recommend it to the patronage and prayerful perusal of such as desire "the sanctification of the spirit unto obedience and sprinkling of the blood of Christ." And as I have derived both edification and comfort from reading the pages of the "Guide," you will do me a favor by entering my name on your list of subscribers.

Yours with much affection and esteem,

JOSHUA SOULE.

July 10, 1841.

PERMANENT SANCTIFICATION.

Dr. Pond, in his work on Christian perfection, represents the Oberlin teachers as differing from the Wesleyan school, in that they inculcate not merely entire, but permanent sanctification. If we understand him, he represents them as teaching, that a person once sanctified CANNOT fall from that state. Such, we conceive, would be a dangerous error. And inasmuch as such a doctrine is neither taught, nor believed by our Oberlin brethren, nor, as far as we know, by any of their associates in spreading the doctrine of Scripture holiness, we feel it our duty to set this point in its true light before our readers.

It is true, that the Oberlin divines teach that we *may* have entire and *permanent* sanctification. The Wesleyans teach the same. But neither hold that it is unconditional. Mr. Mahan, in his discourse on the New Covenant, represents the privilege of the Christian and the condition of receiving and retaining its blessings in the following language:

"The conditions on which Christ will fulfil in us what he has promised, as the Mediator of the new covenant. These conditions are distinctly stated in Ezek. xxxvi. 37, 'Thus saith the Lord God, I will yet for this be inquired of by the house of Israel, to do it for them.' The things promised, permit me to remind the reader, are these—the unlimited pardon of all sin—entire redemption from the power of sin—the perfect and perpetual subjection of all our powers to the 'whole will of God'—and the full and eternal fruition of the divine presence and favor. The condition, on which all this is promised, is, that God be 'inquired of,' through Christ, as the Mediator of the new covenant, 'to do it for us.' Now inquiring of Christ for these blessings, implies,

"1. A consciousness of our need of divine grace—of our infinite guilt and hopeless bondage under sin—of the absolute hopelessness of our securing either of these blessings, through any unaided efforts of our own.

"2. Confidence unshaken in Christ's ability and willingness to do all this for us. Suppose Christ should address you as he did one of old in respect to another subject, — 'Believest thou that I am able to do this?' 'Do you believe that I am now standing at the door and knocking, and that, if you will hear my voice, and open the door, I will come in and sup with you, and you with me,' and confer upon you this full and finished redemption? What would be your answer? Could your soul settle down immovably upon the affirmation, 'Lord, I believe?'

"3. A preference of these blessings above all objects in existence. Suppose God should call upon you to lift your heart to his throne, and ask of him what blessing you pleased. Would your mind fasten upon a heart perfectly pure, together with its consequences, as the 'pearl of great price,' as the treasure in comparison with which all other objects are, in your estimation, 'but loss?' If this is your state of mind, there is but one thing more to be done, which is this —

"4. An actual reception of Christ, and reliance upon him for all these blessings, in all their fulness — a surrender of your whole being to him, that he may accomplish in you all the 'exceeding great and precious promises' of the new covenant. When this is done — when there is that full and implicit reliance upon Christ, for the entire fulfilment of all that he has promised — he becomes directly responsible for our full and complete redemption."

We understand Mr. Mahan to mean that these conditions are necessary to keep us in the full fruition of the divine presence and favor, as well as to bring us into the enjoyment of perfect love.

But we are not left to merely infer his meaning. For, in this same discourse, [and what is a little remarkable, it is the one from which Dr. Pond *inferred* so strange a sentiment,] he says expressly, "If by unbelief we separate ourselves from Christ, we of necessity descend, under the weight of our own guilt and depravity, down the sides of the pit into the eternal sepulchre."

We will now turn to Mr. Finney, another of the Oberlin divines to whom Dr. Pond refers, as teaching that the perfectly sanctified person is sure of persevering in a state of uninterrupted holiness. Does he teach such a doctrine? Far from it. But he shall speak for himself. We hope to convince our readers by a few quotations from his lecture on "SALVATION ALWAYS CONDITIONAL."

TEXT — "*Let him that thinketh he standeth take heed lest he fall.*"

THIS CONFIDENCE, WHATEVER BE ITS FOUNDATION, CANNOT SECURE THE SOUL AGAINST FALLING INTO SIN AND HELL.

"The Bible abundantly shows, that neither the present sanctification, justification, or final salvation of believers, is so unconditionally decided as not to need warnings, threatenings, reproofs, and admonitions."

"God has shut up moral beings to a state of constant reliance upon him for every thing natural and spiritual. We are to depend upon him for our daily bread. He does not send an ocean of waters upon the earth at once, but has shut us up to depend upon him for rains in their season. He does not give food enough at once to last a man all his life time. He so arranges his providence, as that, ordinarily, just about food enough for man and beast, is produced from year to year. In short, he so distributes his temporal favors as to make mankind see and feel their constant dependence upon him."

"This is equally true of spiritual blessings. He gives grace only from day to day, from hour to hour, and from moment to moment. He gives to no

man a stock of grace upon which he can depend in future, without a constant reliance upon God, and a continual abiding in Christ. He deals with no man in spiritual things in such a manner that he can say to his soul, 'Soul, thou hast much spiritual goods laid up in store for many years.' But he has made continual reliance upon Christ indispensable to perseverance in holiness.

"This course of procedure on the part of God, both in respect to natural and spiritual blessings, is naturally and unalterably indispensable to continued holiness. Suppose that God should cause food enough to grow in one year to last mankind a century; so that every man could say, in truth, 'I have much food laid up in store for many years;' would not such a procedure manifestly tend to a spirit of infidelity, to destroy a sense of dependence upon God, and beget among mankind a general forgetfulness and neglect of God. Who cannot see, that should the arrangements of providence be such as to make mankind feel, that all their temporal wants are already provided for, for a century, or for centuries to come, that it would ruin the world?

"Just so in regard to spiritual things. If by regeneration, God really did, as some have supposed, change the very constitution of the soul, introduce, or implant within the soul a holy principle, that becomes a part of the constitution itself; in short, if he so remodeled the faculties, or made any such constitutional change whatever, as to beget the impression, that the constant indwelling, abiding influences of the Holy Spirit, are not essential to continued holiness, it would of course be the cause of universal backsliding and alienation from God.

"It is, therefore, indispensable to continued holiness, that the mind should be shut up to a state of constant reliance upon the grace of God. And nothing can be more absurd, fanatical, or dangerous, than the idea, that our perseverance in holiness, or final salvation, can be rendered *unconditionally certain*.

"No one act of faith, nor any other exercise, can render salvation from sin or hell *unconditionally certain*. This is manifest from the fact, that warnings and threatenings are every where addressed to the saints; which would be absurd, if their justification or sanctification were already *unconditionally certain*.

"The certain knowledge and belief of unconditional salvation from sin, or hell, or of unconditional justification and salvation, would break the power of moral government, and insure a fall. It would destroy the balance of motives, and nullify entirely the power of that class of motives that are addressed to the hopes and fears of men. What, I pray you, would all the warnings of the Bible avail to sustain the virtue of a man, who already knew himself to be in a state of unconditional salvation from sin, condemnation, and hell? Do you answer, that he does not need them, and that all regard to them would be selfishness. I ask, why then, are they found in the Bible, actually and every where addressed to the saints?

"To this it may be replied, that a sanctified soul is influenced by love, and not at all by hope and fear. I answer:

"It is true, that love is the mainspring of action; but it is also true, that both the hopes and fears of men sustain such a relation to moral government, as that considerations addressed to them, make up an indispensable part of those influences that sustain the soul in a course of steady obedience.

"Some persons have supposed, that they have attained a state of permanent sanctification, and felt assured that they should never sin again. They maintained that the veracity of Christ was pledged in such a sense, that He would be guilty of falsehood, if He should suffer them to fall into sin; and especially have they inferred this from the fact, that some promise that Christ would keep them, had been deeply impressed upon their own minds. After-

wards, however, they have fallen into sin, and been greatly tempted to entertain hard thoughts of Christ, to impeach his veracity, and deny his truth.

"Now the mistake in this case was, in overlooking the fact, that all the promises of Christ are, from their very nature, conditioned upon the continued exercise of faith in us. Misunderstanding the promise, and leaving out of view the condition, was the foundation of the assumption, that Christ was pledged for your perseverance in holiness; and if you have fallen into sin the blame is your own. You expected of Christ what He has never promised, except upon a condition that you have not fulfilled.

"To this view of the subject it has been objected, that if this is true, the promises of the gospel amount only to this, that *Christ will keep us if we will keep ourselves*. To this I answer:

"That in a very important sense this is true. I have formerly felt this objection strongly myself, and was strongly inclined to, and even entertained an opposite opinion. What, I said; can the promises of the gospel mean nothing more than this, 'I will keep him who will keep himself?' Much consideration and prayer, with searching the word of God, have led me to the conviction, that this is the exact truth, and this opinion is in exact keeping with the whole providential government of God.

"Take all temporal blessings. Who does not know that all the promises of daily bread, are so conditioned upon the use of indispensable means, as that they amount to this — 'I will feed him who will feed himself; I will take care of him who will take care of himself.' Take all the promises that respect the things of this life, and the same will be found to be true. If God promises health, it is upon the condition, that we obey the laws of our physical existence; so that the promise amounts to this — 'I will keep him in health who will keep himself in health.' If He promises to prolong our natural life, it is upon condition that we comply with the indispensable laws of life. So that the promise amounts to this — 'I will keep him alive who will keep himself alive.'

"Now the same is emphatically and eminently true of all spiritual blessings. Who does not know, that as a matter of fact, every believer progresses in religion precisely in proportion to his own faithfulness — that God keeps him from falling, when he watches, and thereby keeps himself from falling — that he has the spirit of prayer, in proportion as he watches unto prayer, and prays in the Holy Ghost — and that, as a matter of fact, He keeps the saints, only through their own watchfulness, faithfulness, and efforts. So that it may be truly said, that He keeps those only who will keep themselves — that He saves those only who will save themselves. Nor does this in the least degree set aside, or depreciate the grace of God."

We now leave this subject with our readers. They can judge of the sentiments of the Oberlin teachers on this point.

In closing this article, we would assure our readers that we do not notice these things for the sake of controversy. We are not the lovers of it; but we feel constrained, for the sake of truth and holiness, to defend our brethren wherein they are misrepresented. We do not require or expect that all who embrace the views we entertain of the doctrine of entire sanctification, will subscribe to our sentiments on all doctrinal points; nor is it essential.

But, on the glorious doctrine of a full salvation, a goodly number of Christians of different denominations do agree; and we rejoice in it; yea, and we will rejoice. We give them the heart and hand of fellowship. We rejoice in their blessedness. We bid them God-speed in labors of love, and will heartily join them in the endeavor to spread scriptural holiness over this land and world.

For the Guide to Christian Perfection.

LETTER FROM MOBILE.

DEAR BRETHREN,—I have for some time felt that I should make known through your Guide what the Lord has done for me. It is with various feelings I attempt to write, fearing I shall seem to boast. The language of my heart is, Lord, what wilt thou have me to do? I feel to say, Here, Lord, I am, do with me as thou wilt. I have enjoyed the blessing of perfect love over six months. I do not recollect the month, or day of the month I received it, but it was on Friday night in a prayer meeting for this special blessing, and we were praying for perfect love. My prayer was, Lord, give me the blessing of perfect love. While on my knees, Christ took me by the hand and said, Fear not, but believe. I could not then believe it was the blessing I had asked for. Satan told me it was enthusiasm, presumption, and every thing else, but Christ told me it was the blessing I had been seeking. I had some doubts till the following Wednesday night, when I heard the experience of Mr. Fletcher and Mr. Wesley read from the pulpit. My feelings were so similar, I could not doubt any longer, such a sinking into Christ, such a willingness to do the will of God, such a reliance upon him, such an entire trust in him, as I had not before experienced. I had a feast of love, and have had many overflowings of love since, and can now say I love God with all my heart. I do not have constant joy, but my peace is as a river. I give God the glory.

Your Brother in the Lord,

March 10, 1841.

E. NOYES.

For the Guide to Christian Perfection.

EXTRACT OF A LETTER

FROM REV. E. W. STICKNEY.

DEAR BRETHREN,—Permit me just to say, things are going pleasantly here. There seems to be an increasing interest in our church on the subject of GOSPEL HOLINESS, and this gives an impetus to all our other operations, so that while a few are enabled to rejoice in having lately found "Him of whom Moses in the law, and the prophets did write," others are "inquiring, what they must do to be saved." And though the number is yet small, we do and will rejoice, not only in view of the past and present, but of the future also, inasmuch as we are enabled to rely on the promise of an immutable God that our labor, in his service, shall not be in

vain ; Zion shall triumph, the world shall be subdued to our all-conquering King. And this all glorious revolution is to be brought about by *human instrumentality*, even by such feeble and unworthy instruments as we feel ourselves to be. Yes, we are determined to labor in view of the ultimate subjugation of the whole world to the principle of holiness, holding on to the promise of victory with an unyielding grasp, in full belief that every blow we deal against sin, shall tell on its final extermination from our now benighted, polluted, yea, ruined world ; and that the blessed, thrice blessed doctrine you advocate shall become as universal as human depravity is at present — while all opposition to purity shall find its common level in the dark domains of eternal disorder and despair. Under such considerations we are led to say, in the language of inspiration, "*O Lord we will praise thee!* though thou wast angry with us, thine anger is turned away and thou comfortest us." "In the name of the Lord of hosts we will set up our banner." O ! that every lover of, and believer, in the doctrine of personal holiness in the present life might not only set up the glorious gospel banner, thus inscribed HOLINESS TO THE LORD, but nail it to the mast, determined never to strike it. When this takes place you may look for him whose work it shall be to sound the trump announcing the arrival of the long looked for period when all on earth and all in heaven, shall join in universal concert to praise their victorious King.

Nantucket, Mass.

For the Guide to Christian Perfection.

BROTHERLY LOVE.

"*Let brotherly love continue.*" — PAUL.

How important is brotherly love ? How essential to the prosperity of Zion ? What church or Christian community can prosper without it ? And yet, strange to tell, how little of it is seen in the Christian church ? What bickerings, animosities, bitter criminations, and unhappy disputes are seen among professedly Christian brethren ? And all this, too, in the face of such passages as the following : "Love the brotherhood." "Let brotherly love continue." "A new commandment I give unto you, that ye love one another." "Thou shalt love thy neighbor as thyself." "Ye are taught of God to love one another." How strong are the obligations of Christians to love one another ? God

commands it; the peace of the church and society requires it; the honor of our holy religion requires it; and by it we prove the genuineness and blessedness of the religion we profess. And do we expect to live for ever in heaven with our Christian brethren and not love them in this world? But why all this want of brotherly love? It is because there is so little holiness in the church. Let the church be made holy, and they will love each other. O that all may seek for that holiness which will lead brethren to love one another, and without which no man can "see the Lord!"

R. W. A.

Eastford, Conn.

From Wesley's Hymns.

THE MIND OF JESUS.

Phil. ii. 5.

Jesu, shall I never be
Firmly grounded upon thee?
Never by thy work abide,
Never in thy wounds reside?

O how wavering is my mind,
Toss'd about with every wind!
O how quickly doth my heart
From the living God depart!

Jesu, let my nature feel,
Thou art God unchangeable:
JAH, JEHOVAH, great I AM,
Speak into my soul thy name.

Grant that every moment I
May believe, and feel thee nigh;
Steadfastly behold thy face,
'Stablish'd with abiding grace.

Plant, and root, and fix in me
All the mind that was in thee;
Settled peace I then shall find;
Jesu's is a *quiet* mind.

Anger I no more shall feel,
Always even, always still,
Meekly on my God reclined;
Jesu's is a *gentle* mind,

I shall fully be restored
To the image of my Lord;
Witnessing to all mankind,
Jesu's is a *perfect* mind.

I shall suffer and fulfil
All my Father's gracious will;
Be in all alike resign'd;
Jesu's is a *patient* mind.

When 'tis deeply rooted here,
Perfect love shall cast out fear;
Fear doth servile spirits bind;
Jesu's is a *noble* mind.

When I feel it fix'd within,
I shall have no power to sin;
How shall sin an entrance find?
Jesu's is a *spotless* mind.

I shall nothing know beside
Jesus, and him crucified;
Perfectly to him be join'd;
Jesu's is a *loving* mind.

I shall triumph evermore,
Gratefully my God adore,—
God so good, so true, so kind;
Jesu's is a *thankful* mind.

Lowly, loving, meek, and pure,
I shall to the end endure;
Be no more to sin inclined;
Jesu's is a *constant* mind.

GUIDE

TO

CHRISTIAN PERFECTION.

VOL. III.

SEPTEMBER, 1841.

No. 3.

For the Guide to Christian Perfection.

PRINCIPLES OF THE INTERIOR OR HIDDEN LIFE.

NO. VI.

APPROPRIATING FAITH.

THERE can be no realization of the Interior Life, in its higher forms of purity and beauty, without the presence and aids of an appropriating faith. It is so ordered, in the arrangement which God has seen fit to make, that the blessings of the new covenant cannot be received, except by faith. In the language of Mr. Erskine, "Christ is the bread of life, *faith* is the *mouth* of the soul, that eats and feeds upon him. Christ is the mystical brazen serpent, *faith* the *eye* of the soul that looks to him for healing. Christ is the strong hold cast open to the prisoners of hope, *faith* the *foot* of the soul, that runs into him for shelter."* Who would wish to live, if he could not live acceptably to God, and walk in the light of his countenance? And yet we are told in the Scriptures, that "without *faith* it is impossible to please God." How important it is, therefore, to have right views of faith, considered in its relation to holy living, as well as in its connection with justification!

There are three kinds of faith, viz., historical faith, a general religious faith, and an appropriating faith; each of which is entitled to a brief notice. An historical faith in the Saviour is merely a belief that such a man as Jesus Christ, possessing many of the virtuous traits which his biographers have ascribed to him, appeared in Palestine at the commencement of the Christian era. It is not easy to see how a person who gives credence to any of the historical narrations of antiquity, can do otherwise than receive this belief. This faith, however, does not necessarily involve the existence of religion, or even of good morals. Men of abandoned characters and of essen-

* Ebenezer Erskine on the Assurance of Faith. Discourse II.

tially infidel sentiments may go as far as this. Voltaire and other distinguished enemies of the Christian system had a belief of this kind.

(2.) There is also a general religious faith. A person may not only believe with those who possess an historical faith, that there was such a man as Jesus Christ; but may also believe, that he died for the salvation of men in general. This form of faith, it is true, is important; but it does not and cannot secure all those objects which are ascribed to faith in the Bible. I suppose it may be said with truth, that the devils believe and know, not only that there was such a being as Jesus Christ, but that he died upon the cross for sinners. It does not commend itself to human reason, and still less to the word of God, to say that a man has *saving* faith, who believes in Jesus Christ as the Saviour of the world so far as the world receives him in that capacity, and yet *individually* and *personally* does not believe in him as his own Saviour. If such a general and unappropriating faith were sufficient, it would be no difficult matter to fill up our churches, since those who have such a faith as this may be found in great numbers.

(3.) A third form or modification of the great principle of faith, is what may be called APPROPRIATING FAITH. The necessity of this form of faith is evident from even a slight consideration of the subject. The usual understanding is, that our Saviour has provided a common salvation, adequate to the wants of all; but available only in the case of those who exercise faith. How far this salvation will practically extend; how many individuals will avail themselves of it, we cannot tell; nor are we certain, that it is important for us to know this. But certain it is, that no one will accept of the provision which is made, without faith. But what sort of faith? The answer is, It is that which can speak in the first person; that which has an appropriating power; that which can say, *I* have sinned; *I* have need of this salvation; *I* take it home to myself. It is not enough for me to say, *I* believe that Christ died for others; *I* must also believe that he died for me individually, and accept of him as *my* Saviour. It is not meant by this, that previous to the exercise of appropriating faith we have a special or particular interest in Christ, separate from and above that of others. It is merely meant, that out of the common interest we may take individually that which the gospel permits us to receive and regard as our own; and that we can avail ourselves of this common interest in no other way.

God deals with us, (certainly for the most part,) as *individuals*, and not in masses. When he requires men to repent of sin, to exercise gratitude, to love, and the like, the requisition is obviously made upon them as *individuals*, as separate from and as independent of others. It is not possible to conceive of any other way, in which obedience to the requisition can be rendered. Nor is it conceivable that the remedial effect of the atonement should be realized in any other way than this. How is it possible, if *I*, in my own person, have suffered the wound of sin, that a remedy, which is general and does not admit of any specific and personal appropriation, should answer my purpose? Furthermore, in dying for all, in furnishing a common salvation,

available to each person on his acceptance of the same, Christ necessarily died for me as an individual, since the common mass or race of men is made up of individuals; and indeed we can have no idea of a community or mass of men, except as a congregation or collection of separate persons. In dying for the whole on certain conditions, he necessarily, on the same conditions, died for the individuals composing that whole.

Let us, therefore, cherish the firm and abiding conviction, that we can have no faith which will avail us but a personal or appropriating faith; a faith which will disintegrate us from the mass, and will enable us to take Christ home in all his offices to our own business and our own bosoms. We must be enabled to say, if we would realize the astonishing cleansing and healing efficacy there is in the gospel, of God that he is MY God, of the Saviour that he is MY Saviour. We must be enabled to lay hold of the blessed promises, and exclaim, these are the gift of MY Father, these are meant for ME.

It is here, in connection with this form of faith, that we find the great and effective instrument of progress and of victory in the interior life. If we possess an appropriating faith, and if our faith be operative and strong as it should be, we shall not only gain the victory over the various temptations which beset us in the present life, but shall find ourselves rapidly forming a new and wonderful acquaintance with God. In the present life a strong and operative appropriating faith is the key which unlocks the infinitude of the divine nature and admits the soul to a present and intuitive acquaintance with its exceeding heights and depths. No man, who has not this faith or has it not in a high degree, can be said to live in God. Hence we consider it important to say distinctly, in endeavoring to sketch some of the traits and principles of the interior or hidden life, that those persons will have no true and experimental knowledge of the things which we affirm, who merely believe generically and not *specifically*; in other words who believe for others rather than themselves; who, in the exercise of a sort of discursive faith which embraces the mass of mankind, cannot be said to possess it individually and personally, and for their own soul's good. Let us, then, begin to learn the great lesson of faith.

Faith is better to us, far better, than mere illuminations of mind, strength of emotion, joys and the like. The fallen angels, in their primitive state of holiness, had illuminations, great discoveries of God and of heavenly things, and great raptures. But when their faith failed, when they ceased to have perfect confidence in God, they fell never to rise again. Our first parents fell in the same way; because they ceased to have confidence in God; they ceased to believe him to be what he professed to be, and that he would do what he declared he would do. Their previous glorious experiences, their illuminations and joys, availed nothing, as soon as unbelief entered. Unbelief in them, and unbelief in their descendants, has ever been the great, the crowning sin. And faith on the other hand, an implicit confidence in God, a perfect self-abandonment into his hands, ever has been, and from the nature of the case ever must be, the fountain of all other internal good, the great

and crowning virtue, the life of all other life in the soul. O, that men would be wise, and instead of seeking for signs and tokens and inward sights and outward sounds, and any thing else which may be substituted for simple faith, would trust implicitly in the pure word of God. Ye, who aim at holiness, believe God to be your Father, and you will find him to be so; for his word never fails.

And God, in his infinite mercy, knowing the ruinous effects of unbelief, seems determined to try and to strengthen the belief of his people during their present state of probation. His word declares, that they must walk by faith in the present life. All his various Providences point in the same direction. He, who attempts to walk in any other way, will find himself inconsistent, changeable, subject to elevations and depressions, and blown about by every wind of circumstance. But he who walks by faith, finds the rule of his conduct out of himself and in God; and hence he is the same man under all changes of circumstances. And he will have the testimony in himself, the Spirit of God witnessing with his own, that he pleases his heavenly Father.

A. K.

For the Guide to Christian Perfection.

PRACTICAL THOUGHTS AND EXERCISES.—PRAYER.

“Ask and receive.” The child of God, he, who feels his heirship, his claim to the promises, looks steadfastly up for a blessing. He presses his way through every discouragement, and causes his prayer to be heard; to enter into the ears, into the heart of Jehovah. He presents himself in the name of Jesus, and thus coming, he expects to be heard and answered. He comes in the spirit of obedience, of entire consecration, doing always the will of God from the heart. He asks not ceremoniously, not because he is commanded to pray, but because he loves to pray, and because he is hungry for the bread of life, and cannot live without a supply from his Father's bounty. He asks not presumptuously, for he knows it is his Father's will to bless, to bless always, according to his child's necessities. O, the sweet innocence, the childlike love and confidence which asks and receives. He asks submissively as to the kind and degree of blessing he shall receive, confiding fully in his Father's wisdom to give that portion which is needful for him, whether honor or dishonor, sorrow or rejoicing. The child ignorantly may crave indulgence, when it needs discipline. Knowing this, he prays submissively, Appoint my states, give me what thou seest best for me. At a certain time I fixed my eye on one of the promises. I plead it before the Lord, and I looked

earnestly for its fulfilment. The answer came not, and I found my mind, in consequence, disquieted. Now I became alarmed, and betook myself to special prayer and fasting. Then I remembered I had not prayed submissively. I saw my error; I repented. Those were sweet tears I shed, and my soul *immediately was healed*. Now I learned to pray, not only with confidence, and in simplicity, but with submission. The prayer of submission! O, it is sweet rest to the soul. A mingling of my will into God's, which makes me nothing, and ascribes to Him all the wisdom, power, and glory.

CONVERSATION.

"Set a watch, O Lord, before my mouth; keep the door of my lips." So great is the force of habit, and so natural is the desire to please, that the greatest care becomes necessary, in order not to offend in word. But he who would preserve a conscience pure and unsullied, must use this care, habitually and perseveringly. He who talks with God, must beware how he converses with man. The smallest sin of the tongue is a hindrance to communion with God. It is a spot on the soul which must be washed off, before the soul finds clear sunshine in the presence of its God. God must not be forgotten in our conversation with others. He must be supreme now as at other times. The intercourse with Him must be kept up. To keep up this intercourse with God in the midst of conversation, is the best safe-guard to unprofitable words. Leaving room for sweet supplication, for the friend who is always in waiting, will make us slow of speech, and add that grace to our conversation which comes only from above. And may we not confidently expect the aid of our unseen spiritual teacher, if his aid is sought? Nor should we cease our supplications, if the conversation is necessarily protracted beyond our wishes, beyond what seems to us profitable. Great temptations, great because sudden, are often presented in familiar conversation, in Christian conversation. The heart may in the main be right, yet in the hurry of the moment, some unguarded expression may drop, which shall not only betray our weakness, but wound our conscience also. And in this free atmosphere, where heart answers to heart, comes not our arch enemy here? Bears he no enmity against such holy union, so like to the bliss of heaven? Let it be a rule with us, *always to converse with deliberation, leaving room for prayer*. It is comparatively easy to offend in word. I do not allow myself to speak evil of a brother, for I remember the words, "Speak not evil one of another, brethren."

But I was tempted under slight provocation to repeat what some one else said of such a brother. It was wrong. I saw it, I felt it, I repented, and I received forgiveness, with *full purpose of amendment*. There may be cases, perhaps, when to speak of the faults of a brother may be necessary; but they are rare. If the fault is worthy of remark, let us go to the individual himself; if not, let us not name it, or suffer ourselves to dwell upon it. Will not our Saviour approve of such a course? By no means let us break the law of love; and thus speak evil of the law, that it cannot be kept. God forbid, that we who love the law, the law of love, should thus break it. "Set a watch, O Lord, before my mouth; keep the door of my lips."

P. L. U.

For the Guide to Christian Perfection.

PERSONAL EXPERIENCE.

DEAR BRETHREN, — I have felt it my duty to communicate for the Guide my own experience of the manifestation of the Spirit of God within my own soul. But it is with great reluctance that I commence the work, knowing my inability to write for the public eye. I shall therefore transmit it to you, to dispose of as you please. I have been much interested in the Guide, and have been thinking that all the readers of it who enjoy the perfect love of God, *in any degree*, are under obligations to communicate something to make the work profitable, and thereby be mutual helpers to each other in our pilgrimage.

For many years I have been convinced that sanctification in this life was a doctrine of the Bible. And as such, I have sought it many times as a thirsty hart seeks for the water brook, and many times have I seemed almost to grasp the prize. Then would Satan raise some barrier, and I would be thrown back into doubt whether I should ever come in possession of this priceless treasure. At other times I did almost believe I had attained it, but not having a satisfactory evidence, my adversary would tell me I had not received the blessing, and never should. Thus have I been vascillating between hope and fear until within a few weeks. Previous to this time I had been seeking it, yet not with that restless desire I had often felt. But after a day of fasting, (partly that I might obtain what I had so long sought, and partly on account of the low state of Zion in this place,) I sat down to write to a friend, where I expressed my willingness to have sacrificed

all that I held dear in this gospel land, to labor among the heathen for their salvation, had I been worthy, and had Providence opened the way. While thus communicating my feelings, the witness came that I had given all for Christ; my pen immediately gave expression to what I then felt, and while I wrote my heart glowed with gratitude for what I enjoyed. Since that time, I have often testified to what I have received. By so doing I have been much strengthened to believe for more of this fulness. The adversary strives to make me cast away my confidence, but I have been enabled to repel his assaults by the assurance that Jesus is my advocate, and that through him I shall prevail.

I feel it all of grace that I am what I am, "from the foundation to the top stone." My care is not now whether I shall endure this or that trial, but that I may have present grace, and trust the future with God. At present my soul thirsts for more of God. O that I were as deeply baptized with his Spirit, as was a Bramwell, a Carvosso, a Hester Ann Rogers, and many others! My soul longs to lose sight of self, and enter into the fulness of this great salvation.

"I loathe myself when God I see,
And into nothing fall;
Content if thou exalted be,
And Christ be all in all."

I have been providentially hindered from finishing this communication a number of weeks, during which time I have had many doubts as to the expediency of sending it at all. But as the revival of personal holiness was the object anticipated by the Guide, how can we better know whether this object is realized than by personal testimony? I have been much profited by reading extracts from the experience of eminent Christians, also from the original matter which it contains. But the testimony of the past is not sufficient. Let us have living witnesses, and the work will continue to be profitable. Yours in Christian union,

A READER OF THE GUIDE.

For the Guide to Christian Perfection.

A LETTER.

DEAR BRETHREN,—I rejoice in the prosperity and extensive circulation of the Guide, and the increasing interest evinced by Christians of other denominations to peruse its pages, and spread

the glorious and soul cheering truths it so clearly and efficiently advocates. With grateful emotions of heart, I wish to acknowledge, that this valuable work has been the instrument of leading forward such as are seeking for this pearl of great price within the pale of our own church, and this feeling is increased from the consideration of the following facts. In the month of April, three of these little *preachers of scriptural holiness*, took an excursion to a neighboring town, and there they *silently*, but *eloquently* and *effectively* taught the principles of holy living. Christians were aroused and began to search the sacred oracles of God to see "whether these things were so;" the result you will anticipate. From the hearts of some, earnest supplications and fervent prayers ascended the holy hill of Zion, for the witness of the spirit, the evidence of perfect love. As an evidence that these silent admonitions were *heard* and *felt*, I send you the name of a young lady residing in that town as a subscriber for the Guide, who feels deeply interested in the doctrine of Christian perfection; and my desire and fervent prayer is, that this little pamphlet which shall stately visit this intelligent, and interesting people, may be instrumental in *guiding* not only the subscriber in the "King's high way of holiness," but very many more.

ELIZA.

Newport, R. I.

LETTER.

THE following letter from A. T. to Rev. N. Rice has been kindly furnished for the Guide.

DEAR BROTHER RICE,—I take my pen this day to comply with your request. If a sketch of my experience could be of use to any one, I would gladly communicate a few particulars, though it may be to my shame; for when I look back on the many years which have passed since I first embraced the cause of Christ, and see how little advancement I have made, how far beneath my privilege I have lived, and how much I have lost by so doing, my heart truly feels humbled before the Lord. It is now seventeen years since I first gave my heart to the Lord, and was justified by faith; since which time I have endeavored to maintain a Christian walk, at least outwardly; I have ever felt a love for the cause of Christ, and for his people, and for all the ordinances of the church, especially class meetings. Not only so, I have taken great delight in secret devotion. I often found access to a throne of grace, and had sweet communion with God; but it was not

abiding. When I came to mix with the world, (as it was necessary to be in their company,) ere I was aware, my mind would be caught away, and my tongue, which has been an unruly member, would often betray me into sin, or rather my heart, from the abundance of which my mouth spake; for though I professed to be a follower of Christ, yet my heart was *unholy*; the Lord's enemies were there. My soul was often pained on account of it; at times the Spirit of the Lord would so shine upon it that my whole soul would cry within me, "I am sick of self, and sick of sin." At such times my cry was, "Create within me a clean heart, O Lord, and renew a right spirit within me." Although, many times my soul has been blessed in a wonderful manner, and I could say I felt nothing in my heart contrary to love, and often my heart was filled to the overflowing, yet I had no evidence that my *whole heart* was *sanctified* to God. And I have since ascertained that although it was filled, and nothing but love *overflowed* it, yet there was something at the bottom beside love; I had never made a full surrender of every thing; there were some secret darling sins. Thus I went on from year to year, sometimes rejoicing in a sense of pardoned sin, and sometimes groaning under condemnation. But bless the Lord, I have now found a more *excellent way*. On the first and second of May last, while conversing with you upon the blessing of holiness, the Spirit of the Lord shone into my heart in such a manner as to discover the remains of the carnal mind. I never saw the importance of making a full consecration of every thing to the Lord, and of doing it *at once*, as at that time. I said in my heart I will make one more resolve to bring forth every thing and lay it on the altar, — every idol, all the pride of my heart, all my weapons of rebellion against the holy law and will of God; and my own life also; — but as strange as it may appear, it was *hard work*; it was *crucifying* to carnal nature; but I saw it was my *duty*, and I cried, "I must, I *will* obey." On the third of May, after a night of deep anxiety, for I slept but little, while pouring out my soul in secret at the throne of grace, I seemed to submit willingly to yield up my all, like a conquered child. At the same time the Lord manifested himself to me in a glorious manner, showing me by his Spirit, his long suffering towards me in all my disobedience. While I beheld his unbounded love and mercy in purchasing a full salvation for one so undeserving, my heart melted within me; at the same time I saw it was his pleasure for me to accept the salvation provided. Immediately faith sprung up in my heart, and I could with confidence lay hold of the hope set before me. I now felt that promise applied, "Therefore he is able to save them to the *uttermost* that come unto God by him." (Heb. vii. 25.) I had a consciousness

that my heart was clean, that my *whole* soul was illuminated by the Spirit of God, and not *one* enemy, or lurking sin could be found, but an *indescribable peace pervaded the whole*; the war and commotion had all *ceased*, for there was not a rebel left within. What a contrast in a heart that only a few moments before was all tumult, the spirit warring against the flesh and the flesh against the spirit; now all was peace, all was love, all was heaven; Jesus, whose right it was, reigned as Lord and master of the whole. Since that blessed hour, I have been kept by the power of God through faith unto salvation; and though Satan has sometimes presented temptations to my mind, he could find no place in me; I had taken *refuge in Jesus*; he is now my hiding place, I run into him, and am safe; in him I live, move, and have my being; the life I now live, I live by faith on the Son of God, he in me and I in him; and, "While in the Lord I still abide, I have his Spirit for my guide." I no longer walk in darkness, but have the light of life continually shining on my path. The Apostle assures us that while we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus cleanseth us from all sin. Duty no longer "seems a load, nor worship proves a task." I now find the yoke of Christ to be easy and his burden light. Having the enemies of Christ all slain, I can now serve him in righteousness and holiness without fear, and though I feel I am insufficient of myself to do any thing, yet the Lord has promised his grace shall be sufficient for me; there will be no more required of me than he will give grace to perform; my sufficiency is all of God. Blessed be his name, my heart overflows with love towards him while I write, that he ever provided such a salvation as this, that he ever gave himself for us, that he might redeem us from all iniquity, and purify unto himself a *peculiar people*, zealous of good works. When I see how ample the provision made, and that it is the privilege and duty of all to come and partake of this free, this full salvation, I am led to exclaim with the poet,

"O that the world might taste and see
The riches of his grace;
The arms of love that compass me,
Would all mankind embrace."

My continual prayer to God is, that the glorious work of entire sanctification may spread until the church, in its ministry and membership, shall enjoy the same precious fulness in which my soul has rejoiced for nearly two months. Glory to God that sinners can be saved. Yes, and saved *entirely*, and saved *now*.

Yarmouthport, June, 1841.

A. T.

A LETTER.

The following letter, on the subject of holiness, being read to me by a father in the Congregational Church, from his daughter, a Baptist, I have requested permission to copy it for the Guide. A CORRESPONDENT.

“How much need is there of prayer for the purification of the church? To what a lamentable degree has she become conformed to the spirit and practice of an ungodly world. It seems to me, the voice of God is now loudly calling upon his people to come out from the world, and no more to partake, or apologize for any sin. Nothing but holiness of heart and life, can raise the Christian church to that state which God has promised in his holy word, and to which she must be brought in order to be the *light of the world*. The signs of the times seem to indicate, that the set time to favor Zion is drawing near. A *burden of prayer* is felt for the *sanctification of Zion*, and the cry is rising *louder and louder* from many hearts. God will answer the prayer which his own spirit has indited. It is very important, that those who enforce “entire sanctification” upon others, should manifest it themselves by a correspondent example. It seems this is now the most effectual way of establishing this doctrine, a *holy life*. The meekness, patience and love of the Saviour, most characterize those who profess entire consecration to him, or they cannot give evidence that they are so. Argument and discussion without these, will do but little good. O may we ever be enabled to *act* according to the light received from the word of truth, and happy indeed will it be for us. Owing to the pressure of business, and your difficulty of hearing, father, I was not able to converse so much on the subject dearest to my heart, as I could have wished, but I was rejoiced to see the interest and candor, which you manifested on the subject of holiness, and earnestly pray, if it is not already the case, that you may enjoy that full assurance of faith and love, which is the privilege of *every child of God*. I am aware that you have *peculiar* trials, but how precious the consideration that the Saviour suffered for us in *particular*. He could not be ignorant of the peculiar trials and temptations of any of his children, in any age of the world; and surely they may each appropriate to themselves the precious promise, “My grace is sufficient for *thee*.” How many have been sustained by these precious words, and yet they still remain for the consolation of millions yet unborn. It is often suggested to me, that I have nothing comparatively to prevent the enjoyment of religion in my present retired situation. I know that I enjoy great privileges

for reading, meditation and prayer, but I think my situation does not exclude me from the *cunning artifices* of the great adversary of all good; nor from falling a prey to his devices, without *implicit* and *constant reliance* on *all sufficient grace*. The heart is the same in every situation of life. It may seem presumptuous to some, but I cannot conceive that I have any right to doubt, but what that grace, which now proves sufficient to overcome every unreconciled feeling of the heart, to control every unhallowed passion, will also prove sufficient in every situation, and under every trial of life. I feel that to doubt this would be to cast away the shield of faith, and by so doing, I must expect to be pierced through with the enemy's darts. For a long time I hung in suspense, whether it were *possible* for *me* to live *wholly* for God. When I thought of my past failures, notwithstanding all my prayers and resolutions, and of the failures of those, far more devoted than myself, I feared it was too much to expect. But when I looked into the Bible, with a willingness to receive and acknowledge what that taught as truth, without respect to former opinions, or the opinions of others, and with a willingness too, to make *every sacrifice* which such a state required, if there was no other person in the world who lived up to the requirements and promises of the gospel, I felt that it would be safe for me to rely on the immutable word and promise of God. I now, I humbly trust, made the consecration of myself to God. Since this time, with few exceptions, peace like a river has continued to flow broader and deeper to the present time. I desire still an interest in your prayers, my dear parents, that I may ever remain at the feet of Jesus, looking up to him; and by looking to him, be changed into the same image from glory to glory. And may this be the happy state of us all, both parents and children, and then all will be well; whether sickness or health, life or death."

S—e, April 12, 1841.

For the Guide to Christian Perfection.

THE PERFECT CHRISTIAN.

In several foregoing numbers we stated briefly, though, we think, distinctly, what we understand by a *perfect Christian*. We will now attempt a brief answer to several objections argued against the doctrine we have advanced.

OBJECTION I. "This doctrine leads to a rejection of Christ."

This objection, perhaps sincerely urged, has probably arisen from a misunderstanding of the true doctrine of Christian perfection. That there is a kind of "Perfectionism," falsely so called, which leads to a rejection of Christ, we admit. But this is no part of the doctrine taught in the preceding numbers, and which is advocated by the Methodists, as a denomination. The creed of those who believe in the true doctrine of Christian perfection is, that salvation from its commencement to its completion is all by and through Jesus Christ; that he alone convinces the soul of sin, justifies the ungodly, sanctifies the impure, preserves in a state of salvation, and brings the soul finally to an eternal heaven. "The blood of Jesus Christ his Son cleanseth from all sin." So that this objection has no foundation in truth.

OBJECTION II. "If we were perfect, we could not 'grow in grace,' as the Bible commands us." This objection, though made by some professedly pious, states that which is untrue. This, the objector must see with a moment's reflection. He cannot, of course, mean absolute perfection, for this is never applied to man. He can, therefore, mean at most, that the soul is saved from all sin and filled with the love of God. Though one branch of sanctification may be complete, namely, the destruction of sin, yet the grace of God may continue to flow into the soul, and that for ever. And though the soul may be filled with love, yet God will continually enlarge the vessel and fill it. Thus, the soul may increase in love throughout its entire being. Consequently we are never so well prepared to obey the divine injunction, "Grow in grace," as when made perfect, or saved from all sin. Hence the objection falls.

OBJECTION III. "Show me a perfect Christian, and we will believe in the doctrine." But suppose there never was a perfect Christian in this world, would this destroy the truth of God's word? Surely not. No doctrine of God stands upon the knowledge, experience, faithfulness, or unfaithfulness of man — it stands on the veracity of God who gave it. The experience of man may illustrate it, but it is God's truth that confirms it. The objection lies equally against that glorious declaration, "The earth shall be full of the knowledge of the Lord as the waters cover the sea." Now because no such event has taken place, shall we affirm that it will never take place? With as much propriety may we affirm that the Christian cannot be made perfect in this life. The question is, what has God promised, and not what man has experienced.

But it is an unquestionable fact that many have enjoyed this blessing for many years. Read the memoirs of Bramwell, Car-

vosso, Fletcher, Hester Ann Rogers, Mrs. Fletcher, &c. All these, with a host of others, professed to enjoy the blessing, who have gone to rest. Many enjoy it at this day. They profess it before the world, and who that knows them can question the truth of their profession?

R. W. A.

New London, August 5, 1841.

From the Oberlin Evangelist.

RELIGIOUS APHORISM.

A sense of profound dependence upon the grace of Christ for the practice of holiness, is always attended, in a truly evangelical mind, with a consciousness of obligation infinitely strong, to render perfect obedience to every command of God, and of the entire practicability of rendering such obedience. The reason is this. While such a mind is fully conscious of absolute impotence in itself, it rests in the joyful assurance, that in Christ there is grace full and free to keep every command of God, and that to avail itself of that grace, is at all times and in all circumstances perfectly practicable. To an individual under the pervading influence of such a spirit, the following declarations of Christ, are present as living and infinitely momentous realities. "Without me ye can do nothing." "As the branch cannot bear fruit of itself except it abide in the vine; no more can ye, except ye abide in me." "He that abideth in me, and I in him, the same bringeth forth much fruit." Hence he ever acts under a deep impression of the necessity of obedience to the command, "abide in me," and of the certain truth and fearful import of the declaration, "If a man abide not in me, he is cast forth as a branch and is withered; and men gather them, and cast them into the fire, and they are burned."

Here we have disclosed to us the two fatal rocks upon which the Antinomian on the one hand, and the Legalist on the other, split. The former affirms, not only our absolute impotence in ourselves for any thing good, but our impotence equally absolute to avail ourselves of the grace of Christ for the practice of holiness. Hence such a person lies perfectly powerless under the dominion of sin, quietly expecting to be saved by the grace of Christ *in and not from* sin. The latter, under the conviction of the self-evident truth that whatever is required of us we have ability to perform, overlooks the fact that all real ability to do

what is pleasing to God, arises from the fact that we are able to avail ourselves of the grace of Christ for the practice of holiness, and that obedience is practicable to us on no other condition. Such an individual, therefore, vainly attempts the practice of holiness, not through faith in Christ, but by dint of personal effort. Hence the experience of such an individual presents a perpetual illustration of the declaration, "without me, ye can do nothing."

Between these two rocks, the evangelical spirit, with the eye of faith resting continually upon Christ for "grace to help in every time of need," passes peacefully onward in implicit obedience to all the commands of God. Brother, have you been fully introduced into this grand secret of holy living? Then has your "righteousness gone forth as brightness, and your salvation as a lamp that burneth."

For the Guide to Christian Perfection.

PRINCIPLES OF THE INTERIOR OR HIDDEN LIFE.

NO VII.

SOME OF THE MARKS BY WHICH THE SANCTIFIED ARE KNOWN.

It is often an anxious inquiry with those who are desirous of living wholly to God, whether they are truly sanctified or not. This important question cannot always be settled, and perhaps not generally settled, by the mere consideration of the way in which they have been led into this blessed state. The commencement of sanctification in different individuals is as different as the commencement of justification; some enter easily and promptly; others after long struggles and in connection with great illuminations and joys; and others again find their entrance into the state of entire sanctification characterized merely, after a period of toils and struggles, by a state of delightful purity and quietude. No conclusions, therefore, as to the real existence of this state can be positively drawn merely from the manner in which we enter into it. But there are, nevertheless, some marks subsequently discovered, which clearly distinguish it from the more common state of justification, and in connection with which its existence may be easily known.

(1.) One unfailing mark, characteristic of those in sanctification, is an exceeding love of the Bible. It is a painful assertion, but nevertheless true, that there are multitudes of Christians, who have but little love for the Bible; certainly but little compared with what they should have. Living by their own confession in a state of greater or less voluntary sin, they every where

read their own condemnation; and fearful and discouraged, they turn away from the sacred pages, to some political tract, or to some work of history or of fiction. It is not so with those who are in sanctification. The Bible is to them, practically as well as in name, the Book of books. They read it at every possible opportunity and with inexpressible delight. Every page and sentence is full of meaning. Especially do they find it full of instruction in regard to holiness.

(2.) A second mark, characteristic of those in sanctification, is their deep and continual spirit of secret devotion. We suppose it to be true, that every Christian practices secret devotion to some extent; but we suppose it to be no less true, that it is a duty which is very much neglected. And in those cases where it is not so, the practice is often prompted rather by the instigations of fear, or the cold sentiments of duty, than by the movings of love. Not unfrequently, painful as it is to say it, Christians go to their closets, as the tortured slave goes to his field of labor. Not so with those who are in sanctification. There is no place so dear to them, so necessary, so invaluable, as that of retirement with God. There is no sacrifice so great as that which requires them to dispense with these blessed seasons. They hunger and thirst after God; and it is in secret communion especially that they receive the embraces and enjoy the sweet consolations of the beloved.

(3.) Another mark is entire resignation of will. Those who are renewed into the perfect love of God, may be said to have no will of their own. They are not insensible to sorrows; they feel the sufferings of life, in themselves considered, as keenly as others; but they endure them without complaint. And this entire resignation of will, shows itself in the ordinary occurrences of life, as well as in the more marked cases of trial and suffering. The meekness of the countenance, the absence of all undue eagerness and excitement, the subdued tone of action and voice, the calm but rational and dignified quietude of the whole outward man, evince conclusively, that there is no disturbing force in the soul's centre; and that God, the calm and transcendent God, who remains unmoved in all changes and events, reigns supremely in the breast.

(4.) Another mark, naturally flowing from that which has just been mentioned, is the absence of all undue sensibility to the unfavorable opinions, and to the unjust and hard speeches of their fellow men. Probably no one has lived a holy life for any great length of time, without being called, in the providence of God, to endure some severe trials from this source. So long as such aspersions touch themselves merely, without touching and aspersing the character and honor of their God, they are content to remain in silence. They commit their cares to God in this respect as in others; fully believing, that in the events and developments of his providence they will experience an ultimate triumph in addition to present protection. At the same time they are exceedingly careful not to use hard speeches in return. They look beyond the guilty instrument to God, who in his wisdom permits them to be afflicted. And remembering what they themselves have been in times past,

they have no feelings towards their persecutors but those of compassion and love. And these feelings they endeavor constantly to evince by amiable deportment and by kindness of speech. It may perhaps be said, that this trait of character does not belong exclusively to those who are in a state of sanctification ; but it certainly belongs to them in a much higher degree than to the great mass of Christians at the present time.

(5.) Those who are in the possession of the blessing of perfect love, have a deep and constant affection to Christians, (such as peculiarly corresponds to what is required of them in the word of God,) especially to those who bear the full image of the Saviour. To those who are wholly the Lord's, or who are earnestly seeking holiness, their hearts are attracted and knit by a sacred tie, which is wonderful and mysterious even to themselves. Their souls reciprocally and instinctively recognize and admire in each other the divine image. Some who are opposed to the doctrine of present sanctification, admit the fact as now stated ; but endeavor to explain it on natural principles ; such, for instance, as the circumstance of these people being united in a common faith and bearing a common name. But this view is not satisfactory. The cause is not adequate to the effect. It can be explained only on the ground of the attractive power of holiness in another, when recognized by the keenly instinctive perception of a holy heart. True holiness, when existing in the hearts of different individuals, is, by a divine tendency, reciprocally and most wonderfully attractive. Such hearts, all obstructing obstacles being removed, mingle together, like kindred streams that mingle and flow onward to the common ocean.

(6.) One of the most decisive marks of those in a state of sanctification is a spirit of great meekness and humility. There is no disposition to make undue and haughty pretensions ; no seeking and claiming the first place ; no desire to become prominent by being a leader and teacher of others ; no harshness and unkindness of manner ; and no censorious judgment of their fellow men. A mere profession of possessing holiness can avail nothing, where this mark is wanting. True humility is the natural result of that self-annihilation, that spirit of radical and permanent self-sacrifice, which is at the foundation of a perfect spiritual life.

(7.) Another important mark is that of silent communion with God. Those who love God with all the heart, have a feeling, such as they never had before, that God is with them at all times. The soul, dismembered of its debasing earthliness, comes under the attractive influence of the divine mind. Christ who is the way and the truth and the life, has accomplished, to a considerable extent, his great office upon it ; and by uniting it to himself, has through himself united it to God. And hence there is a constant and delightful communion with God ; existing as it were without effort, naturally and instinctively. This communion, in consequence of the laws of mental action, may occasionally be interrupted by the pressure of earthly cares and duties ; but the spirit of it nevertheless is actually latent in the soul ; and becomes by its own movement sensibly operative, whenever the disturbing and

suspensive causes cease to exist. I speak of it as *silent communion*, because although it is not inconsistent with the outward formalities of devotion, it does not require for its existence the expression of the voice; and indeed is of such a refined and heavenly nature, that an attempt to utter it in language would rather embarrass than aid its exercise.

We may add to these marks of sanctification that of *simplicity of purpose*. The sanctified person has no desire of any thing, either for himself or others, separate from the will of God. Consequently selfishness is slain. He aims constantly in heart and in life to adorn his holy profession, by walking in the footsteps of Him who came to do his Father's will. He looks upon the movements of individuals and of nations in one point of view only, viz., as they have relation to the will and the glory of God; and out of that relation he finds no value in any thing, whether great or small. Accordingly as he is a man of one principle or of one motive, and not discordant and rent in himself, his life necessarily exhibits an almost unvarying consistency, beautiful in itself and beautiful to the beholder.

We might pursue the subject further, and mention some other marks to be found in those in a state of sanctification. But we leave the subject here for the present, and only proceed to say, that it is such evidences as have been referred to, which decide the question of sanctification, rather than a particular state of strongly excited emotion, existing for a short time and then passing away. True sanctification tends to the diminution and removal of mere excitement of feeling; while it introduces and strengthens fixed and permanent principles of character, which necessarily result in a holy harmony and peace within. And in forming an estimate of those who profess this great blessing, we are to be guided more by our notice of such permanent principles and traits of character, than by transient movements of the feelings, which can perhaps be explained on merely natural causes.

A. K.

WHAT PERFECTION IS.

Extract from a Sermon by Mr. Wesley.

1. And first, I do not conceive the perfection here spoken of, to be the perfection of angels. As those glorious beings never "left their first estate;" never declined from their original perfection; all their native faculties are unimpaired: their understanding, in particular, is still a lamp of light; their apprehension of all things clear and distinct; and their judgment always true. Hence, though their knowledge is limited; (for they are creatures;) though they are ignorant of innumerable things; yet they are not liable to mistake: their knowledge is perfect in its kind. And as their affections are constantly guided by their unerring

understanding, so that all their actions are suitable thereto; so they do, every moment, not their own will, but the good and acceptable will of God. Therefore it is not possible for man, whose understanding is darkened, to whom mistake is as natural as ignorance; who cannot think at all, but by the mediation of organs which are weakened and depraved, like the other parts of his corruptible body; it is not possible, I say, for man always to think right, to apprehend things distinctly, and to judge truly of them. In consequence hereof, his affections, depending on his understanding, are variously disordered. And his words and actions are influenced, more or less, by the disorder both of his understanding and affections. It follows, that no man, while in the body, can possibly attain to angelic perfection.

2. Neither can any man, while he is in a corruptible body, attain to Adamic perfection. Adam, before his fall, was undoubtedly as pure, as free from sin, as even the holy angels. In like manner, his understanding was as clear as theirs, and his affections as regular. In virtue of this, as he always judged right, so he was able always to speak and act right. But since man rebelled against God, the case is widely different with him. He is no longer able to avoid falling into innumerable mistakes; consequently he cannot always avoid wrong affections; neither can he always think, speak, and act right. Therefore man, in his present state, can no more attain Adamic than angelic perfection.

3. The highest perfection which man can attain, while the soul dwells in the body, does not exclude ignorance, and error, and a thousand other infirmities. Now from wrong judgments, wrong words and actions will often necessarily flow: and, in some cases, wrong affections also may spring from the same source. I may judge wrong of you; I may think more or less highly of you than I ought to think; and this mistake in my judgment, may not only occasion something wrong in my behavior, but it may have a still deeper effect; it may occasion something wrong in my affection. From a wrong apprehension, I may love and esteem you either more or less than I ought. Nor can I be freed from a liability to such a mistake, while I remain in a corruptible body. A thousand infirmities, in consequence of this, will attend my spirit, till it returns to God who gave it. And, in numberless instances, it comes short of doing the will of God, as Adam did in Paradise. Hence the best of men may say from the heart;

“Every moment, Lord, I need
The merit of thy death;”

for innumerable violations of the Adamic as well as the angelic law. It is well, therefore, for us, that we are not now under these, but under the law of love. "Love is [now] the fulfilling of the law," which is given to fallen man. This is now, with respect to us, "the perfect law." But even against this, through the present weakness of our understanding, we are continually liable to transgress. Therefore every man living needs the blood of atonement, or he could not stand before God.

4. What is then the perfection of which man is capable, while he dwells in a corruptible body? It is the complying with that kind command; "My son, give me thy heart." It is the "loving the Lord his God with all his heart, and with all his soul, and with all his mind." This is the sum of Christian perfection: it is all comprised in that one word, love. The first branch of it is the love of God: and as he that loves God, loves his brother also, it is inseparably connected with the second, "Thou shalt love thy neighbor as thyself:" Thou shalt love every man as thy own soul, as Christ loved us. "On these two commandments hang all the law and the prophets:" these contain the whole of Christian perfection.

5. Another view of this is given us, in those words of the great apostle; "Let this mind be in you, which was also in Christ Jesus." For although this immediately and directly refers to the humility of our Lord, yet it may be taken in a far more extensive sense, so as to include the whole disposition of his mind, all his affections, all his tempers, both towards God and man. Now it is certain that as there was no evil affection in him, so no good affection or temper was wanting. So that "whatsoever things are holy, whatsoever things are lovely," are all included in "the mind that was in Christ Jesus."

6. St. Paul, when writing to the Galatians, places perfection in yet another view. It is the one undivided *fruit of the Spirit*, which he describes thus: "The fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, fidelity," (so the word should be translated here,) "meekness, temperance." What a glorious constellation of graces is here! Now suppose all these things to be knit together in one, to be united together in the soul of a believer, this is Christian perfection.

7. Again: he writes to the Christians at Ephesus, of "putting on the new man, which is created after God in righteousness and true holiness:" And to the Colossians, of "the new man renewed after the image of him that created him:" plainly referring to the words in Genesis, chap. i, 27, "So God created man in his own image." Now the moral image of God consists (as the apos-

tle observes) "in righteousness and true holiness." By sin this is totally destroyed. And we never can recover it, till we are "created anew in Christ Jesus." And this is perfection.

8. St. Peter expresses it in a still different manner, though to the same effect. "As he that hath called you is holy, so be ye holy, in all manner of conversation," 1 Peter i. 15. According to this apostle then, perfection is another name for universal holiness: inward and outward righteousness: holiness of life, arising from holiness of heart.

9. If any expressions can be stronger than these, they are those of St. Paul to the Thessalonians: 1 Epistle v. 23, "The God of peace himself sanctify you wholly; and may the whole of you, the spirit, the soul, and the body, [this is the literal translation,] be preserved blameless unto the coming of our Lord Jesus Christ."

10. We cannot show this sanctification in a more excellent way, than by complying with that exhortation of the apostle; "I beseech you, brethren, by the mercies of God, that ye present your bodies," [yourselves, your souls and bodies; a part put for the whole, by a common figure of speech,] "a living sacrifice unto God;" to whom ye were consecrated many years ago in baptism. When what was then devoted, is actually presented to God, then is the man of God perfect.

11. To the same effect St. Peter says, 1 Epistle ii. 5, "Ye are a holy priesthood, to offer up spiritual sacrifices acceptable to God, through Jesus Christ." But what sacrifices shall we offer now, seeing the Jewish dispensation is at an end? If you have truly presented yourselves to God, you offer up to him continually all your thoughts, and words, and actions, through the Son of his love, as a sacrifice of praise and thanksgiving.

12. Thus you experience, that he whose name is called Jesus, does not bear that name in vain: that he does, in fact, "save his people from their sins;" the root, as well as the branches. And this salvation from sin, from all sin, is another description of perfection, though indeed it expresses only the least, the lowest branch of it, only the negative part of the great salvation.

From the Oberlin Evangelist.

MINUTES OF THE CONVENTION.

PURSUANT to a previous call, a meeting of those interested in the doctrine of Entire Sanctification, in this life, was held at Rochester, N. Y., on the 6th,

7th, and 8th of July, 1841, for the purpose of prayer and consultation in reference to this great subject. The convention was opened by a sermon, from President Mahan, on the text, "The Lord is well pleased for his righteousness' sake; he will magnify the law, and make it honorable." Isa. xlii. 21. After a season of prayer, the convention was organized, by the appointment of Rev. A. Sedgwick, President, and Rev. H. Lyman, Rev. J. W. Fox, and Rev. L. P. Judson, Secretaries, and a business committee.

The committee made a report, which was amended to the following resolution: That entire sanctification in this life is attainable, in such a sense as to be an object of pursuit, with a rational expectation of attaining it. This resolution was fully discussed, and unanimously adopted, on the third day of the convention.

The business committee reported farther, and recommended the appointment of a committee to draft a Declaration of Sentiments, and also a committee to draft a Circular to the friends of Zion. After a recess, the committee on the Declaration of Sentiments reported; which was accepted, and the Declaration, on examination at length, was adopted on the third day.

The business committee made a further report, recommending the formation of a society, or the appointment of a committee, to prepare and circulate tracts on the subject of entire sanctification. After discussion, it was resolved, to appoint a committee to write, revise, publish, and circulate tracts in illustration and defence of the doctrine of the entire sanctification of believers in this life. Messrs. Henry Cowles, C. G. Finney, John Morgan, J. J. Shipherd, and H. C. Taylor, were appointed said committee.

A subscription was taken up to defray the expenses of publishing the minutes of the convention, and in aid of the tract cause. Brother Courtland Avery, of Rochester, N. Y., was appointed an agent to receive funds for the tract cause.

A considerable portion of each sitting was spent in prayer, and these seasons were of the deepest interest.

The following resolutions were severally offered, discussed, and unanimously adopted:

1. That we recommend to the friends of Zion, who sympathize with us in views, on the subject of entire sanctification of believers in this life, to remember the cause in their closets, and constantly to pray for the baptism of the Spirit to rest upon all, *friends and opponents*.
2. That we recommend our friends to use all suitable means to secure the reading of publications on this subject.
3. That we also recommend to our friends to hold meetings, for mutual consultation and prayer, to secure the cultivation of holiness in their own hearts, and to disseminate the truth in the community.
4. That a standing committee be appointed, to confer together on the general interests of the cause of Christian holiness, and that they be empowered to call conventions, whenever and wherever the interests of the truth shall, in their opinion, demand it. The committee are —

Professor Upham, of Brunswick, Me.; Alexander N. Dougherty, Newark, N. J.; Fayette Shipherd, Troy, N. Y.; A. Sedgwick, Ogden, N. Y.; M. Tooker, Rochester, N. Y.; J. J. Shipherd, Oberlin, Ohio.

The thanks of the convention were tendered to the church (the First Methodist church) whose house they had occupied, and to the citizens, whose hospitality they had enjoyed. The convention then engaged in a most soul subduing and heart melting season of prayer, and adjourned.

A. SEDGWICK, *President.*

H. LYMAN, J. W. FOX, L. P. JUDSON, *Secretaries.*

POSTSCRIPT TO THE MINUTES OF THE CONVENTION.

BY A MEMBER.

1. The members of convention were mostly from the counties of Western New York.

2. Nearly a hundred enrolled their names, and from two to three hundred more were usually in attendance.

3. The meetings were all characterized by the spirit of kindness and brotherly love.

4. The votes were all understood to be unanimous.

5. Antinomian Perfectionists finding, in the progress of the discussions, that they were not of the convention, withdrew.

6. Strong prejudices gave place to gratuitous acknowledgments, that God was in the convention of a truth.

7. Frequent seasons of prayer, praise, and conference, which intervened the business sessions, were of a sweetly hallowing character.

8. Sermons by Professor Finney and President Mahan, on the Sabbath preceding, and the one succeeding the convention, and during the intervening week, appeared to be greatly profitable to many of the multitudes who heard them.

9. The closing scene was one of humble, hearty, solemn, joyous consecration to God, rarely witnessed on earth. It was indeed good to be there; for all present who knew God, could but feel — "Surely, God is in this place."

10. The little ones of the Lord returned to their places, comforted and baptized anew for his holy work, and the city left, seemed to be a measure in which the leaven of truth was deposited so as to leaven the whole lump.

To God be *all the praise!*

For the Guide to Christian Perfection.

A LETTER.

DEAR BROTHER MERRITT, — Three years have rolled into eternity since God, for Christ's sake, forgave my sins. I had heard of the doctrine of holiness, and occasionally thought it my duty

to seek for a clean heart, previous to last fall, but never so powerfully felt the importance of being wholly dedicated to God, until the next Sabbath evening prayer meeting, after the camp meeting held in a town adjoining this, where, as I was informed, (not being able to be there,) the Holy Spirit was powerfully poured out in the awakening and conversion of sinners, and the sanctification of believers. Never shall I forget the time when I laid all on God's altar, and gave myself in an everlasting consecration to God. Language cannot describe the overpowering sensation of "joy unspeakable and full of glory" I then felt. "That peace which passeth knowledge" filled my soul, and now what a fulness I see in the Saviour; what beauty there; how free for all. I feel from day to day that I "live by faith on the Son of God," and though I am surrounded with temptations and difficulties peculiar to my calling, I still feel that, "faithful is he who hath called me, who also will do it," and that being "insufficient of myself to think any thing of myself; my sufficiency is of Christ," and he will carry on the work till my final redemption. I hail the *Guide* with anxious solicitude, and consider it as a faithful auxiliary to the blessed cause of holiness. It has been the means of my being more "rooted and grounded in love," and I trust many more can say the same. May its pure doctrines spread far and wide, until the whole church shall catch the spreading flame of perfect love; and then will she shine forth fair as the moon, clear as the sun, and will indeed be, the salt of the earth.

Saco, Me.

CYRUS PHILBRICK.

☞ It is possible, but not certain, that we shall issue the October and November numbers of the *Guide* together. In such case they may not appear till about the middle of October. If this arrangement should be made, we trust the contents of the united numbers will be a sufficient apology for it.

☞ WE have a few communications and some queries on hand, which may be attended to at a proper time.

GUIDE

TO

CHRISTIAN PERFECTION.

Vol. III.

OCTOBER, 1841.

No. 4.

For the Guide to Christian Perfection.

FULL REDEMPTION.

BY REV. C. FITCH.

If all the heavenly hosts above,
Enraptured, praise redeeming love,
As endless ages pass away,
In one bright, cloudless, blissful day;
If every voice, their ranks among,
Breaks forth in spirit-stirring song —
And trump, and lyre, and harp of gold,
Unite, the wonders to unfold
Of the Redeemer's glorious plan
To save from sin rebellious man;
Should not Earth's echoing hills and plains
Mingle *their* voice to swell the strains?
And land to land, and sea to sea,
Pour forth their richest melody?
And heaving main, and towering mount,
And murmuring stream, and gurgling fount,
And every tree and plant and flower,
In sunny dell or shady bower,
And man, and every living thing,
Conspire the Saviour's praise to sing?

But if nor plant nor flower nor tree,
Utters a note of melody;
Nor towering mount, nor heaving main,
Nor fertile hill, nor verdant plain;

If neither land nor sea can raise,
 One note to the Redeemer's praise;
 If all things else with life and breath,
 Are voiceless as the vale of death,
 Shall *man* be silent, for whose good
 The Son of God poured out His blood?
 Has *he* no song of praise to give,
 Who hopes an endless life to live?

O art thou one to whom was given
 God's well beloved Son from heaven?
 And dost thou hope to taste above,
 The ocean-fulness of His love?
 Why is thy voice in stillness hushed,
 For whom God's fount of life has gushed?
 Why art thou sitting sad and lone,
 Down by the streams of Babylon?
 Why hast thou on the willows hung
 Thy harp, all silent and unstrung?
 Dost thou not owe to him who gave
 His precious life, thine own to save,
 The tribute of a willing tongue,
^a And heart, attuned to ceaseless song?
 Has he not told thee from on high,
^b That thou his name canst glorify,
 As often as thy lips can raise
 A heartfelt sacrifice of praise?
 And is not all thy heart on fire,
 Glowing with warm and pure desire,
 To pour o'er every land and sea,
 In strains like heaven's own minstrelsy,
 The praise of him who left his throne
^c And laid aside the Godhead's crown;
 And for thy guilty soul's relief,
 A man of sorrows and of grief
 Became, on earth, yielding his breath
 In painful, ignominious death;
 That thou, an earth-born slave of sin,
 The song of seraphs might begin?

^a Heb. xiii. 15: By him, therefore, let us offer the sacrifice of praise to God continually, that is the fruit of our lips, giving thanks unto his name.

^b Ps. l. 23: Whoso offereth praise glorifieth me.

^c John i. 1, 14: In the beginning was the Word, and the Word was with God, and the Word was God. And the Word was made flesh and dwelt among us.

Awake! let all thy powers conspire;
a Awake thy psaltry, harp, and lyre;
 Wake early; give thyself to song;
 By day and night the strains prolong.
 The theme is glorious. Wake! and tell
 The millions on their way to hell,
 Above whose dark and guilty path
 Thicken and lower the storms of wrath,
 Of him, who, risen from the grave,
 Lives now, omnipotent to save.
 Tell of that pearl of price unknown,
 That spotless robe, that glittering crown,
 The meek and lowly Lamb of God
 Has purchased, with his precious blood,
 For all who in his name believe—
 For all who by and in him live.

Tell how he washed away thy stains,
 And life diffused through all thy veins;
 Tell how salvation's plenteous tide
 Gushed from his own deep-pierced side:
b And tell the joy unspeakable,
 The rapturous joy of glory full,
 Which even now thou hast received
 From him, in whom thou hast believed.
 O wake! and publish it abroad,
 That men may learn the praise of God.

And art thou silent still and sad?
c Awake, ye righteous! and be glad.
 Cry out and shout, ye ransomed race!
 Glory in your Redeemer's grace.

O why, if God to thee has given
 Full title to the bliss of heaven,
 And made thy raptured soul to know
 An earnest of that bliss below,

a Ps. lvi. 3: Awake up, my glory; awake, psaltery and harp; I myself will awake early.

b 1 Pet. i. 8: Jesus Christ— Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory.

c Ps. xxxii. 11: Be glad in the Lord, and rejoice, ye righteous; and shout for joy, all ye that are upright in heart. lxiv. 10: The righteous shall be glad in the Lord, and shall trust in him; and all the upright in heart shall glory.

Guide to Christian Perfection.

Why shall not thy remaining days
Utter aloud thy Saviour's praise?

But do I hear thee still exclaim,
O wretched, wretched man I am;
Although I hope to sing above
The praises of redeeming love?

What cause of wretchedness to thee,
When God's salvation, full and free,
Spreads daily, hourly, at thy side,
Its boundless, shoreless, ocean-tide?
O stoop! plunge deep! and o'er thy soul
The living, cleansing tide shall roll;
Then, on the bosom of that flood,
Rise, and begin the praise of God;
For, when thy sins are washed away,
Thou'lt praise thy Saviour, day by day.

I see what makes thy spirit bow;
Thy load of sin is on thee now.
Thou canst not praise thy Saviour's name,
Because thy cheek still burns with shame,
While conscience, faithful to its trust,
Writes not thy name among the just;
And shrinks thy spirit, filled with fear,
As conscience thunders in thine ear,
^a None but the pure in heart shall see
A God, a heaven of purity.

Thou canst not say, Where is thy sting,
O death! Nor canst thou vict'ry sing
Above the grave, while yet thy heart
With some loved sin is loth to part.
^b The pure in heart, the clean in hand,
Upon God's holy hill shall stand;
And ever blessed shall they be,
For such the love of God shall see.

^a Matt. v. 8: Blessed are the pure in heart: for they shall see God. Heb. xii. 14: Without which no man shall see the Lord.

^b Ps. xxiv. 3, 4: Who shall ascend into the hill of the Lord? and who shall stand in his holy place? He that hath clean hands, and a pure heart.

In all their walks, in all their ways,
Through all the remnant of their days,
The peace, the joy, which God can give,
Unceasing in their hearts shall live;
a And praise to him, in joyous songs,
Sit ever on their ready tongues.

Then listen to a faithful God,
Whose covenant, signed and sealed with blood,
Drawn out upon the sacred page,
Stands firm as heaven, from age to age.

Behold! from Zion will I bring
b Zion's Deliverer and King.
He shall my covenant fulfill;
He shall accomplish all my will:
Their darkest, deadliest sins remove,
And fill them with my perfect love.
c Thus have I once to Abraham sworn,
Nor from that purpose will I turn;
From all their foes I'll set them free,
That they may serve and follow me.
Fearless, in ways of righteousness,
In wisdom's pleasant paths of peace,
They shall *walk with me all their days*,
And learn to speak aloud my praise.
d For I will circumcise their heart,
And cleanse from sin in every part;
Will purge and purify their blood,
And make them holy, like their God.
e As truly as I live I will
This ruined earth with glory fill;

a Ps. xxxii. 11: Be glad in the Lord, and rejoice, ye righteous: and shout for joy, all ye that are upright in heart.

b Rom. xi. 26, 27: There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob: For this is my covenant unto them, when I shall take away their sins.

c Luke i. 69, 72—75: And hath raised up an horn of salvation for us, in the house of his servant David, to perform the mercy promised to our fathers, and to remember his holy covenant: the oath which he sware to our father Abraham, that he would grant unto us, that we, being delivered out of the hand of our enemies, might serve him without fear, in holiness and righteousness before him, all the days of our life.

d Deut. xxx. 6: The Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live.

e Num. xiv. 21: But as truly as I live, all the earth shall be filled with the glory of the Lord.

a And e'en on bell and pot record,
This thing is holy to the Lord.

Thus by God's mighty power divine,
Shall Zion in his image shine;
For thus he will his people bless,
b With all of life and godliness.

His precious words of promise stand,
Drawn out by his unerring hand,
c That all who seek him he will make
Of his own purity partake;
d And every promise from his pen
In Christ is yea, in him amen.

Then to the living waters come;
Stay not, for all who will there's room.
Drink, wash thee, purge away thy sin,
And then the praise of God begin.
By sin alone thy lips are sealed;
O come, of that disease be healed:
One touch of Christ will make thee whole;
One look will cleanse thy guilty soul.

Hast thou forgotten all the love,
Which thine own Saviour from above,
So much delighted to display,
In doing good from day to day?
The sick he healed, the hungry fed,
The leprous cleansed, and raised the dead;
Gave reason to the wandering mind,
And eye-sight granted to the blind.
The dumb he taught to speak his name;
Ope'd the deaf ear, and caused the lame,
By his own strength-imparting word,
To walk and leap and praise the Lord.

a Zech. xiv. 20, 21: In that day shall there be upon the bells of the horses, holiness unto the Lord; yea, every pot in Jerusalem and in Judah shall be holiness unto the Lord.

b 2 Pet. i. 3: According as his divine power hath given unto us all things that pertain unto life and godliness.

c 2 Pet. i. 3: Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

d 2 Cor. i. 20: For all the promises of God in him are yea, and in him Amen, unto the glory of God by us.

And since he made the body whole,
Will he refuse to heal the soul?

Were not the sick before him brought,
And all these works of healing wrought,
That every dying soul might know
What the Redeemer's power can do?
That he might thus his skill reveal,
The spirit's maladies to heal?

Then why, O why in sadness bow?
Is there no balm in Gilead now?
No faithful, kind Physician there,
To make thy dying soul his care?
Have, then, thy spirit's health restored,
By his own health-imparting word.

Forgettest thou how oft he said,
When at his feet the sick were laid,
Only believe, then all is well;
Believe, then all is possible?
Then look, believe, and thou shalt see
All things are possible to thee.

a How canst thou doubt thy Maker's will
His word of promise to fulfil,
When Christ has pledged thee in his blood,
He comes to do the will of God:

b To sanctify and fill and bless
The soul that thirsts for righteousness?

c When Abel on the altar laid,
In faith, his offering, and prayed,
The witness in his soul was given,
By God's own word of truth from heaven,
That he, thenceforth accepted, stood
A righteous man before his God.

a Ps. xl. 7, 8: Lo, I come; in the volume of the book it is written of me, I delight to do thy will, O God. Heb. x. 10: By the which will we are sanctified. 1 Thes. iv. 3: This is the will of God, even your sanctification. 1 John v. 14: This is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us.

b Matt. v. 6: Blessed are they which do hunger and thirst after righteousness, for they shall be filled.

c Heb. xi. 4: By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he, being dead, yet speaketh.

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a And faith the same blest witness brings,
By blood that speaketh better things,
And by the voice of God within,
That we are saved from every sin.

Here let me warn thee to beware
Of the old serpent's specious snare :
Should'st thou for once attempt to bring,
In faith, that glorious offering,
The spotless sin-atonement Lamb,
Who for thy full salvation came,
That thine own soul might spotless be,
Before a God of purity,
And trust thy God thy soul to bless,
And set the seal of righteousness,
Satan, who watches day by day,
To draw thee from thy God away,
Will tell thee thou must not presume
Perfect and spotless to become
Ever, until thy latest breath
Is fully yielded up in death ;
That till thy soul from earth is freed,
Thou'lt sin in thought and word and deed.

Just listen, now, and in thine ear,
To fill thine inmost soul with fear,
He'll whisper — Pride ! Presumption ! Shame !
Thou'rt seeking but to get a name ;
And in a false, deceitful dress,
Stand eminent for holiness.
Down on thy face, lie deep in dust,
Nor think that Christ will make thee just.
Count thy pollutions o'er and o'er,
And weep and pray ; but never more
Expect that thou and sin will part,
Until death's grasp is on thy heart.
Be humble, and expect to sin —
Thou shalt a crown of glory win ;
But never, never, here below,
Will Satan be a vanquished foe.
Gird on thy armor, take the field,
With breastplate, helmet, sword and shield :

1 John v. 8, 9: And it is the Spirit that beareth witness, because the Spirit is truth. If we receive the witness of men, the witness of God is greater.

That shield did God himself provide,
To turn each fiery dart aside.
Fight manfully the fight, but know
Thou wilt not stand before thy foe,
Until thy life on earth shall cease,
And thou dost dwell in perfect peace :
Then, taken from the battle-field,
Lay down thy helmet, sword and shield ;
Thou hast been vanquished, o'er and o'er,
But sing of victory evermore.
Now know that this has ever stood
The doctrine of the wise and good.
Wiser dost thou expect to be,
Than sages of antiquity ;
And holier than holy men,
Who sinned and sinned and sinned again,
And thought that, vileness to confess,
Was fallen man's best righteousness ?
Stop now, and wisely count the cost :
Should'st thou superior goodness boast,
The wise and good will from thee turn,
And hold thee up to shame and scorn.
Then meekly, humbly, walk with God,
Nor think to lay aside thy load
Till death — thy sins will in thee dwell,
But Christ will keep thy soul from hell.

Now heed thee ; nor with such a wile
Let hell thy precious soul beguile.
Deep on thy heart be this engraved :
"The righteous are but scarcely saved ;"
Nor think pollution to confess,
Is tantamount to righteousness.

What though the sot each day deplore
His beastly habits, o'er and o'er,
While with confession on his lips,
Anew the cup of death he sips ?
Until he puts that cup away,
He does but ape sobriety :
Confess as often as he will,
He's the same beastly drunkard still.

Dost think Omniscience cannot see
Through all thy veiled hypocrisy ?

a Will God pronounce thee free from guile,
 When thine own heart declares thee vile?
 Canst thou the race of folly run,
 Yet hope to hear him say — "Well done?"
 And stand complete before the throne,
 Because thou dost thy vileness own?
 Or think because thy sins are few,
 Thy God will shut them from his view?
 Or will he endless life dispense,
 For what he sees of penitence
 In thee, when thou dost, day by day,
 From his commandments go astray?
 O shun that fatal snare! for know
 'Tis he who walks with God below,
 Who shall with God in glory dwell,
 While sinners weep and wail in hell.

If thou art vile, then hourly pray
 To have that vileness washed away:
b Take God's own promise for thy trust,
 And look to Christ to make thee just.
 By faith lay hold upon his word;
 Like Jacob, wrestle with the Lord;
 And say, I will not let thee go
c Till thou dost wash me white as snow.
 Pray on in faith, thou shalt prevail,
 And God shall name thee Israel;
 And thou, with gladness in thine eye,
 Shalt see the day-spring from on high.
 The face of God shall on thee shine,
 Filling thy soul with light divine.
 Then thou wilt give thy heart and tongue
 And all thy being, up to song;
 And pour the praises of thy God,
 In notes of rapture, all abroad:
 Nor earth, nor hell, nor both combined,
 Shall hold thee in their grasp confined.
 Thy ransomed spirit, on the wing,
 Will upward soar, and shout and sing

a 1 John iii. 20: If our heart condemn us, God is greater than our heart, and knoweth all things.

b Ezek. xxxvi. 25: Then will I sprinkle clean water upon you, and ye shall be clean. From all your filthiness and from all your idols will I cleanse you.
 This is yea and amen in Christ.

c Ps. li. 7: Wash me, and I shall be whiter than snow.
 See account of Jacob wrestling with the angel.

Of him who hath deliv'rance brought ;
Of him who hath such wonders wrought.

Seize, then, the promise ; see it stand,
Drawn out by God's own faithful hand :
a I'll purge their dross, remove their tin,
And wash out every crimson sin ;
b I, who the promises fulfil,
c Delight, O God, to do thy will.

Why, then, thy wretchedness deplore ?
d Abide in Christ, and sin no more.
e The works of Satan he'll destroy,
f And thus to fulness fill thy joy ;
g Set up his kingdom in thy heart,
h And dwell and reign in every part.
i The fruit of righteousness is peace,
And its effect is quietness :
This blessed peace shall in thee live,
And thou to God the praise wilt give.

j Thus if with all thy heart thou seek,
k With child-like temper, — mild and meek, —
Thou'lt find thy God, and he will be
Glory and blessedness to thee.
l Thou'lt need no glory from the sun,
Nor light nor brightness from the moon ;
For God, thine everlasting light,
Will shine upon thee day and night.

a Isa. i. 25: I will purely purge away thy dross, and take away all thy tin. Ver. 18: Though your sins be as scarlet, they shall be as white as snow ; though they be red like crimson, they shall be as wool.

b 2 Cor. i. 20: For all the promises of God in him are yea, and in him Amen.

c Ps. xl. 8: I delight to do thy will, O my God.

d 1 John iii. 6: Whosoever abideth in him sinneth not.

e 1 John iii. 8: For this purpose the Son of God was manifested, that he might destroy the works of the devil.

f 1 John i. 4: These things write we unto you, that your joy may be full. Ver. 7: The blood of Christ cleanseth us from all sin. Ver. 9: If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

g Luke xvii. 21: The kingdom of God is within you.

h 2 Cor. vi. 16: I will dwell in them and walk in them, and I will be their God.

i Isa. xxxii. 17: The work of righteousness shall be peace, and the effect of righteousness quietness and assurance for ever.

j Jer. xxix. 13: Ye shall seek me and find me, when ye shall search for me with all your heart.

k Luke xviii. 17: Whosoever shall not receive the kingdom of God as a little child, shall in no wise enter therein.

l Isa. lx. 19: And thy God thy glory.

- a* As bride, upon her bridal morn,
 And bridegroom doth himself adorn,
 So God, thy God, thy soul shall dress
 In robes of spotless righteousness:
b Beauty for ashes o'er thee spread;
 With oil of joy anoint thy head.

Such is the glory, such the peace,
 And such the joy and righteousness,
 That shall, ere long, spring into birth,
 All o'er this now benighted earth;
 And such the songs of ceaseless praise,
 Which every tongue to God shall raise.
 All this thy God to thee *can* give,
 And *will* if thou wilt but believe,
 And from the world's illusions part,
 And *seek* thy God with all thy heart.

Fear nothing, though the tempter say
 That the bright hour is far away
 When God shall bring to pass his word,
 And make the glory of the Lord
 In flood-tide plenteousness to roll,
 O'er all the earth, from pole to pole.
 To thine own soul thy God will give
 This glory, when thou wilt believe,
 And cast away thy slothfulness,
 And wake thy being up to press
 Into that kingdom which began
 To bless the guilty race of man,
 When from on high in floods was poured
 The noon-day brightness of the Lord,
 After his people met to pray,
 With one accord, from day to day,
 Until, with rushing sound from heaven,
 Like winds by the Almighty driven,
 The Holy Ghost upon them fell,
 And God came down *in* man to dwell.

Thus was the glorious promise sealed,
 Thus was the word of God fulfilled;

a Isa. lxi. 10: He hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels.

b Isa. lxi. 3: Beauty for ashes, the oil of joy for mourning.

- a* And from that hour may all who hear,
 Of every nation, far and near,
 Seek and obtain like precious grace,
 And gain the gift of righteousness.
- b* This *day*, — declared the Son of God,
 As in the synagogue he stood,
 At humble Nazareth, and took
 From priestly hand Isaiah's book,
- c* And read the glory which of old
 That holy man of God foretold, —
 This day, O Israel, in your ear,
 Has God fulfilled the things ye hear.

And dost thou ask, If then revealed,
 Why is this glory still concealed
 From thousands, who possess his word,
 And claim to know and love the Lord?

And dost thou know not why the seed
 Of Israel, when from bondage freed,
 And brought by God's own mighty hand
 Directly to the promised land,
 Did not that goodly land possess,
 But perished in the wilderness?

In unbelief the nation stood,
 And limited the power of God;
 Turned back, and grieved the Holy One,
 Who had such mighty wonders done;
 As though they could not trust the word,
 The faithful promise of the Lord.
 He turned with an indignant eye,
 And in the desert let them die.

- d* And such, said Christ, your end shall be,
 If ye believe not I am He;

a Acts ii. 39: The promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.

b Luke iv. 21: This day is this scripture fulfilled in your ears.

c Isa. lx. 19, 20: The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and the days of thy mourning shall be ended.

d John viii. 22, 24: If ye believe not that I am he, ye shall die in your sins. Whither I go ye cannot come.

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To die in sin shall be your doom,
 And where I go ye cannot come.
 Jesus—a Saviour—is my name,
a And I in human likeness came,
 To save my people from their sin;
b To purify and make them clean.
 Come, all ye sons of men, to me,
 I'll wash you from iniquity;
 My precious blood is freely spilt,
 To wash away your crimson guilt.
c But if from sin I wash thee not,
 With me thou hast no part nor lot:
 Ye shall in your pollution die;
 Ye shall with endless burnings lie.

Said he, of the apostles chief;
d Take heed, beware of unbelief;
 Since God, for this, to Israel sware,
 The promised land they should not share:
 No unbelieving sinner gains
 That rest of God, which now remains.

Know, then, that promises revealed
 So long ago, to be fulfilled,
 Remain upon the sacred page,
 Unrealized, from age to age;
 Because an unbelieving race
 Refuse to trust a God of grace.

When Israel's unbelieving ones,
 In banishment, had laid their bones
 Far distant from the promised land,
 To bleach upon the barren sand,
 Their children who in God believed,
 Fulfilment of his word received;
 Went up by faith, at his command,
 And took possession of the land.

a Matt. i. 21: Thou shalt call his name Jesus, for he shall save his people from their sins.

b Eph. v. 25, 26, 27: Even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, and present it to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish.

c John xiii. 8: If I wash thee not, thou hast no part with me.

d Heb. iv. 11: Lest any man fall after the same example of unbelief.

Then loud their songs of victory rose,
In triumph, o'er their vanquished foes ;
Then harp and voice and timbrel rung,
As praises to their God they sung.

- a* And God, thy God, has sworn to thee,
That thus thy mightiest foes shall flee ;
That thou may'st serve him all thy days,
In peace and righteousness and praise :
b If thou wilt but believe thy God,
He'll surely make his promise good.
If thou refuse in him to trust,
c Thou canst not walk among the just,
Whose path-way, cheered by light divine,
Unto the perfect day shall shine.

Thus, precious soul, before thee lays
God's path of righteousness and praise :
O strive at once to enter in,
And thy Redeemer's praise begin.
I've drawn the path from God's own word —
Believe and love and praise the Lord.

- O would'st thou know how God can bless,
And clothe thee with true holiness ;
d Raise thee from thy old carnal state,
And all thy being new create ;
And by his power and skill divine,
In his own likeness make thee shine ?
e 'Tis time to seek him, till from heaven
True righteousness like rain is given,
In plenteous showers, upon thy soul,
And thou art every whit made whole.

Think not that in some dangerous way
I'd lead thy precious soul astray ;
Or urge thee to pursue a road
Which my own feet had never trod.

a See Luke i. 67—80.

b Num. xxiii. 19: Hath he said, and shall he not do it? Hath he spoken, and shall he not make it good?

c Prov. iv. 18: The path of the just is as the shining light, which shineth more and more unto the perfect day.

d Eph. iv. 22, 24: That ye put off the old man, which is corrupt according to the deceitful lusts; and that ye put on the new man, which, *after God*, is created in righteousness and *true holiness*.

e Hos. x. 12: For it is time to seek the Lord, till he come and rain righteousness upon you.

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Long had this anxious being pined,
 Some *real, lasting* good to find :
 Sought here and there the path of peace, —
 Of true, substantial happiness ;
 And yet had only learned to sigh,
 That all on earth was vanity ;
 That pleasure's cup was emptiness,
 And never could my spirit bless ;
 Yet uttered still the bitter cry,
 O ! give me pleasure, or I die.
 Oft times I saw what real seemed,
 Yet learned, full soon, I had but dreamed.
 Oft thought again some good to share,
 But when I grasped it, it was air.
 Again appeared some new delight,
 All fair and lovely to my sight :
 I sought it — but, as oft before,
 An arrow pierced my bosom's core ;
 And I was left to weep again,
 That all my pleasures were but pain.
 I turned away from earth and sighed —
 O give me *real good*, I cried,
 A portion for a deathless soul :
 Must floods of anguish o'er me roll,
 While endless ages pass away ?
 And can I never, *never* say
 That I have found substantial food ;
 That I have tasted real good ?

A still small voice fell on my ear
 That filled my inmost soul with fear :
 It spake of paths of folly trod ;
 It spake of a forgotten God ;
 Bore witness of an hour at hand,
 When I before that God must stand,
 When every deed and word and thought,
 Must into strict account be brought.
 Sometimes at night, as on my bed,
 For rest, I laid my weary head,
 I thought the hour was surely nigh,
 When in the grave that head must lie ;
 When God with just but dreadful frown,
 Would cut the fruitless fig tree down,
 That other souls might think of me,
 And learn the ways of death to flee.

Oft as my taper ceased to burn,
My thoughts upon myself would turn;
And thus, — a voice would seem to say, —
And thus, at no far distant day,
Will life's faint, glimm'ring taper-light
Go out, in everlasting night.
And then upon my frightened soul,
Would gath'ring clouds of blackness roll
Up from the dreadful deeps of hell,
Where I seemed destined soon to dwell.

At length I saw another sight,
A form arrayed in heaven's own light;
Glorious before my view he stood,
The blest co-equal Son of God:
a Be of good cheer, my Saviour said,
For see — 'tis I — be not afraid:
Thy sins I freely will forgive —
Then look at once to me and live.

That voice, — 'twas music, — quelled my fears,
And quickly dried my gushing tears;
Scattered the midnight gloom away,
And brought the smiling dawn of day.
To Christ I looked for peace and heaven,
And felt my sins were all forgiven.

Now for a while a heavenly ray
Beamed sweetly forth upon my way,
As penciling of morning light
O'er the dark bosom of the night;
And with a gladness all divine,
I called my blessed Saviour mine;
And consecrated all my days
To utter all abroad his praise.

But soon, — right soon, — I found my heart
Ready from Christ and peace to part:
Often I wandered far from God,
And in the paths of folly trod;
Often o'er my departures mourned,
And oft again to folly turned;

a John x. 30: I and my Father are one.

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Oft cried aloud, O that I could,
 At all times, do the thing that's good;
 But saw full well that with my will,
 Evil was often present still.
 Often on doing good was bent,
 And often preached and said Repent:
 Cried oft, Ye must be born again,
 And trust it was not all in vain.
 Heard souls in anguish, not a few,
 Inquiring, Sirs, what must we do?
 Saw many cast their heavy load
 Of guilt upon the Son of God.

And still my soul knew not the bliss,
 Glory, and joy of righteousness;
 Such as the Holy Ghost imparts
 To earnest and believing hearts.
 Sometimes, indeed, a transient ray,
 Like sun-beam in a cloudy day,
 Quickly upon my vision shone,
 And then as quickly, quite, was gone.
a That righteousness which, from the Lord,
b Through faith in the life-giving word,
c In measure plenteous, full and free,
 Like the abundance of the sea,
 Comes in upon the thirsty soul,
d And purifies and fills the whole —
 That righteousness was still to me,
 A dark and hidden mystery.

e That glorious Sun who, rising, brings
 Light, life, and healing in his wings;
 Whose beams of brightness more and more
 Upon the just man's path-way pour,
 Was not to me a risen sun;
 His twilight had but just begun.

a Isa. liv. 17: Their righteousness is of me, saith the Lord.

b Phil. iii. 9: The righteousness which is of God by faith.

c Isa. xlviii. 18: O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea.

d Acts xv. 9: Purifying their hearts by faith. Matt. v. 6: Blessed are they which do hunger and thirst after righteousness, for they shall be filled.

e Mal. iv. 2: But unto you that fear my name, shall the Sun of righteousness arise with healing in his wings.

But O! that beauteous twilight ray,
 Led me to long, and weep and pray,
 That God upon my waiting eyes,
 Would cause the full orb'd sun to rise.
 I felt that wisdom unto me,
 Would better far than rubies be,
 Wisdom I made my daily choice,
 For wisdom lifted up my voice.
 Nor did I seek my God in vain,
 Nor did He let me long complain.

When saints of old did weep and pray,
 For him, who, bound, in prison lay,
 God did a glad deliverance bring;
 Smitten as with an angel's wing,
 The apostle rises up, and stands,
 And spreads his free, unfettered hands.
 Nor guard, nor chains, nor prison door,
 Are able to confine him more;
 The iron gate before the Lord
 Opens, as of its own accord,
 And he, by tyrant doom'd to die,
 Walks forth at perfect liberty.

So did a kind prayer hearing God
 Make my free spirit walk abroad:
 With his own finger touch'd, I rose
 Triumphant o'er my mightiest foes;
 Chains left my hands, doors open flew,
 And gates of iron let me through;
 My clouds rolled back, my darkness fled,
 And every star above my head
 Was quenched, as floods of living light
 Burst forth in glory on my sight.

a In that blest light, how did the page
 Of God's own book my thoughts engage;

^a Luke, xxiv. 45: Then opened he their understanding, that they might understand the scriptures. Prov. ii. 6: Out of his mouth cometh knowledge and understanding. Col. i. 9: That ye might be filled with the knowledge of his will in all wisdom and spiritual understanding. 1 Cor. ii. 14, 15: The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. He that is spiritual judgeth all things, yet he himself is judged of no man. 2 Cor. iv. 6: God, who commanded the light to shine out of darkness hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

Guide to Christian Perfection.

How sweetly did its beauties rise,
Before my ever ravished eyes.

As one, who, lost, and worn with care,
Lies down to rest, he knows not where,
And sleeps, until the risen sun,
His glorious race has well begun,
Then wakes, and looks at once abroad,
And sees the loveliest works of God
And man, spread out before his eye,
In all their rich variety,
Is filled with joy at such a scene,
Where all so dark and drear had been,
So, but far more, my soul was filled
With rapturous joy as I beheld,
Spread out through all the sacred word,
The loving-kindness of the Lord.

That self-same word I'd pondered o'er,
In search of wisdom oft before,
And found its beauties unrevealed,
Or deep in shadowy mists concealed;
But now the mists had passed away,
And all stood forth in open day.

O! could a lost, benighted one,
Wake up amid the light of noon,
And stand upon some towering hill,
And there his eyes delighted fill,
With all the beauteous array,
Of landscape on a summer day,
Where fertile meadows clothed in green,
And spacious waving fields are seen,
Fair trees, sweet flowers, and purling rills,
And cattle on a hundred hills,
A scene where Nature seems to try,
Amid her richest drapery,
Man of his sorrows to beguile,
And make another Eden smile;
Dwellings where Art has done for man,
All that her utmost efforts can,
To give him here a place of rest,
Like the pavilions of the blest;
Then could that lost one see and read
His own name in a title-deed,

Drawn out, to make it fully known,
That what he saw was all his own;
His heart with joy could not o'erflow,
As mine, when fully made to know,
That the sweet prospect in my view,
In light so glorious and so new,
Spread out upon the sacred page,
Was all my own rich heritage.

By promise, and by oath of God;
By covenant, signed and sealed with blood,
I saw, these great and wondrous things
Were given, by the King of kings,
To all who would by faith receive,
To all who would in Christ believe,
And trust Him to fulfil the word,
The gracious promise of the Lord.
I saw, since God in wondrous love,
His well-Beloved from above,
Had freely yielded up to die,
For such a guilty worm as I,
He could not less than freely shed
a His richest fulness on my head,
When I from unbelief would part,
And trust the kindness of his heart.

I saw God's blessed word abound
With promises, and O! I found
b Each precious promise that I saw,
A well, from which my soul could draw,
In plenteous and refreshing streams,
That blest salvation which redeems
From all the guilt and power of sin,
And makes our inmost being clean.

Wherever now I turned my eyes,
I saw these living fountains rise,
And gush, as if in haste to pour
Their streams, that man might thirst no more;

a Rom. viii. 32: He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

b Isa. xli. 2, 3, 4: Behold, God is my salvation; I will trust, and not be afraid. Therefore with joy shall ye draw water out of the wells of salvation. And in that day shall ye say, Praise the Lord, call upon his name, declare his doings among the people, make mention that his name is exalted.

Guide to Christian Perfection.

That all might *wash and wash again*,
 Till free from every crimson stain,
 And not a sinner turn away,
 Till clad in white and clean array.

I stooped, I plunged me in the flood,
 I drank, and washed, and praised my God.
 Long had my spirit been athirst,
 And when I saw the fountains burst,
 I leaped, I drank with eager haste;
 'Twas more than nectar to my taste.
 And now into the limpid wave,
 My head, my hands, my all I gave.
 I felt the living waters roll,
 Through every channel of my soul.

I rose, I longed for trumpet tongue,
 That all the world might hear my song.
 With rapture did my spirit cry,
 O could I now my lips apply
 To Gabriel's trump, with breath to raise
 One blast, to my Redeemer's praise,
 The blissful, the transporting sound,
 Should peal the spacious earth around:
 And all abroad the echo roll,
 And pour itself from pole to pole;
 Each dying sinner far and near,
 Of free and full salvation hear.

Thus would I teach the thoughtless throng,
 The praises which to God belong,
 Open to them the path of peace,
 And fill their souls with blessedness.

But Gabriel's trump is not for me,
 Nor could I raise its melody.
 But O I would, until my breath
 Is fully yielded up in death,
 Each moment, tell to all around,
 The blessedness my soul has found,
 By trusting Christ to save from sin,
 And make my inmost being clean;
 And ceaselessly my song would raise,
 To speak aloud my Saviour's praise.

Mine is indeed a feeble lay,
a But I have heard my Maker say,
 If thou thy God wouldest glorify,
 Then let his praise ascend on high.
 With praise I would my Maker serve,
 Such as his favors well deserve ;
 And with a pure and heavenly fire ;
 Would other hearts and lips inspire :
 Hence, this attempt in feeble verse,
 My Saviour's honor to rehearse.

b Well I remember him of old,
 Who loud his Maker's praises told,
 And called on fire, and hail, and snow,
 On things above, and things below,
 On instruments of every string,
 On beasts, and birds of every wing,
 Mountains, and hills, and fruitful trees,
 To mingle all their melodies ;
 On kings, and judges of the earth,
 Princes and all of noble birth,
 On every man, the old, the young,
 Of every nation, every tongue,
 Children and maidens each and all,
 Who dwell upon this earthly ball,
 On trumpets — cymbals sounding high,
 The organ — and the psaltery,
 With all their breath, with one accord,
 To join, and help him praise the Lord.

And O my soul has fully felt
 Oft when in humble prayer I've knelt,
 And God in plenteousness has shed,
c The oil of joy upon my head,
 And caused upon my wondering eyes,
 The Sun of righteousness to rise,
 And spread himself along the sky,
 Until the whole broad canopy,
 Was one vast orb of glorious day,
 Showering his beams upon my way,

a Ps. l. 23: Whoso offereth praise glorifieth me.

b See Psalms 148, 149, 150.

c Isa. lxi. 3: To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness ;

And filling all my soul with bliss,
 Such as no language can express;
 That I could gladly, loudly cry
 To all on earth, to all on high,
 To lend their powers, and help me raise
 One song to my Redeemer's praise,
 Such as should worthily proclaim
 The honors of his glorious name.

O how can heaven be to thee,
 A place of true felicity,
 Till thou hast learned to love the songs
 Which dwell upon immortal tongues?
 Or how such songs canst thou begin,
 Until thy soul is washed from sin?

O listen to the songs on high,
 Which swell in glorious symphony,
 From lips of all those shining choirs,
 From all those golden harps and lyres.

a To Him, the glorious Lamb of God,
 Who washed us in his precious blood,
 To Him, who saved us from our sin,
 And clothed in linen white and clean,
 In garments which the saints adorn
 With lustre, like the glowing morn;
 To Him, by all in earth and heaven,
 Let songs of ceaseless praise be given.

O canst thou swell those blissful strains,
 While sin upon thy soul remains?
 Will Christ to thee salvation give,
 While for it thou wilt not believe?
 While thou dost think to sin till death
 Shall take away thy fleeting breath;
 Then all at once put on a dress
 Of pure and spotless holiness?

a Rev. i. 5, 6: Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Rev. xix. 7, 8: Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.

The righteousness with which those are clad, who are truly cleansed from all inward defilement; and made partakers of the divine nature. 2 Pet. i. 4.

a O hear, and tremble, at the word
Of thine own Judge — creation's Lord.
Behold I quickly come, Prepare
To stand in judgment at my bar.
If thou art *filthy*, 'tis my will
That thou continue filthy still;
If *unjust*, thou shalt unjust be
Throughout a long eternity;
If thou art righteous, so remain;
If *holy*, then no spot or stain
Shall ever more be on thy soul,
While ceaseless ages o'er thee roll:
And I will surely give to thee,
As I shall find thy work to be.

Then stop — no longer shut thine eyes;
O hear — and hasten to be wise.
Thy soul must here be washed from sin,
Thy song of praise must here begin;
For God will find thee as thou art,
And heaven or hell to thee impart,
As thou dost here thy soul prepare,
In heaven, or in hell to share.

Dost thou, then, ask what work of God
Will fit thee for His blest abode?
This great command to thee is given,
Believe in His own Son from heaven,
He came to save thee from thy sin,
Believe, and thou shalt glory win.
O seek, and seek with all thy heart,
Till he the witness shall impart
That thou art righteous with thy God,
By faith in Christ's all cleansing blood.

As Syria's noble went to lave
His leprous limbs in Jordan's wave,
Left his disease beneath the flood,
And learned the power of Israel's God,

a Rev. xxii. 11, 12: He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And behold, I come quickly; and my reward is with me, to give every man according as his work shall be.

Guide to Christian Perfection.

So come to Christ, and thou shalt feel
The power which Jesus has to heal.

Then with loud praises on thy tongue
Thou wilt at once begin the song:—

To Him whom God in mercy gave,
Mighty in righteousness to save,
To Him who washed my guilt away,
To Him through one eternal day,
Loud swelling songs of joyful praise,
My soul shall never cease to raise.

But 'tis our Heavenly Father's will,
Each gracious promise to fulfil,
That stands recorded in His word;
And thus the glory of the Lord,
Richly, o'er all the earth shall shine,
In lustre heavenly and divine.

Millions of this unholy race
May perish in the wilderness,
May live and die in sin, nor know
Christ would have washed them white as snow,
Saved them from all their foes and fears,
Blessed them, and wiped away their tears;
But those the blessing shall receive
Who for it will in Christ believe.
Then will He circumcise their hearts;
Then will He in their inward parts
Write out His own most holy law,
And all their joyful being draw
To swift obedience, day by day,
Nor shall they from his precepts stray.

They shall arise with one accord,
α And wear the glory of the Lord;
Their Saviour unto them has given
The glory which He had from heaven.
That glory was, His foes to meet
And trample them beneath His feet,

α John xvii. 22, 23: And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

Crushing the wily serpent's head,
At every step, beneath His tread,
Showing to all the earth abroad
The spotless likeness of our God.
That glory He from heaven brought,
Wore it through life and stained it not;
Then rose, and left with saints below
That glory, that the world might know,
That He descended from above,
To show them all their Father's love.
Then why is not that glory worn?
Why is that seamless vesture torn?
And why, if it be worn at all,
In tattered fragments, few and small?
In patches, just to shut from view
Defilements, which are staring through
Such garments, as those love to wear,
Who in that glory claim to share?

Alas, that glory now is gone,
For lack of faith to put it on.
Few seek it — fewer still believe
That Christ is faithful now to give.
Many who by His name are named
Are of that glory now ashamed.
A faithless, unbelieving race
Now call that glory a disgrace,
And from its heavenly beauties turn,
With finger and with lip of scorn.
Because the good and wise decide,
That he betrays a foolish pride,
Who thinks on earth to spend a day,
In which he will not go astray.
Hence he indeed must bear the cross,
And count all things but shame and loss,
Who dares before the world confess
He has the gift of righteousness.
And souls who fear the cross to bear,
Cannot their Saviour's glory wear.
Such hope indeed that when they die,
That glory they shall wear on high,
And will no other seek meanwhile,
But to confess that they are vile.

Ah! seest thou not that Christ's design
 In making *such* a glory thine,
 Is that through thee, its blessed light,
 May shine upon the starless night,
 Of wanderers in the fearful path,
 That ends in everlasting wrath?
 That they, from thee, while here below,
 May learn in deed and truth to know
 That Saviour, who was sent of God
 To cleanse them in *His* precious blood,
 And make them meet with saints to dwell,
 In blessedness unspeakable?

What can they from this glory learn,
 If it in truth is never worn,
 Till saints their work on earth have done,
 And dwell no more beneath the sun?
 How shall that glory spring to birth,
 In brightness over all the earth,
a As God with His own lips foretold,
 Upon His oath to him of old,
 If none can wear that bright array
 Till they from earth have passed away?

Sayest thou a glory shall be seen
 Although not wholly white and clean?
 Is that the glory Christ received
 From Him who said "my well beloved,"
 Thou'rt ever pleasing in my sight,
 When from a cloud divinely bright,
 The Almighty Father owned His Son,
 And thus His heavenly birth made known?
 Christ's earthly glory was, to be
 From sin and all defilement free,
 And Christ was manifested here,
 To make His own His image bear.
 That as the Father and the Son,
 So they in Him might all be one;
 And by a light thus made to shine,
 Prove His religion all divine.

a Num. xiv. 21. But as truly I live, all the earth shall be filled with the glory of the Lord.
 Isa. lx. 1, 2: Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee.
 But the Lord shall arise upon thee, and His glory shall be seen upon thee.

This glory he bestows on all,
 Who at his feet *believing* fall,
 Frankly confess their sins, and pray
 To have their vileness washed away.

- a* Will God, thy God, if thou believe,
 Serpents and stones and scorpions give,
 When thou dost diligently seek,
 And pray Him in His love, to break
 Unto thy soul, in utmost need,
 A portion of life-giving bread?
b Blasphemous thought? it gives the lie
 To Him, who came from heaven to die,
 Who gave His flesh to be thy food,
 And for thy drink poured out His blood.

Against that love, of sins the chief,
c Is the foul sin of unbelief.
 If thou the grace of God would'st prove,
 Know and believe thy Saviour's love.
 Know that each promise was revealed,
 To be in every soul fulfilled,
 Who will for its fulfilment trust
 In Him who faithful is and just.
 These promises must ever be,
 Yea and amen in Him to thee,
 If thou for this wilt but confide,
 In Him who loved, in Him who died.

O hast thou grieved, and grieved again,
 That sin's foul spots on thee remain;
 Hast thou with many tears desired,
 In holiness to be attired —
 Then ask of God, for Jesus' sake,
 To let thy longing soul partake
 The spotless likeness of thy God;
 That holiness may all abroad

a Luke xi. 9, 11, 12, 13: And I say unto you, ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. If a son shall ask bread of any of you that is a father, will he give him a stone; or if he ask a fish, will he for a fish give him a serpent? Or if he shall ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him?

b 1 John v. 10: He that believeth not God hath made him a liar.

c John xvi. 8, 9: And when he is come, he will reprove the world of sin, and of righteousness, and of judgment. Of sin, because they believe not on me.

Within thy soul be freely shed,
 Till thou art fully like thy Head.
a For this the promises were given,
 For this the Saviour came from heaven.

He's promised, and He knows it well,
b In thee to walk, in thee to dwell,
 That He may flesh and spirit bless,
 And cleanse thee from thy filthiness,
 From all pollution set thee free,
 And holiness perfect in thee ;
 From all thine enemies defend
 And keep thee blameless to the end.

And now, when thou thy God dost pray,
 Thine every sin to take away,
 Dost beg thine ever faithful Lord,
 To do according to His word,
 To sprinkle all thy inmost soul,
 And purge and purify the whole ;
 Asking with faith in Jesus' name,
 Who for thy full salvation came ;
 Will He refuse thy soul to bless,
 And leave thee in thy filthiness ?

c As well the pillars of His throne
 Might fall at once for ever down ;
 As well the Almighty lose His power,
 And God himself be God no more ;
 As well His endless being fail,
 And heaven in mourning weep and wail,
 As one blest promise stand revealed,
 And not be faithfully fulfilled
 To him, who for it puts his trust
 In Christ, the faithful and the just.

O, heaven indeed would wail and weep,
 Should God his promise fail to keep ;

a 2 Peter i. 4: Whereby are given unto us exceeding great and precious promises ; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. Matt. xxiv. 35: Heaven and earth shall pass away, but my words shall not pass away.

b Matt. i. 21: And thou shalt call his name Jesus ; for he shall save his people from their sins.

e 2 Cor. vi. 16: As God hath said, I will dwell in them, and walk in them. Chap. vii. 1: Having therefore these promises, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

Angels their harps throw down unstrung,
And all their songs remain unsung ;
And hell in all its hellish glee,
Keep an infernal jubilee ;
For when God fails to keep His word,
He can no longer be adored ;
But let loud praises reach His ear,
No such catastrophe we fear.

Stir up thyself, on God take hold ;
Draw near the mercy seat ; be bold ;
a God has an ear thy call to heed,
b And grace for every time of need.
Lie at His feet, depart not thence ;
c His kingdom suffereth violence ;
d Take it by force, thine entrance press,
And fill thy soul with blessedness.
e Come only in thy Saviour's name,
And none can drive thee back with shame.

f That kingdom, know, is righteousness,
Joy in the Holy Ghost, and peace.
If thou would'st ever find the gate,
g Up now and strive, the way is straight ;
Urge hard thy suit, nor once give o'er,
h Till Christ in showers his blessings pour.
When once into that kingdom born,
Thou'lt see the bright and blissful morn,
That yet on Zion's waiting eyes,
O'er all the gladden'd earth shall rise.
i By faith that righteousness is gained,
j By faith, and faith alone, retained.

a Isa. lix. 1: Neither is his ear heavy, that it cannot hear.

b Heb. iv. 16: And find grace to help in time of need.

c Matt. xi. 12: The kingdom of heaven suffereth violence, and the violent take it by force.

d Luke xvi. 16: Every man presseth into it.

e John xvi. 23: Verily, I say unto you, whatsoever ye shall ask the Father in my name, he will give it you.

f Rom. xiv. 17: The kingdom of God is righteousness, peace, and joy in the Holy Ghost.

g Luke xiii. 24: Strive to enter in at the straight gate: for many, I say unto you, will seek to enter in, and shall not be able.

h Hos. x. 12: It is time to seek the Lord, till he come and rain righteousness upon you.

i Phil. iii. 9: The righteousness which is of God by faith.

j John xi. 26: Whosoever liveth (i. e. in God's kingdom of righteousness,) and believeth in me, shall never die.

Guide to Christian Perfection.

Believe, partake, then raise thy song,
 And let the echo, loud and long,
 Roll round the earth, till all shall hear,
 And cast away their guilty fear;
 Receive the Saviour God has given,
 And do His will as done in heaven.

Let all who know the joyful sound,
 In prayer, with one accord be found;
 With mingled voice be heard to say,
a We will not rest by night or day,
 For Zion's sake; nor hold our peace,
 Till Zion's spotless righteousness
 In brightness as a lamp go forth,
 And with its glory fill the earth;
 Till God salvation's walls shall raise,
b And make Jerusalem a praise.

Long since said one by faith made pure,—
c Whene'er I come to you, I'm sure
 Ye shall the gospel's fulness see
 By God's own power revealed in me.
 That fulness now is not less full,
 Nor is it less accessible;
 Then every soul who will, may prove
 The fulness of redeeming love;
 And he who now enjoys it not,
 But proves that he has never sought,
 With a believing heart, to know
 How God will dwell in man below.
d Awake, O slothful soul! and see
 Thy high, thy glorious destiny;
 Spread once abroad, thy spirit's wing;
 Mount upward, leave the dust, and sing
 Thy glorious Redeemer's praise,
 Through all the remnant of thy days.

a Isa. lxi. 1: For Zion's sake I will not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth.

b Isa. lxii. 6, 7: Ye that make mention of the Lord, keep not silence, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth.

c Rom. xv. 29: And I am sure that, when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ.

d Eph. v. 14: Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light.

GUIDE

TO

CHRISTIAN PERFECTION.

VOL. III.

NOVEMBER, 1841.

No. 5.

For the Guide to Christian Perfection.

PRINCIPLES OF THE INTERIOR OR HIDDEN LIFE.

NO. VIII.

ON THE ENTIRE SUBJECTION OR PRACTICAL ANNIHILATION OF OUR OWN WILLS.

PERHAPS it is not well understood, but it is certainly true, that one of the greatest evils to which we can be exposed in our present fallen condition, is to have a WILL OF OUR OWN. It is not meant by this, that we may not have a will different from that of our fellow men; nor is it meant that we may not have a strong, energetic will; but that it is one of the greatest evils, perhaps the very greatest to which we can be subject, to have a will of our own, in distinction from and at variance with the divine will. In this last sense, he who approaches nearest to an annihilation of his own will, approaches nearest to the state of perfect union with God. The prostration of our own will, in such a sense that it shall not in any respect oppose itself to the will of God, seems to be the completion or consummation of those various interior processes by which the heart is purified. The moment our faith in God wavers, that moment we begin to form our own plans and to set up our own wills. The moment we cease to hunger and thirst after righteousness, and to desire earnestly a conformity to the divine image, that moment we begin to see the movements of a will operating in its own way, and throwing itself out of the line of God's blessed wisdom. So that we can have no hesitancy in saying, that a will perfectly coincident with the will of God, is at the same time the natural result and the highest evidence of a sanctified heart. When the will in its personal or self-interested operation is entirely prostrated, so that we can say with the Saviour, "Lo, I come to do thy will," then the wall of spiritual separation is taken away, and the soul may be said, through the open entrance, to pass into God, and to become one with Him, in a mysterious but holy and glorious union. Then, and not till then, can it be truly said that the warfare has ceased, and a perfect reconciliation taken place, enabling those

who have arrived at this blessed state to exclaim, with the Saviour, (perhaps in a modified but still in a true and most important sense,) "I AND MY FATHER ARE ONE."

"The highest mystery of a divine life here," says the learned and pious Dr. Cudworth, * "and of perfect happiness hereafter, consisteth in nothing but mere obedience to the divine will. Happiness is nothing but that inward sweet delight that will arise from the harmonious agreement between our wills and God's will. There is nothing contrary to God in the whole world, nothing that fights against him, but SELF-WILL. This is the strong castle that we all keep garrisoned against heaven in every one of our hearts, which God continually layeth siege unto; and it must be conquered and demolished before we can conquer heaven. It was by reason of this self-will that Adam fell in Paradise; that those glorious angels, those morning stars, kept not their first station, but dropped down from heaven like falling stars, and sunk into this condition of bitterness, anxiety, and wretchedness, in which they now are. They all entangled themselves with the length of their own wings; they would needs will more and otherwise, than God would will in them. And going about to make their wills wider, and to enlarge them into greater amplitude, the more they struggled they found themselves the faster pinioned, and crowded up into narrowness and servility, insomuch that now they are not able to use any wings at all; but inheriting the serpent's curse, can only creep with their bellies on the earth. Now our only way to recover God and happiness again, is, not to soar up with our understandings, but to destroy this self-will of ours. And then we shall find our wings to grow again, our plumes fairly spread, and ourselves raised aloft into the free air of perfect liberty, which is perfect happiness."

Wherever there has been this entire prostration of the will, a great and effectual work has been accomplished in the soul. And it will show itself in a number of important particulars.

(1.) In the first place, the person whose will is entirely subdued, so as to be one with the divine will, will discover an unruffled meekness and quietness of spirit, when called in the Divine Providence to endure the smaller and more frequent inconveniences and vexations of life. Nor is the evidence which is thus presented of an entire subjection of the will, to be regarded as inconsiderable and unimportant. It is truly sad and humiliating to see many who, in the comparative sense of the term, are good Christians, that are, nevertheless, uneasy, and are inwardly and outwardly vexed, on many trivial occasions. Some little disappointment in business, an unfavorable remark which is scarcely worth notice, some small and perhaps accidental inattention on the part of others, disturbs and agitates the soul, not only to its own injury but to the pain and injury of beholders. A soul that is at rest in God by the real subjection of its will, easily surmounts these trials. Such an one moves spiritually in too high a sphere, is too much occupied with the infini-

* Cudworth's Criterion of the true knowledge of Christ; a sermon preached before the English House of Commons, March 31, 1647.

tude of the great object of its love, to regard as an insult every small neglect of the forms of politeness. It has neither time nor disposition to require an explanation of every idle word that may admit of an unfavorable import; nor will it suffer itself to be thrown into peevishness and ill humor at the many little jarrings and frictions, on whatever occasions they may arise, which are almost inseparable from the machinery of human life.

(2.) The same meek and subdued temper of mind, the same subjection of the will, will show itself, in the second place, in connection with what may properly be called AFFLICTIONS. The man whose will has passed from its own unsafe keeping to the high custody of a divine direction, has no disposition to complain, when God, in his holy providence, in depriving him of health, of property, and friends, has laid waste his fairest earthly prospects. He has perfect faith in God that he will do all things well, and so far from indulging in repinings and murmurings, he blesses the rod that smites him. This remark will apply not only to the loss of health, property, and friends; but will apply equally well to the loss of intellectual gifts, to the loss of the powers of reasoning, of language, and the like. We know that the Christian virtue, to which we now have reference, is exercised to some extent by Christians who fall far short of the grace of sanctification; but it is exercised perfectly and in the highest degree, only by those whose wills are entirely subdued.

(3.) We remark, thirdly, that the entire subjection of the will is seen in the quietness and silence of spirit, with which misrepresentations and persecutions are endured. That the people of the world should be greatly agitated, and should find in themselves the movings of a rebellious and belligerent spirit, when their motives are aspersed and their characters injured, is entirely natural. And, unhappily, when persecution arises, we see too much of this unquiet and rebellious spirit, even in those whom charity requires us to recognize as Christians. Not so with those Christians of a higher grade, whose wills act in perfect harmony with the divine will. That they are afflicted, when they are subject to unjust persecutions, is true; but they are not rebellious; they are not disquieted; and although they are afflicted, they are not unhappy. They connect with the instrument which troubles them, the hand of God, which permits the agency of that instrument. Strong in a faith which has become habitual to them, they see every thing in its relation to the divine mind. They regard the persecutions they endure as the lot which God has appointed to them; and as such they rejoice in it. But this could not be, if their wills, renouncing all private and selfish modes of action, did not move harmoniously with the divine will.

(4.) A perfect subjection of the will, will discover its good fruits, in the fourth place, by entire meekness and submission under God's interior and spiritual dealings with the soul. There are certain spiritual gifts, which God in his unspeakable mercy has pledged himself for Christ's sake to give to his people; and which they may always have for the asking, if they will ask in the spirit of consecration and faith. God will never under any circumstances

withhold from his people purity of heart, the spirit of submission, forgiveness, and love; nor any of those pure and lovely traits of temper and disposition, which characterized and perfected the nature of Jesus Christ. But there are other spiritual gifts, which are rather of an intellectual than an affective character, and belong rather to the head than the heart, such as the gifts of knowledge and of ready expression, and the mere perceptive or cognitive manifestation of heavenly things, which might gratify the curiosity more than improve the affections. These things God gives or withholds, as he pleases; catching one up, like the apostle Paul, into the third heavens, where he sees and hears unutterable things; and keeping another, in respect to illuminations of this kind, in the dark and low vallies of the earth. Nor is this all. He oftentimes mingles bitterness in the cup of those to whom he has given the purest and holiest affections. The Saviour himself was a man of sorrows and acquainted with grief. And for wise reasons, especially that they may learn the great and indispensable lesson of walking wholly by faith, he often leaves his people not only to sorrows from without, but oftentimes to heavy sorrows within. But the Christian, whose will is entirely subdued, will drink this portion also. All he asks, and what he feels he *must* have, is HOLINESS; and if with this cup of God and of angels, his heavenly Father sees fit to mingle some ingredient of bitterness, to remind him of his former sinful state, and to teach him more fully the way of submission and faith, he cheerfully accepts it. God may take from him all mere intellectual manifestations of spiritual things; he may even deprive him of the ordinary intellectual powers, and reduce him almost to a state of idiocy; he may pour into his heart the deepest amazement and grief, and yet his language is, "Not my will, O God, but thine be done." He knows, notwithstanding his afflictions, that he is dear to God; that his name is written on the heart of infinite love; and he would not even now, though thick darkness is around his path, exchange his place for that of angels.

(5.) Finally, as embracing nearly the whole subject, the man who has experienced the practical annihilation of his own will, does every thing and suffers every thing precisely *in the order of God's providence*. It is the PRESENT MOMENT, considered as indicating the divine arrangement of things, which furnishes the truest and safest test of character. Holiness requires the fulfilment of our whole duty; and our duty necessarily has relation to the facts which God's providence presents before us. If our whole soul goes forth in obedience to what his holy providence now imposes on us, then, and not otherwise, are we acceptable in his sight. It is necessary, therefore, to keep our eye fixed upon God's order of things. We must do this in relation to our place and situation in life, whatever it may be; not murmuring at our supposed ill lot; not giving way to any eager desires of change; but remaining quietly and humbly just where God has seen fit to place us. We must take this course, also, (which is sometimes a more difficult thing,) in relation to our duties. We must not only do the right thing, but must endeavor to do it in the *right time*; which is not *our* time, or that which mere human wisdom

would suggest, but God's time. It is one of Satan's artifices, not merely to prevent the discharge of duties, but when this fails, to prevent the performance of them at the right time; for instance, by infusing in us too great eagerness of spirit, and leading us in our hurry to anticipate the divine order. When he makes us do this, he secures his object in a considerable degree at least; because, if we do the precise thing which God requires of us, we nevertheless sin in the *manner* of doing it. It is of the highest importance, therefore, that we should keep our will in complete subjection to the divine moment, the moment of God, which is the present moment. The question which should be ever present, is, what does God require of me now? And we are to remember, that God makes known his order in *parts*, and not as a whole; he has *his own* plan and not ours; and he reveals it in his own time and degree, and not in ours. We must receive it, therefore, humbly and submissively, just as he presents it to us; though, in the view of our limited understandings, nothing but clouds and darkness may rest upon the future. It is a mind in this position which God is pleased with; which sees the divine developments in every thing that takes place; and which, in every situation, walks in the simplicity of naked faith.

A. K.

For the Guide to Christian Perfection.

SACRED MEDITATIONS.

"While I was musing, the fire burned."

PRECIOUS are the hours, sacred to God, to holy meditation, when the mind, disencumbered of earthly cares, is left free to follow the movement of the heart. When by close contemplation, spiritual things become living realities, and act with power upon the mind and heart. Give me the daily hours of sacrifice, a *time* and *place* sacred alone to God; and then my soul will gather strength and prosper. Cares may encumber and press upon me, but I rise above them; the hallowing influence which I here receive extends itself through all the busy scenes of life; it leaves an edge of brightness on the darkest hours. God is here! the Father, Son and Holy Ghost! What support, what consolation! The secrets of the heart are all revealed. Here holy tears are shed — soft tears of penitence, of godly sorrow. And here is heard, speaking to the heart, that voice of the sacred word which says, "*Thy sins are all forgiven thee.*" O, the untold bliss of that heart which asks and *receives* forgiveness. Yes, *believing*, we rejoice with *joy unspeakable*. Here the joyful consecration is made of soul and body unto the Lord, and here is

heard that same voice of the holy word which says, "*I will receive you, I will be a Father unto you.*" Who can paint the feelings, and give the true expression of that heart, that thus exults in secret, possessing the bliss of being an adopted child of God, an heir of glory! We will call it praise and adoration, but it partakes of angel worship, and mixes with their hallowed songs. How the cloud of incense rises! how many hearts are now in unison ascending upward!

Precious in the eyes of God are the jewels of the Saviour's crown. Though far off, they sparkle, beaming with his radiance. Yes, the Saviour knows and loves his own reflected image. We may come, then, to the secret place, and greet his smiles with holy delight. What spot so dear, as the chosen one of our retirement? What hour to be compared with that which brings us to the banqueting chamber, where we may feast on the love of Jesus at the twilight hour? What a gathering is there to the secret place, each to his own loved spot! There is a mingling of the shades of light and darkness. Fit emblem of the soul, midway between earth and heaven. As truly as the light and darkness are commingling, so are the aspirations of those holy hours uniting us to God. We will greet the hour of prayer, with something of those feelings with which we expect to enter heaven. It is next to heaven to be alone with God; or rather, where God is, there is heaven.

"I am the vine, ye are the branches."

Nature answers her noblest end, when she is made to represent eternal, living truths. God has so made use of it, he so instructs us by it, that wherever we turn our eye, we may gain a spiritual thought, a deep impression of heaven-born truth. Nature becomes life and power to the spiritual mind. What words can express so truly the union of the soul with Christ, as the words, "*I am the vine, ye are the branches!*" Who can add a second thought to increase the power, the vividness of the impression? We, who love the Lord Jesus, who feel the union, admire the simile, and know of a surety, as cleaves the branch unto the vine, so cleaves our soul to Jesus. As truly as that gathers life and strength from its union with the stock, so our life comes from him. And when we see the withered branch cut off and lying dead, our hearts tremble lest, by reason of sin, we lose our vital power, our union with our Saviour, and become twice dead. This is the union, his *heart received into our own*, and our hand securely held in his. Each whisper of his love, each soft reclining of the soul, and *each cross*, each needful chastening, binds stronger and

stronger the soul to Jesus. The meanest service, if there can be a mean service which love imposes, and which love bears, becomes a delight to the soul, in union with him. Yea, he himself bears the yoke and sustains the burden. Up the rising steps she leans on her beloved, and he upholds her. And instead of fainting, the soul rises, as on eagle wings; and as she soars aloft, she chants forth sweetest strains of love and praise to her Redeemer, her upholder. As Christ is one with God, so are his disciples one with him. Who can describe *this* union, but he who partook of it, and who illustrates it to us, by the vine and the branch? And are not the disciples one with each other, grafted into the same stock, hanging on the same stem? Yes, *they are one*. Praise, everlasting praise, for one harmonious centre; one source of strong attraction which binds in close affinity discordant hearts, and makes them one. Yes, our thoughts and feelings all converge and centre in our blessed Jesus. From him all our light and glory issues, and though far from the centre, and far from each other, the rays diverging east and west, and north and south, yet is there sweet attraction, and we *are one*. Shines not the same glory also on the heavenly company, meet we not in the same centre? Yes, we are one circle; they on the inner, we on the outer ring. O, ye celestial ones, I greet you from this far off country, and I hail you *blessed*! And I hear you echo back, "*Blessed, peace too on earth.*" Yes, peace in the bosom of him that is united to Jesus. But more blessed to be there! to live in the unclouded sunlight of his presence, and to know that he will never cease to shine on me, nor I to gaze on him; to be where I shall never, never sin! Sometimes I think of Enoch who was not, — God took him. And of Elijah carried on the wings of love, with swiftest speed to heaven, and of that blessed company, one after one, who fall asleep in Jesus' arms; and my turn will come. I will, God helping me, preserve the union of my soul with Jesus, and then whether I live or die, whether I wake or sleep, I shall live together with him.

P. L. U.

For the Guide to Christian Perfection.

"LET US WALK BY THE SAME RULE."

WHEN I came to the decision to seek for inward and outward holiness, my mind immediately inquired for some general points, some leading means by which the attainment might be soonest

made. I tried many ways, looked in many directions, and studied diligently, to learn how I might at all times do the work of the *present* moment, and do it rightly. It appeared very clear to me that I must keep my own *mind* with the utmost faithfulness, or the prayer that I might live according to the will of God, would be vain.

Then my inquiry was, "How shall I do this? how shall I most effectually manage this complex machinery of feeling and action, that it may be regular in its motion, and true to its moving power?" After a long time of trial, a time in which many failures were realized, I found that the embarrassments which I often fell into, could all be traced to a lack of *self-possession* or *deliberation*, as their occasion. I had then made a consecration of myself, my whole being, to my Maker, (I speak positively, for I could no more doubt it than I could doubt my existence itself,) and was desiring to lay aside every weight as soon as I might learn it; and while thus using the means, was waiting for the "power from on high," by which I should be made free from bondage — from sin. Having found the cause (as I think) of my failing to do and to do rightly what I strove to accomplish, as a Christian, the remedy was very perceptible. I must always be *self-possessed*. I must always cultivate a *holy carefulness*. Here I took this rule for *the* rule, as to the great point of cultivation in connection with faith and prayer. "*I will at all times preserve an inward recollectedness; a holy deliberation.*" I think I am understood. I was then seeking to be made holy. Not by works of righteousness of my own, but by conforming my life as much as possible to the holy life which those live who are "living sacrifices to God;" doing this, I mean that there should be no hindrance to my faith and prayers; that prayer, faith, and works, might all agree.

During the time which intervened between this and the hour in which I could say, "Jesus cleanseth now," this rule was indeed a *golden* rule to me. In the use of it I found included the most effectual watching, and the most confiding prayer. I clung to it as a regulator, more and more. But never had I realized its meaning as I learned it, in that last conflict with unbelief and fear. When a combination of influences induced strugglings, and a tempest within the mind; this, my rule enforced, "be calm," keep recollected; remember what Jesus is, and do not despair; and do not writhe in fruitless strugglings. At this time I was enabled to wait, as it were, to listen and hear the voice saying, "*I am thy Saviour.*" Now it was my object to learn by what means I might be kept in the grace already received; that grace

added to grace, might be my portion, and that I might never have the consuming reflection of having taken one retrograde step. Very readily I learned that I must "walk by the *same* rule, and mind the same thing." Of the excellency of this rule I have been more and more convinced since that time, which is nearly four years ago. When surrounded by the multitude where all is confusion, it is just what is needed. When seated with the "familiar few," it is peculiarly appropriate. It guards there that we "sin not (nor even give the *appearance* of sin) with our tongues." In the nursery, and in the school-room, we can find nothing to supply its place. As in one sense, (it is said,) *love* is equal to all demands; so in a very important sense, is recollectedness, in its full meaning, "equal to all demands." Turn our eyes from this, and where should we look for means by which to regulate the mind and feelings at all times, even when the heart is pure. Omit the use of this rule, and how many useless words would be spoken, and how many injudicious steps would be taken, (with a desire, it may be, of doing right;) and how doubtfully, at the close of the day, to the reflecting mind, is it, whether it were truly acceptable to the Lord. But practice this rule fully, and how clear are the heart and conscience, at morning, mid-day, and evening! The soul is enabled to keep the law of Jesus, and nothing causes it in any wise to offend. Every one must find himself or herself much indebted to this rule, as an effective means of Christian advancement, but none more indebted to it than

A STUDENT.

From the Oberlin Evangelist.

RELIGIOUS APHORISMS.

MANY individuals manifest the highest dissatisfaction with any prayer in which they are called to unite, however deep the devotion, intense the love and gratitude, and implicit the faith and obedience manifested in the hallowed exercise, if it contains not a confession of sin. On the other hand, they will manifest little or no dissatisfaction with a prayer containing such a confession, however destitute of the above characteristics, and however cold and formal such confessions may be. This shows that they have a much higher regard for the *form* than for the *spirit* of devotion, the worst state almost in which a professing Christian can be found.

Persons of this class almost universally desire, that sins when confessed shall be confessed only in the most general form. When the individual leading in prayer confesses that all present are sinners, and aggravated sinners, they are well pleased. But if he descend to particulars, and confess for example, the sins of oppression, covetousness, or sensuality as attaching to the church, they will at once impute to him a spirit of slander and denunciation. Their dissatisfaction will be quite as great as if no confession at all was made. How fearfully must such individuals have apostatized from God.

Other individuals make a virtue of confession, substituting it for repentance and an abandonment of sin. Expostulate with them for any particular sin, and instead of confessing their guilt in the spirit of David, they will reply, "Well, I know I am a most guilty, polluted wretch, always, Paul like, doing that which I would not." On such a heartless confession conscience is laid asleep, and the individual will then sin on for weeks and months, almost without remorse. All such confessions, yes, the entire spirit above described, God regards as a "smoke in his nose." They never ascend with the pure incense "offered before the throne, with the prayers of all the saints."

Reader, God will regard your confessions with acceptance, only when you have particular sins to confess, sins in the confession of which your soul is deeply humbled, and from the power of which you are seeking full and perfect deliverance. Then you will find Him "faithful and just to forgive your sins, and to cleanse you from all unrighteousness."

For the Guide to Christian Perfection.

ENVY.

By envy is meant pain, uneasiness, mortification or discontent, excited by the sight of another's superiority, or success, accompanied with some degree of hatred. It is opposed to that quiet, undisturbed, and contented state of mind which St. Paul so highly recommends, and of which he so often speaks. "I have learned," says the apostle, "in whatever state I am, therewith to be content." He had not learned to feel pain or uneasiness because others possessed superior privileges to himself. "And be content

with such things as ye have : for He hath said, I will never leave thee nor forsake thee." Solomon represents it as being worse than wrath or anger. "Wrath is cruel, and anger is outrageous ; but who is able to stand before ENVY ?" It stands associated with the principal sins mentioned in the Bible. "He is proud, knowing nothing, but doting about questions, and strifes of words, whereof cometh *envy*, strife, railings, evil surmisings." "Living in malice and *envy*, hateful, and hating one another." "Full of *envy*, murder, debate, malignity," &c. It is said that through this sin, the "Lord of life and glory" was delivered into "wicked hands," to suffer an "ignominious death." "For he knew that for *envy* they had delivered him." How wretched must be that mind under the influence of this sin ? And how dreadful must be that state of mind which is always envying those on whom Providence has bestowed greater privileges and blessings ? It is always pained in beholding the superiority of others. It is never content while it sees another with greater enjoyments. It can never acquiesce in the divine will, or feel satisfied with its lot.

But how frequently is this state of mind indulged in by professing Christians ? How often it occupies the bosoms of those professing to be the disciples of the "meek and lowly Jesus !" How often has this sin severed those cords which once bound together a loving band of Christian brethren in closest union ? How often has it destroyed Christian confidence and affection, and changed those who were once loving and lamb-like, into bitterness and contention ? What, be envious of the superior privileges of thy brother ? Rather should you be thankful for what you have ; for what you have already in possession, is far more than you deserve. Privileges are always connected with responsibility. Do you envy your brother's responsibilities ? Then envy not what he possesses, however great his privileges, if he alone is accountable for them ; but see to it that you are improving well the little Providence has entrusted in your possession.

Think not, then, that you have a clean heart, while envy remains in it. This is called "the rottenness of the bones." Prov. xiv. 30. Its pollution is seen wherever it goes. It is the parent of other sins, which generally follow in its train. Imagine not that you can give it any room in your hearts, and remain pure. O, pray, then, that the "very God of peace would sanctify you wholly," and preserve you "blameless unto the coming of our Lord Jesus Christ."

R. W. A.

New London, Sept., 1841.

For the Guide to Christian Perfection.

PERSONAL EXPERIENCE.

DEAR BRETHREN, — For your encouragement, and those now thirsting for a full salvation, permit me to declare (in humility) what the Lord has done for my soul, though of all the most unworthy. In view of the goodness of God to me, I can but exclaim with the Psalmist, "Praise the Lord, O my soul, and all that is within me praise and bless his holy name." Truly the forbearance of God is great, in sparing so long the barren fig tree, while justice loud has cried, "cut it down, why cumbereth it the ground?"

When fifteen years of age, I experienced a pardon of sin, and was connected with the Methodist Episcopal Church. For five years following, I lived as many others doubtless lived — at times would enjoy much peace of mind, then yield to temptation, fall under condemnation, would feel the keen pangs of sorrow; my confidence in God and myself would be lost; darkness would enshroud the mind, and the reconciled countenance of my Saviour be hid from my weeping eyes. Thus I spent five years, sinning and repenting, and was unwilling to obey the call of God, to leave all and follow him. In the spring of 1839, I resolved to do my duty to God and my fellow men, and commence preaching the everlasting gospel. But in order to warn the sinner of his danger, I felt the importance of being saved entirely myself. I thought somewhat on the subject of holiness, but not sufficiently. One year since I was led to feel more deeply on the subject, by reading Mahan, the Guide to Christian Perfection, Br. Nathan Rice's experience, and also by conversing with him on the subject, as to the nature and importance of entire sanctification in this life. After mature consideration, I came to the conclusion that it was possible to be holy in this life, and that without it I could not be of much use to the church or world.

I commenced seeking for the "baptism of the Holy Ghost," for a clean heart, an entire consecration to God! My prayer, I trust, was answered; my soul was filled with love, joy, and constant peace; my communion with God was continual and sweet. For two weeks

"Not a cloud did arise to darken my skies,
Or hide for a moment my Lord from my eyes."

It was glory from the rising of the sun until its going down.

At this time, a query arose in my mind like this, — "Is it my duty to publicly acknowledge what the Lord has wrought for my soul?" I began to distrust the omnipotency of my blessed Lord, and the adversary of all good gained a hearing. He reasoned in this way, — "You are young, exposed to many temptations, of a lively temperament, a cheerful disposition: if you make so high professions, you will be watched by the church and world with jealous eyes, and you will likely fall from this height, and great will be your fall: but you may keep it to yourself; then if you do lose the blessing, you will not wound the cause publicly." Alas for me! I listened to these crafty insinuations of Satan, and thereby lost the heavenly treasure. I deeply mourned the loss, but concluded to live in the enjoyment of a tolerable degree of religion, and not think of being holy till about to leave this world. Then I would seek for holiness, "without which no man can see the Lord." But this did not pacify my conscience when I read on the subject, or heard the sanctified soul exult in the joys of a full salvation. It would pain my heart, knowing that once the same joy was mine. At times I was troubled much on this point, and would try to content myself with my present enjoyment, and think that some individuals, from their peculiar circumstances in life, or from their being differently constituted, having fewer besetments, &c., that they might be holy. But it was too much for me. Thus I reasoned, and thus I lived, full of hope and fear. At times on the mountain top, and then far from my Lord — by the side of Babylon's cold waters. Last month I left my charge, taking some of the church with me, and found my way to "Millennial Grove," with the intention of regaining the costly pearl, the loss of which had so long and grievously afflicted me. But the enemy followed me even to the grove, and told me there the same old story, "If you regain the blessing you cannot retain it." But father Snowden told us on Wednesday afternoon, (the second day of the meeting,) that we could retain it as long as did Enoch of old. His short but powerful arguments, by the application of the Spirit of God, allayed my fears, dispelled all my doubts, and I resolved that from that moment, with divine assistance, I would be wholly the Lord's. I felt much of the power of God before the close of that exercise, especially while Br. Farrington was singing after the sermon. The public exercises of that afternoon closed; I repaired to my tent, but still continued to look to the Lord. I resolved like Jacob of old, to wrestle till I prevailed. I saw my heart as it was, discovered many things wrong, sinful; my prayer was, "Lord show me what I am. Tear every idol from my heart; cleanse me from all sin." I plead not for joy, for

happiness, but for a clean heart, for pure love to God. One enemy after another was driven from my heart; my faith increased; gradually and silently I sunk out of self into God. My heart I believed was purified, the roots of sin taken out and filled unutterably full of love and of joy; heaven seemed to come down to earth; my soul was full of glory and of God! Two others at the same time were prostrated by the mighty power of God, and drank with me at the same fountain, or rather were plunged into the same pool. The rest of the meeting to me was in truth a heaven on earth. The worship of God never seemed so delightful before; communion with saints never so sweet. Wherever I could behold the image of Christ it was indeed lovely. Whenever I met an individual enjoying a full salvation, I met a true friend, a brother. No matter by what sectarian title known, we were one in Christ Jesus. Glory to God in the highest, for that perfect love which can destroy selfishness, pride, envy, and the spirit of unjust emulation. This is the "balm for every wound, the cordial for every fear." This cement of perfect love will unite the whole Christian church of whatever name or order. O that I could describe the feelings of my heart; the gratitude which flows continually to God for past mercies, present favors, and future prospects. It seems that the set time to favor Zion has come. The work has commenced where it should, in the church, in its ministry and membership. They should be holy. Too long already have we been apparently unconcerned for ourselves and others, but we have reason to rejoice that increasing interest is now felt. In many churches we hear an almost universal cry for holiness of heart. In this place many are seeking this inestimable blessing. From every direction we hear the cry, "O Lord, create in me a clean heart." Many are now swimming in the ocean of perfect love. Hundreds in various places can now testify in sincerity that the blood of Christ does cleanse from all sin, even in this life. And by the assistance of divine grace we can retain the blessing; yes, glory to God, we can continually feel that "all is well." My peace of mind is now constant; my confidence in God unshaken; my faith is strong—it claims the blessing now. Communion with God—O how sweet! The Bible unfolds new beauties. A new and stronger relish for divine truth seems to have been formed; especially where it treats of holiness of heart and life. No subject is so interesting as this; no topic of conversation so delightful to dwell upon. I find it now easy to perform any and every religious duty. Once it was very crossing to converse with individuals, directly and pointedly, on the subject of religion—especially to exhort the Christian to

greater diligence ; but now it is a pleasing, a delightful task. It is now easy preaching the word of life ; of salvation, free and full. Difficulties that previously were insurmountable, now are light, hardly worth noticing : if noticed at all, they serve rather to stimulate than discourage. We care but little what the world say or think of us. The question is not who and how can I please, but rather, how can I be instrumental in the advancement of my Redeemer's kingdom ? What can I do for the souls of others, and for the glory of God ? Love to God and man is the mainspring that impels to virtuous action. Love, perfect love, filling the heart, constitutes the fountain from whence streams of kindness and Christian philanthropy continually flow. My heart can truly say, "Praise the Lord" for the rich provision made so that man, fallen man, can have a full supply of grace, rich grace, to drive all his wants away ; that we, unworthy worms of earth, can so near approach to God as to be adopted into his family ; be purified by his blood, and constantly cry, Abba, Father—my Lord and my God. Glory to God ; while I write the fire of God's love burns within, on the mean altar of my heart : the sacrifice, I trust, is all consumed, and "Christ reigns without a rival there." Christian friends, go on ; "be steadfast, unmovable ; always abounding in the work of the Lord." Let us continually pray that the entire Church may be baptized with the Holy Ghost—especially those whose duty it is to bear the vessels of the Lord. Truly we can sing,

"O how happy now are we,
Since we've gained the victory."

Danvers, Sept., 1841.

J. R. MARR.

For the Guide to Christian Perfection.

THE NECESSITY OF SANCTIFICATION.

1. It is necessary to give us a *clear and constant* sense of our duties. It need not now be argued that our understanding has become darkened and confused in consequence of sin, for the ignorance and errors that prevail in the world sufficiently prove this, nor that Christians do not frequently have incorrect and indistinct notions of their duty. But it is worthy of remark that the understanding of Christians and the *clearness* of their perceptions of duty, will be in proportion to the purity of their hearts,

and the uprightness of their lives. Hence, if they indulge in sin, whether inward or outward, their spiritual vision immediately becomes obscured, and they lose sight of God as their *reconciled* Father and the *only* source of their comfort. Without doubt this is the reason why so many Christians are almost always in the dark, destitute of the witness of their acceptance, and complaining of barrenness and hardness of heart.

But when the heart becomes sanctified, and all our powers are consecrated to God, how tender is the conscience, how clear our perception of the will of God and our duty, and I may add how constant our sense of divine approbation. Who understands the will of God the best? They who do it. John vii. 17. Of whom is it said that he had the witness three hundred years that he pleased God? Of him who *walked* with God for that space of time. Heb. xi. 5. Who has the clearest sense of duty? They who are the most holy in heart and life.

2. It is necessary to give *stability and consistency* to our religious character. It is lamentable to see how much fluctuation and changeableness there is in many Christians; acting from the inclination of their own feelings, or from the impulse of surrounding circumstances, they vary and change as their circumstances change, they are constantly shifting from one thing to another, and are unstable minded in all their ways.

Now this vacillation of character and conduct is to be deprecated, not only in view of its evil effects upon ourselves—hindering our progress, and destroying our enjoyments, for in no enterprise is stability of mind so necessary as in religion—but also because of its pernicious influence on others. The inconsistencies of professing Christians, more than any and every thing else, harden men in sin and infidelity, discourage the feeble minded, and bring the cause of God into disrepute.

Is not a view of this state of things enough to make every good man weep? But what is the cause of this fluctuation of mind and conduct? The answer is ready—*the heart is not right*. There is a deficiency there. Our love to God is not strong enough to overcome the love of the world, and our strength is not sufficient to render us unmoved and immovable amidst the change of worldly circumstances and the temptations of the devil. Here, then, we see the necessity of holiness—of having the heart made right—of being “strengthened with might by his Spirit in the inner man,” so that we shall be “steadfast, immovable, always abounding in the work of the Lord.” O, when the heart is cleansed by “the washing of regeneration and the renewing of the Holy Ghost,” what strength of principle and stability of mind,

what regularity of enjoyment and consistency of life, then will be seen and exemplified.

3. It is necessary to call into *exercise* the talents we possess. God has given all our talents to be improved — to some more, to others less. But it is surprising to behold the amount of talent which lies dormant in the Christian church. The duty of laboring for souls, reproving and instructing them, is, in many instances, thrown wholly upon the ministry, while at the same time, the church is dying for want of exercise; standing still (in respect to labor) they become cold, lose the use of their faculties, and then die. Now if there was but little to be done — no more than the minister could do — this state of things would not be so bad as it is when there is so much to be done, so few to do it, and so short a time in which to do it. Some excuse themselves by saying they have no talents or confidence, or they do not feel it their duty to open their mouths for God, but the *real* cause is, their hearts are not in the work. Let the church but be sanctified, let private Christians come up to their gospel privileges, and there will be no excuses about want of talents, time, confidence, or a sense of duty to do good, for they will have "*a mind to work.*"

Hence if we desire and expect to be clear from the blood of all men, and to hear the happy plaudit, "Well done good and *faithful* servant," &c., it is necessary we should be sanctified and have all our talents consecrated to God.

4. It is necessary to give *efficiency and success* to our labors in the Lord. "Without me ye can do nothing" said the Saviour. And again, "As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye except ye abide in me." These and other passages of a similar character clearly show that the Christian's fruitfulness and usefulness, depend essentially upon his close connection with Christ, and with this agrees the experience of God's people in every age of the world: — they have only been useful as they have been faithful to God, nor can there be any doubt but that the great reason why so little success has followed the preaching of the gospel by many, was a want of devotedness and faithfulness on their part. Hence, we say, holiness is essential to render our labors successful; for men's hearts are so hard, and their minds so blind, in a state of nature, that no reasoning, nor any communication of the truths of the Bible, unaccompanied by the demonstration of the Spirit, can bring them to a knowledge of themselves and of God.

But if the Christian possesses a clean heart and walks with God, while he endeavors to walk uprightly before his neighbors, he cannot but exert a most salutary influence; God will bless his

efforts, and others, seeing his good works, will be led to glorify his Heavenly Father.

5. It is necessary to render us *secure* amidst the temptations, snares and dangers to which Christians are exposed; not that it places us beyond the reach of temptation and danger, but it fortifies and guards us, and renders us *much less* liable to fall away; but if there be sin in us — be some strong inclination to sin when we are tempted — it is almost like a spark of fire falling on dry tinder; or like a city being surrounded by enemies, when at the same time it has enemies within, plotting its destruction. Again, sin in the heart may well be compared to the dregs that settle at the bottom of a vessel; disturb the settlements, and the whole contents are changed in their complexion. So with the human heart where sin resides. The shocks of temptation or disappointment shake it, the sediments of sin are stirred up, and we are defiled. But let the *reverse* of these illustrations be the case with us, so that when the sparks of temptation fall on us they shall not come in contact with any combustible substance; when our enemies come upon us they shall not find any thing congenial within us to help them; and when we are shaken by the shocks of afflictions, persecutions, &c., there shall be no dregs to be stirred up in our hearts; and how much more secure is the Christian. In these respects (more might be mentioned) will sanctification insure important security.

6. It is necessary, absolutely necessary, for an admission into heaven. "Without holiness no man shall see the Lord." God, the author of our being, our rightful sovereign, and final judge, has declared that nothing unholy shall ever enter His kingdom, and hence, in describing those that have entered into that blessed place, St. John says, "These are they which came out of great tribulation and have *washed their robes and made them white in the blood of the Lamb.*" What a strong motive is this to induce us to seek for an application of the blood that "cleanseth from all sin." How many will be shut out of heaven for want of this qualification. Whatever else a person may have, if he has not holiness, he is not a fit subject for that holy place; and therefore the Christian is exhorted to "go on to perfection," to "be holy;" and the apostle Paul prays that his Thessalonian brethren might be sanctified "wholly."

Upon the whole, then, how important is sanctification! What equals it in importance? The Lord sanctify the writer and reader for Christ's sake.

A. O.

Dalton, (Mass.,) Sept. 30, 1841.

For the Guide to Christian Perfection.

EXPERIENCE OF A LADY.

DEAR BRETHREN. — Fourteen years have nearly elapsed since I believed the Lord, for the sake of his Son, forgave my sins. At that time I had never heard the doctrine of Christian perfection preached, or advanced in any way whatever; but shortly after my conversion, I began to feel the need of a deeper work of grace in my heart. I was at that time an utter stranger to the doctrine of holiness; but there was a certain something which I could not define, which I was anxious to obtain. I told my feelings to an experienced friend, who put into my hand the *Christian's Manual*; I read it with prayerful attention, and readily received its doctrine, and fully believed it to be the duty of every Christian to seek for, and their privilege to enjoy, perfect love. I searched the scriptures daily to see if these things were so, and found enough on almost every page to confirm my belief.

I therefore began with all my heart to seek for this great salvation, and prayed without ceasing. The burden of my petition was, O Lord, give me a clean heart, and renew within me a right spirit. My convictions continued to increase for about ten months: they were nothing like the convictions I felt before conversion; there was no guilt or deep remorse connected with it; but a deep, heart felt sorrow, that I did not love God with all my heart. And this I felt that I could never do while sin, either inward or outward, had dominion over me, or dwelt within me. There was to be a camp meeting held in the town where I resided, and about two weeks before its commencement, my convictions became deeper, clearer, and more powerful. I looked forward to the meeting with much interest, expecting there to be blessed, not because I thought the Lord to be confined to a place, but there, I thought, I shall be excluded from the world, and its cares; there will be many praying people and much faith, and my own faith will thereby gain new strength; and there, the Lord being my helper, will I become his entirely. Thus resolved, I went to the meeting. The first and second days past by without any particular change in my feelings. On the morning of the third day an aged minister of the gospel preached from the words, "May the very God of peace sanctify you wholly." I listened with the most profound attention; every word fell with great weight upon my heart. At the close of the sermon, a sister arose and told the way and manner in which she was convicted for and

received sanctification. The agitation of my mind and body became so great, that it was with difficulty I could remain upon my seat till she concluded. I then went into the woods and tried to pray, but could say nothing. It seemed as though the heavens were brass; gloom and darkness overspread my mind. The remainder of that day, and the former part of the next, I spent in painful suspense; hope and despair alternately took possession of my mind. At the close of the afternoon sermon, I went into the praying circle, and knelt with the mourners, but felt that to be no place for me. I then returned to the tent where I boarded, and sat me down to reflect. The sun had already begun to decline, the meeting was to close the next morning, and my soul was unblest. I was deeply impressed to go to a retired part of the grove, where, unheard by the congregation, I might pour out my whole soul to Him who had power "not only to forgive sin," but whose blood was sufficient "to cleanse from all unrighteousness." I did so, accompanied by two Christian friends. When we had reached a place deemed convenient, we bowed before our God in solemn prayer; and there we found him ready to verify his promise. While leading in prayer, I believe the power of the Lord fell upon me as it never had done before: but feeling at that time a disposition to love my neighbor as myself, I did not give full vent to my feelings: I knew those who came with me, as well as myself, came to seek a blessing: but while they were praying, the agony of my mind nearly overpowered me. When they had prayed, I renewed my supplications. I felt the Lord to draw divinely near, and his presence inspired my soul with fresh courage—unbelief began to yield to faith. I earnestly pleaded the merits of Christ, and claimed him as my whole Saviour. I cried unto the Lord to help me exercise that faith which brings the blessing now: and ere I was aware, I exclaimed, "I will believe." In a moment all my doubts were gone; every cloud of darkness was dispersed by the glorious rising of the Sun of righteousness. Heaven came down to earth, and my unworthy soul was unutterably full of glory and of God. Then did I find love, joy, and peace in believing. Then did I find myself truly humbled under a sense of my own unworthiness, and God's great goodness. In short, the manifestation was such that I can never doubt the nature of the blessing I then received.

It was "perfect love," for which my soul thirsted, and it was for this I sought without intermission, for the space of ten months. I can say with truth, the grand object of my search was never absent from my mind. It was for this I prayed to God in the name of Christ, for this I believed on the Lord Jesus, and I can

never believe that when I asked for bread he would give me a stone, or any thing else instead thereof. For some three or four years following, I believe I enjoyed the blessing in some good degree, but meeting with some opposition I declined speaking of it openly, and therefore lost my evidence; and for the last nine years have been in an uncertain state of mind. But at a camp meeting, recently held in this town, the Lord renewed my witness, and filled my heart with peace; which continues to be as a river. I have never before had such an overwhelming sense of God's presence. O how sweet do I find it! to give my all to him for time and eternity. But sweeter, far sweeter, to feel an evidence in my soul, that for Jesus' sake the offering is accepted, poor as it is. Yes, I feel a blessed assurance that God receives and loves me. O how delightful to feel

"That sacred awe that dares not move,
And all the silent heaven of love."

I have ever loved the doctrine of holiness, and strove in my feeble way to help its promotion; and this only induces me to send you this sketch of my experience. And I pray heaven that this simple relation may be blessed as an encouragement to some humble seeker to press into the full liberty of the children of God. As for myself, I still feel to be a seeker; still my thirsty soul cries out for more. O for an enlargement of the heart, and then to be filled to overflowing with that love while waters cannot quench.

Gorham, September 15, 1841.

For the Guide to Christian Perfection.

HOW TO PROMOTE THE SPREAD OF HOLINESS.

1. Preachers. — The first thing is to get the holy flame in your own soul; you cannot do much without this, but you may do something. Preach sanctification, as Dr. Coke did justification, until you receive the blessing. But above all, you can give up all your being to God, and believe, and receive the blessing. And then the way to spread it is to make it the great subject of all you say and the great object of all you do. Visiting from house to house, and conversing on the subject, with much prayer, will do a great deal towards bringing others to the enjoyment of this great salvation. Urge every one to an immediate and an entire consecration of themselves to God; to do it now on the spot.
2. Another and a very good way to bring people to see right,

is to circulate such books among them as come directly to the point. Wm. Carvosso, Mahan on Christian Perfection, and Hester Ann Rogers, cannot be read candidly and prayerfully without great spiritual benefit. To circulate such books is to confer a benefit on the public. And there are many others of a kindred character which should be known and read of all men.

S.

The Religion of the New Testament distinguished from that of the Old, by the REV. J. STARKWEATHER, of the Marlboro' Chapel. Boston. Published by D. S. King, 32 Washington Street. The above named little work is designed and well calculated to promote the cause of Christian holiness. The following extract from the character of the New Testament Christian will be found interesting.

If you are a New Testament Christian, if you are sharing in the provisions of the New Covenant, you have a clear, distinct and captivating apprehension of the glory of the Lord, such as you had not when you were first converted, and such as the Holy Spirit alone could have given you.

It is by "beholding *as with open face in a glass* the glory of the Lord," that you become changed into his image. This is the way that, "*after we believe,*" we are to be "sealed with the Holy Spirit of promise." In those statements of the Bible, which relate to the character and offices of Christ, you have been made to perceive a meaning which you never saw before, and which gives you a soul-captivating and a soul-subduing apprehension of the love and faithfulness of Jesus, as your wisdom, and righteousness, and sanctification, and redemption; and which makes you commit all your interests into his hands with delightful confidence that all your wants are supplied in him. You feel that the Holy Spirit has taken of the things of Christ, according to his gracious promise, and showed them unto you, and you are ready to exclaim, "I have heard of thee by the hearing of the ear, but now mine eye seeth thee;" and now "whom have I in heaven but thee, and there is none upon earth that I desire besides thee." Thus you have been made to "comprehend what is the length and breadth, and depth and height, and to know the love of Christ which passeth knowledge, and to be filled with all the fulness of God." You see, also, a fulness and a preciousness in all the promises of the Bible, which you never saw before. You understand how they are all "yea and amen in Christ Je-

sus;" and you know that with such promises, and with such a Mediator and Saviour, you can serve God without fear, in holiness and righteousness before him, all the days of your life. You see him so able, and willing, and ever present to fulfill all the declarations and promises of his word — to do exceeding abundant for you, *above all that you can ask or think*, that it is now as easy and as natural to trust him by the moment to do for you all that you need, as it ever was for any Christian to retire to his closet to pray; and you are now astonished, ashamed and confounded, when you think of your past unbelief, and of your vain strugglings for peace and rest, without any real and available trusting in Jesus Christ; and you are pained to the heart, when you hear professing Christians talk as if he were not able and willing even to keep them from all sin. And if you were made thus to apprehend the glory of the Lord after you had left your first love, it was preceded by a distressing and an abasing view of your guilt and ill desert; and when you came to share this blessed fulness, you probably felt disposed to doubt whether your past religious experience was an experience of true religion.

It may be needful to remark here, that this discovery of the glory of Christ is not made to the soul of the believer in any miraculous manner, nor, in every case, instantaneously. It is always made in perfect accordance with the established laws of the human mind; while the methods of divine grace in doing it, are as various as in the work of conversion.

If you are a New Testament Christian, not only is your "righteousness like the waves of the sea," but your "peace," also, "is like a river."

This must be so, of course. If you are like Christ, in respect to your purposes and aims, your desires and feelings, his peace *must* and *will* reign *within*: and as all the providences of God, in relation to your situation and circumstances in life, are, in all respects, just as you would have them, while you can trust Christ with perfect confidence for the future, nothing can cause you trouble or anxiety *from without*. Seeing all your wants abundantly supplied in Christ, who is an ever present Saviour, and your Saviour, you must know, in your own experience, what the apostle meant when he said, "*We who have believed do enter into rest.*" By this we do not mean that you have great emotions of joy: this may be true at times, or it may not. But you find that there is *perfect peace* and *rest* for the souls of those that believe, even in this life. You know what the apostle meant when he represented himself as "sorrowful, yet always rejoicing," and when he exclaimed, "Thanks be unto God, who always causeth us to triumph in Christ."

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If you are a New Testament Christian, if you are sharing in the provisions of the New Testament, all that I have now said of you is *habitually* true.

Your peace is continually flowing like a river, and your righteousness is rolling on to bless the world, as the waves of the sea are continually dashing against the shore.

By this is not meant that you are incapable of sinning, nor that you never do or will sin in any single instance. You may, after all you have known and experienced of the love of Christ, in some circumstances of great and sudden temptation, you may, as did holy Adam and Eve, so forsake or forget the Rock of your Salvation, as to act, or speak, or feel wrong — from selfish considerations. But if you do, it will occasion a degree of anguish in your bosom, which you cannot, and will not, long sustain. The love of Christ has so captivated your soul, and your peace and happiness, in being like him, has been so great, that, if you sin, your heart will sink within you, as you think of what you have done, and of what you have lost; and knowing that Jesus is still your advocate with the Father, you will go and throw yourself at his feet, to bathe them with your penitential tears, and will take hold of him with a firmer grasp of faith than ever before, and with a more unyielding purpose to cleave to him in all circumstances, during your whole future life; and there your renewed experience of his love and superabounding grace will constrain you to exclaim, with emotions which you never felt before,

"Thy pardoning love, so free, so sweet,

Dear Saviour, I adore;

O! keep me at thy sacred feet,

And let me rove no more."

GUIDE

TO

CHRISTIAN PERFECTION.

VOL. III.

DECEMBER, 1841.

No. 6.

For the Guide to Christian Perfection.

PRINCIPLES OF THE INTERIOR OR HIDDEN LIFE.

NO. IX.

ON THE PRINCIPLE OF INWARD QUIETUDE OR STILLNESS.

I proceed in this number to lay down and explain a principle, which is more or less distinctly recognized by writers on Christian experience; and which, by the common consent of those who have examined it, is very intimately connected with the progress and perfection of the interior Christian life. The principle is that of inward QUIETUDE OR STILLNESS; in other words, *a true and practical ceasing from self.*

FIRST. This principle involves, in the first place, a cessation from all inordinate and selfish outward activity. It does not, it will be remembered, exclude an outward activity of the right kind. This would be a great error. But it disapproves and condemns that spirit of worldly movement and progress, that calculating and self-interested activity, that running to and fro without seriously looking to God and without a quiet confidence in Him which has been in all ages of the world the dishonor and the bane of true Christianity. How much of what may be called secular scheming and planning there is in the church at the present time! How much of action, prosecuted on principles which certainly cannot be acceptable to a truly holy heart! Does not the church exhibit a great deal, both in its plans of personal and of public activity, of that perpetual talking and bustling, of that restless and grasping eagerness, which characterizes, and may be expected to characterize those who live and act as if there were no God in the world! The principle of quietude or stillness decidedly condemns this injurious and evil course.

SECOND. But this principle has inwardly still more important results. The true state of internal quietude or stillness implies three things.

(1.) And accordingly our first remark is, that true quietness of soul involves a cessation from unnecessary wandering and discursive thoughts and imaginations. If we indulge an unnatural and inordinate curiosity; if we crowd the intellect not only with useful knowledge, but with all the vague and unprofitable rumors and news of the day, it is hardly possible, on the principles of mental philosophy, that the mind should be at rest. The doctrine of religious quietude conveys the notion of a state of intellect so free from all unnecessary worldly intruders, that God can take up his abode there as the one great idea, which shall either exclusively occupy the mind, or shall so far occupy it as to bring all other thoughts and reflections into entire harmony with itself. This is, philosophically, one of the first conditions of union with God. It seems to be naturally impossible, that we should realize an entire harmony or oneness with the divine mind, while the soul is so occupied with worldly thoughts flowing into it, as almost to shut out the very idea of God. A state of religious or spiritual quietude is, in other words, a state of rest in God. The idea of God, therefore, that magnificent and glorious idea, must so occupy the intellect, must be so interwoven with all its operations and modes of thinking, that the thoughts of other things, which so often agitate and afflict the religious mind, may be easily shut out. And in order to do this, they who would be perfect in Christ Jesus, must not mingle too much in the concerns of the world. Little have they to do with the unprofitable frivolities and pleasures of secular society; with idle village gossiping; with the trades and adventures and speculations of those who hasten to be rich; with the heats and recriminations of party politics, and many other things which it would be easy to mention. No reading, also, should be indulged in, which shall tend to separate between the soul and God. Knowledge is profitable, it is true, but not all kinds of knowledge. It is better to be familiar with the psalms of David, than with the songs of Homer; not only because the former are in a higher strain, but especially because heavenly inspiration should ever take precedence of that which is earthly. When, however, we read in and with God, then indeed, the great idea of the divinity remaineth in us, and the shadow of the Almighty doth encompass us. And such inquiries are always consistent with Christian quietude, because the mind, venturing forth at the requisition of the great Master within, returns instinctively at the appointed time, to the inward centre of rest. Hence we should lay it down as an important rule, to chasten the principle of curiosity, and to know nothing which cannot be made, either directly or indirectly, religiously profitable. Such knowledge, and such only, will harmonize with the presence of the great idea of God. All other knowledge tends to exclude it. And hence it is that it can be so often said of those who possess all worldly knowledge, to whom all arts and languages and sciences are familiar, that God is not in all their thoughts. The intellect is not in sufficient repose from the outward and purely worldly pressure constantly made upon it, to receive Him. He

comes to the door, but finds no entrance, and leaves them alone in their folly.

Perhaps in order to prevent mistake, it should be added, that, when the mind is thus in a state of quietness and repose from worldly and errant imaginations, it does not by any means follow, as some may suppose, that it is, therefore, in a state of sluggish and insentient idleness. Not at all. No sooner has it reached the state of true stillness, by ceasing from its own imaginative vanities, and thus giving entrance to the purifying and absorbing conception of the great divinity, than it becomes silently, but actively meditative on the great idea. Not, indeed, in a discursive and examinative way; not in a way of curious inquiry and of minute analysis; but still active and meditative. Much in the manner, perhaps, that an affectionate child silently and delightfully meditates on the idea of an absent parent, not analytically and curiously, but with that high and beautiful meditation, which exists in connection with the purest love. Or much as those, who sustain the still nearer conjugal relation, when in the providence of God they are separated at a distance from each other, often repose in mental stillness from all other thoughts inconsistent with the one loved idea, and thus reciprocally the mind, active in respect to the object before it, though still and quiet in respect to every thing else, centres and dwells with each other's image.

(2.) Again, the state of internal quietude implies a cessation or rest from unrestrained and inordinate desires and affections. Such a cessation becomes comparatively easy, when God has become the ruling idea in the thoughts; and when other ideas, which are vain, wandering, and in other ways inconsistent with it, are excluded. This rest or stillness of the affections, when it exists in the highest degree, is secured by perfect faith in God, necessarily resulting in perfect love. Perhaps we may say, that perfect faith implies perfect love. How can we possibly have perfect faith in God, perfect confidence that he will do all things right and well, when at the same time we hate him? From perfect faith, therefore, perfect love necessarily flows out, baptizing, as it were, and purifying all the subordinate powers of the soul. In other words, under the influence of this predominating principle, the perfect love of God resting upon perfect faith in God, the harmony of the soul becomes restored, the various appetites, propensities, and affections act each in their place and all concurrently; there are no disturbing and jarring influences, and the beautiful result is that quietness of spirit, which is declared to be "in the sight of God of great price."

Those who are privileged, by divine assistance, to enjoy this interior rest and beautiful stillness of the passions, are truly lovely to the beholder. The wicked are like the troubled sea, that cannot rest, tossed about by conflicting passions, and are not more unhappy in themselves, than they are unlovely in the sight of holy beings. There is a want of interior symmetry and union; that guiding principle of divine love, which consolidates and perfects the characters of holy beings, is absent; the lower parts of their nature have gained the ascendancy, and there is internal jarring and discord and general

moral deformity. In such a heart God does not and cannot dwell. How different is the condition of that heart which is pervaded by the power of a sanctifying stillness, and which, in the cessation of its own jarring noise, is prepared to listen to the "still small voice!" It is here that God not only takes up his abode, but continually instructs, guides, and consoles.

On this part of the subject, in order to prevent any misapprehension, we make two brief remarks. The first is, that the doctrine of stillness or quietude of the desires and passions, does not necessarily exclude an occasional agitation arising from the *instinctive* part of our nature. The *INSTINCTS* are so constituted, that they act, not by cool reason and reflection, but by an inexpressibly quick and agitated movement. Such is their nature. Such agitation is entirely consistent with holiness. And the amazement and fears which are ascribed to our blessed Saviour at certain periods of his life, are to be attributed to the operation of this part of his nature, which is perfectly consistent with entire resignation and with perfect confidence in God. The other remark is, that the doctrine of internal quietude, pervading and characterizing the action of the sensibilities, is not inconsistent with feelings of displeasure and even of anger. Our Saviour was at times grieved, displeased, angry; as he had abundant reason to be, in view of the hardness of heart and the sins which were exposed to his notice. Anger (so far as it is not purely *instinctive*, which at its first rise and for a mere moment of time it may be,) is entirely consistent with reason and reflection; is consistent with the spirit of supplication, and consistent also, even in its strongest exercises, with entire agreement and relative quietude in all parts of the soul. In other words, although there is deep feeling in one part of the soul, the other parts, such as the reason, the conscience, and the will, are so entirely consentient, that the great fact of holy, internal quietude, which depends upon a perfect adjustment of the parts to each other, is secured. A strong faith in God, existing in the interior recesses of the soul, and inspiring a disposition to look with a constant eye to his will alone, keeps every thing in its right position. Hence there still remains the great and important fact of holy internal rest, even at such trying times.

(3.) We proceed now to the third characteristic. The true state of internal quietude implies a cessation not only from unnecessarily wandering and discursive thoughts and imaginations, not only a rest from irregular desires and affections, but implies, in the third place, a perfect submission of the will; in other words, a perfect renunciation of our own purposes and plans, and a cheerful and perfect acquiescence in the holy will of God. Such a renunciation of the will is indispensably requisite. It is not to be understood that we are to have no will of our own, in the *literal* sense. This would be inconsistent with moral agency. But that in its action, under all circumstances, however adverse and trying, our will is cheerfully and wholly accordant with God's will. A mind in such a state must necessarily be at rest. It realizes that God is at the helm of affairs; and that necessarily all the plans

of his wise and great administration shall come to pass. Why then should it be troubled? "What a blessed thing it is," says Dr. Payson, "to lose one's will. Since I have lost my will, I have found happiness. There can be no such thing as disappointment; for I have no desire but that God's will may be accomplished." The blessedness of such a soul is indeed indescribable. It is an inward death, out of which springs inward and eternal life; a self annihilation, out of which rises immortal power. The man who has the true quietude, is like a large ship firmly at anchor in a storm. The clouds gather around, the winds blow, the heavy waves dash against her, but she rides safe in her position, in conscious dignity and power. Or perhaps his situation is more nearly expressed by the memorable and sublime simile of Goldsmith,

"As some tall cliff, that rears its awful form,
Swells from the vale, and mid-way leaves the storm,
Though round its breast the rolling clouds are spread,
Eternal sunshine settles on its head."

But some will say, Is there to be no action; and are we to do nothing? A person in this state of mind, being at rest in the will of God, and never out of that divine will, is operative precisely as God would have him so; moving as God moves, stopping where God stops. He is at rest; but *never idle*. His God forbids idleness. There may be less of vain and noisy pretension, and sometimes less of outward and visible activity, but there is far more wisdom, and far more actual efficiency, for God is with him. A. K.

For the Guide to Christian Perfection.

CAMP MEETING AT BUXTON.

DEAR BRETHREN, — The work of holiness is going on gloriously in this place. At a camp meeting recently held in Buxton, an adjoining town, some of us caught the hallowed fire, which continues to burn and spread in a powerful manner.

The last night of the abovenamed camp meeting was a glorious time for Gorham tent. There was no public meeting on the ground that evening, consequently our prayer meetings commenced at an early hour. Scarcely had the shades of evening come over us, when the voice of prayer and praise was heard in every direction. While walking within the circle of tents at this early hour, my attention was called to our tent, by the thrilling shouts of a female. I hastened with others to see who she could be that praised God so loudly. Was it one who had just escaped the bondage of sin, or had a justified one received the "inward baptism of pure fire?" I saw the happy one. She had just

returned from the grove, and was seated in a reclining posture, with heaven beaming in her countenance. She looked like one who breathed the atmosphere of a purer land. And was it my sister, whose voice was never before heard above the ordinary tone? It was even so. And there were others, members of my charge, who were sanctified. I gazed on the holy ones, and my heart was smitten. I felt that my people were going before me, and I could no longer *lead* the "sacramental host." I felt that I could go no farther without a *clean* heart. I confessed before them all, that I had once bathed in the ocean of perfect love, but through unfaithfulness had lost the witness. We bowed — we prayed — and, glory be to God, we *received*. The Holy Ghost applied the blood that *cleanseth*, and I was overwhelmed with his love. And O, my God, I still feel that

"I hold thee by a trembling hand,
And will not let thee go."

We have some five or six living witnesses to full salvation in this village, and many others are earnestly seeking this "pearl of great price." We have weekly meetings in special reference to this subject, and the good work is evidently going on in many hearts. Our prayer is that God would sanctify the whole church. Brethren, pray for us.

Yours, in the bonds of perfect love,
Gorham, Me., Sept. 20, 1841.

F. YATES.

For the Guide to Christian Perfection.

THE PERFECT CHRISTIAN.

OBJECTION IV.—Many allege that this doctrine is "contrary to the Bible." We will, therefore, examine some of those passages which are supposed by some to teach a doctrine different from that advocated in this discourse.

"For there is no man that sinneth not." 1 Kings viii. 46. The simple meaning of this passage is this: There is no man who may not sin, or there is no man who is not liable to sin. Our translators would only have done justice to the original, had they thus rendered it. The word translated *sinneth*, in the original is in the future tense, but which is frequently used for an indefinite tense in the potential mood, since the Hebrews have no such mood or tense. Hence a proper translation would be, *There is*

no man that may not sin. If any one will examine the conjugation in which the word is here found, he must be convinced that this is its true and proper meaning. Says the celebrated Dr. Clarke, on this passage, "The second clause of this verse, as it is here translated, renders this supposition, in the first clause, entirely nugatory; for if there be no man that sinneth not, it is useless to say, *if they sin*; but this contradiction is removed by rendering the original, If they shall sin against thee, (for there is no man that may not sin,) i. e., there is no man impeccable, or infallible; none that is not liable to sin." Hence there is nothing in this passage, correctly understood, which is contrary to the doctrine that the Christian may be perfect in love, in this life.

"His angels be charged with folly." Job. iv. 18. Reference is here made, undoubtedly, to those angels who kept not their first estate. There would be no propriety in charging those with folly who have never sinned. But if this passage disproves Christian perfection, as some contend, then it equally disproves angelic perfection; that is, it proves too much, and therefore proves just nothing.

"If I say I am perfect, that also will prove me perverse." Job ix. 20. For the meaning of this passage, the reader is referred to Prov. xxvii. 2. "Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips." Job, therefore, instead of asserting his *perfect* holiness, preferred that the Almighty should pronounce him "A perfect and an upright man." Chap. ii. 3. But this declaration Job applies to himself alone, and therefore it cannot prove that all other Christians are imperfect, any more than the confession of Judas proves that all are guilty, in the same sense, of betraying their Lord. In one case, the inference is as correct as in the other.

"Who can bring a clean thing out of an unclean? not one." Job xiv. 4. We acknowledge that "not one" can bring a clean thing out of an unclean, but the Almighty. This was unquestionably the meaning of Job. But what is too hard for the Lord? He has promised to "sprinkle clean water upon us, and we shall be *clean*." Ezek. xxxvi. 25. David prays, "Create in me a *clean* heart, O God. Purge me with hyssop, and I shall be *clean*." Ps. ii. 7, 10. Says the prophet, "Wash you, make you *clean*. Be ye *clean* that bear the vessels of the Lord." Isa. i. 16, iii. 2. Jesus said to his disciples, "Now *are ye clean* through the word which I have spoken unto you." John xv. 3. The apostle prayed, "And the very God of peace *sanctify you wholly*." 1 Thess. v. 23. The above passage, therefore, teaches nothing contrary to the doctrine of perfect holiness.

"Who can say, I have made my heart clean, I am pure from my sin?" Prov. xx. 9. No one, of course. All boasting and Pharisaic pride are excluded by the "law of faith." But does it necessarily follow that no one can say that the Lord has made his "heart clean" and "pure from any sin?" No, *verily*. That man can say this in whom David's prayer is answered, "*Create in me a clean heart, O God*;" the man who has strictly attended to St. James's direction, "Cleanse your hands, ye sinners, and purify your hearts, ye double-minded;" the man who obeys God's command, "Wash thy heart from iniquity;" the man referred to by our Lord, Matt. v. 8, "Blessed are the pure in heart, for they shall see God;" or the man who can testify in his heart, that "the blood of Jesus Christ, his Son, cleanseth from all sin."

"For there is not a just man upon earth, that doeth good, and sinneth not." Eccl. vii. 20. The original of this word *sinneth*, Judges xx. 16, means simply *to miss a mark*. In this sense, the passage perfectly agrees with Christian holiness; "for there is not a just man upon earth, that doeth good, and misseth not the mark;" i. e. whose understanding never errs, mistakes, and involuntarily comes short of doing all the good that he would do." Or, if Solomon used this passage, as many suppose, as the words of an objector, as he does in verse 16, "Be not righteous over-much, neither make thyself over-wise," then, of course, he is not responsible for the truth of the assertion. Admitting either construction to be correct, the passage asserts nothing contrary to perfect holiness.

The passage in Rom. vii. 14—25, is made by some to teach that no Christian can be perfect in this life. In order for this, it is made to contain, in part, the apostle's experience, after his conversion to God. Against this interpretation we urge the following objections:

1. The whole passage clearly represents an awakened sinner under conviction for sin, yet unconverted; and consequently it cannot represent the exercises of one truly converted to God. The exercises of an awakened and converted soul must be greatly dissimilar.

2. It makes the apostle contradict himself. It declares him to be carnal and sold under sin, and serving the law of sin, when, in many places, he professes to be a perfect Christian, (see Phil. iii. 15,) and says most emphatically that to be carnally minded is death—the carnal mind is enmity against God, (Rom. viii. 6, 7); and sharply reproofs the Corinthians for being carnal. 1 Cor. iii. 1, 3, 4. It also represents the apostle as being sold under sin, in captivity to the law of sin, and crying out, in the bitterness of his

soul, Who shall deliver me from the body of this death? and three verses following asserting that the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death. Who can believe that the apostle would thus contradict himself? And yet the above interpretation maintains the contradiction. It cannot, therefore, be the meaning of the apostle.

3. It represents the apostle as being a Christian and not a Christian at the same time. It represents him as serving sin, and consequently a child of the devil; for we read, "He that committeth sin is of the devil." "Servants ye are to whom ye yield yourselves servants to obey, whether of sin unto death or of obedience unto righteousness." This passage cannot, therefore, refer to the apostle's experience while a Christian.

4. This interpretation not only makes Paul contradict himself, but Moses, David, Solomon, Isaiah, Jeremiah, Daniel, Zephaniah, Malachi, Peter, James, John, Jude, and our blessed Lord; all of whom teach the doctrine of holiness. Some other construction of the passage must therefore be sought for as the correct one.

The apostle was here describing himself as an awakened sinner before his conversion, or some other individual in that state. It is true he uses the present tense, "I am carnal," &c., but this tense was frequently used by the sacred writers in describing past and future events. (See Gen. vi. 17; 2 Sam. xxii. 1, 35, 48; Joel i. 6, 18.) "The past tense only is used until the fourteenth verse; then, continuing the same subject, he changes the tense to the present, which he uses till the second verse in the next chapter, when, continuing the account of his experience, he again takes the past tense. This changing of the tense, is usually done to heighten the interest which the reader takes in the subject, being well calculated to make the narrative more lively and forcible."

We are therefore led to the conclusion that as this passage represents the exercises of an awakened sinner, and not the exercises of those who are in the enjoyment of religion, that it does not in the least invalidate the doctrine of Christian perfection.

Other passages we intended to have here presented, but they must be reserved for a future communication. R. W. A.

New London, Sept., 1841.

For the Guide to Christian Perfection.

HOW TO PRESERVE YOUNG CONVERTS AGAINST BACKSLIDING.

It is a lamentable fact that many young converts, after being brought into the church, become cold and neglectful of their duty, and at length shun the company of Christians, and wholly depart from grace given, and fall into sin, and become hard and callous to convictions, and in some cases treat the Christian name with more than indifference. Why is this dreadful result, and that in so many cases? It is for the want of that help which converts have a right to expect from older Christians; and while it is not received there is likely to be a declension in the mind of the beginner. Young converts are not kept, instrumentally, by reading good books, nor by hearing good preaching, but by having their attention directed to higher attainments, by both preachers and older Christians. When this is done, and the attention is fixed on high attainments in holiness, even entire sanctification, together with the enjoyment of the glory of God in the soul, the danger of backsliding is not only greatly lessened, but certainly prevented, so long as the mind and affections are kept "reaching forward to the things that are before." How important, then, is it that every member should seek earnestly to be sanctified wholly, that they may lead along the young from "glory to glory," and from "strength to strength," until there shall be no backsliding, and until there shall be a sanctified church, "ready for every good word and work."

THE WORLD TO BE CONVERTED BY A SANCTIFIED CHURCH.

It is an important question for the church to answer, Why revivals are not continued longer, and why there are not hundreds converted to God in the place of scores? We may cast about like Adam and Eve in the case of their sinning, to put the blame somewhere, or attribute the reason to God's will in regard to the conversion of souls; but if pressed hard it will be found necessary to attribute it to the want of entire sanctification in the church. When it can only be said that there are a few names even in Sardis that are not defiled, there is but little done; God will not work extensively where a church is unsanctified or lukewarm, and not united in promoting the glory of God among men.

If God has seen fit to work in the salvation of souls, where a church is revived and quickened to some extent, in a few or in a goodly number, what would not the Lord do if the church in *general* were wholly sanctified to God, and filled with faith and the Holy Ghost? What God can do, and what he is willing to do, we have evidence of in the conversion of thousands in the space of a very few weeks on the Sandwich Islands, and under the Wesleyan missionaries a few years ago, and latterly in the conversion of many hundreds of native Oregonians. And why not such displays of the power of God in our land? Why, the baptism of the Holy Ghost in the ministry and membership is lacking; and hence the proud ramparts of sin and Satan stand with a bold front in the form of unbelief, self-righteousness, and indifference to the truth. Good Lord, *breathe* on the churches and say, Receive ye the Holy Ghost.

GLORIFICATION.

It is a great mistake that there is no glory for Christians to enjoy in this world. For God to glorify has reference to his act in imparting glory to the soul. To be glorified is to have a measure of God's glory made over to us. Now all this we may look for in this world as well as in the future state of existence. Hear the words of Christ. *The glory* (says Jesus to the Father in prayer for his disciples,) that thou gavest me, I have given them, that they may be one, even as we are one, &c. And we beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory even as by the spirit of the Lord. Again, Whom he justified, them he also glorified; so that it is true that not only is thy God thy glory, but God has given glory as well as grace, and "no good thing will he withhold from them that walk uprightly." Glorification, then, in part, at least, is in this world, and this is the true essence, vitality and divinity of our holy religion. Then men may pray for the glory as well as for any other blessing presented in the gospel of Christ; why not? The ark in Moses' day was sanctified by the glory of God, and so may the heart be now. Saul of Tarsus saw the glory of Christ and fell to the ground; and Peter and his brethren rejoiced with joy unspeakable and full of glory. Praise God for the revelations of his glory! The Lord fill the church with it!

A. D. SARGEANT.

RIGHT USE OF TEMPORAL BLESSINGS.

The following extract from an article in the *Wesleyan Methodist Magazine*, ON THE RIGHT USE OF TEMPORAL BLESSINGS AS A BRANCH OF CHRISTIAN DUTY, will be found truly interesting to the lovers of practical holiness. Let it be read especially by those who are enjoying the favor and treasures of this world.

Temporal blessings are talents ; and it is intended they should produce as large an amount of interest as any other gifts. Perhaps few talents can so readily be brought into practical and visible exercise. There is less exertion of intellect required : the path is bright, and broad, and plain to the possessors of them ; the world is their circuit ; its occupants are the subjects of their care ; those who dwell more immediately within the range of their personal knowledge or connexion, are to be benefitted by them, temporally and spiritually. Wherever an opening offers for disinterested benevolence, there they are to act. They are left guardians of the lonely widow and desolate orphan. They are required to be the assistants of that honest, yet harassed, Christian, who has so often to work his way amid the obstacles and difficulties of pecuniary embarrassments : such a one it is their office to benefit and console by their advice and patronage.

How many sincere professors of the religion of the lowly Saviour would shine out brilliantly before the world, were they in their temporal affairs aided by the disinterested exertions of their richer brethren in Christ ! But, too frequently overlooked and contemned, the pious poor man prefers to seek assistance from the worldling, and cheerfully receives from him those favors and bounties which, from a brother in Christ, would not be bestowed without many suspicious and mortifying interrogatories and superciliously discouraging remarks.

To a Christian, surrounded by temporal successes, a thousand opportunities are daily arising in which he may be found acting for the glory of God. Having the means to act, not only are *those* placed within the range of his more immediate observation to be the objects of his care, but the world at large.

The various institutions which dignify the moral and Christian world are channels through which his bounties must flow "to the ends of the earth." The more ample his means for doing good, the more extensive must be his plans for the welfare of his fellow creatures. If his heart be under the influence of conscientious principles, and Christ-like affections and sympathies, he will feel a delight in thus dispensing his bounties to the world.

But such temporal privileges, bringing with them, as they do,

so many duties and responsibilities, require that they be expended and improved in the true spirit of the gospel of Christ.

As the Christian moves through those various paths of diffusive and itinerating philanthropy, as he fulfils those peculiar duties assigned him by Providence, he must throw into vigorous exercise a host of moral excellencies in character, conversation, disposition. The power of grace, its efficiency in regulating the life and rectifying the heart, must be seen, that thus he may be raised as a model on which the world may gaze with pleasure, and which they may copy to their own profit and to the glory of God.

In receiving temporal blessings, the Christian ought to assume the attitude of abeyance, reposing in child-like simplicity and submission, attentively waiting the direction of the divine will as to how he must act, and how dispose of those benefactions, of the power of bestowing which he is made the steward.

A spirit of prayer ought also to accompany these exercises, or they will not be rightly and profitably appropriated. Deep emotions of prayer heaving the bosom, filling the soul, and engaging the thought, will keep the mind in a proper frame, and prevent that undue preponderance of buoyancy and self-esteem, which is too frequently the consequence of temporal prosperity. There must be prayer for larger influences of the Holy Spirit, his gifts and graces; prayer for an increase of humility and sincerity; prayer for a more even and calm deportment in pursuing the daily walks of life; prayer for enlightened and scriptural views and feelings, that corresponding actions may be exhibited; prayer for such habitual self-control as will enable the recipient to retain these bestowments of temporal blessings in their subordinate station, as of a secondary nature, and not worthy any estimation when placed in comparison with those spiritual blessings which he, as the disciple of Christ, is privileged to possess.

In receiving temporal blessings, there should be a complete annihilation of self, save as the instrument in the hands of God; for he is the first moving cause, and man has no right to arrogate to himself any credit, neither can he ascribe his success to the might of his own arm or to his own wisdom. He is but an agent, amenable to a higher power. They ought to be received in singleness of heart as his gifts; the manifestations of rich goodness and marvellous loving-kindness, which are permitted to alight on the Christian, that he may more amply display the glory of God, by diffusing around him a delicious and heaven-derived fragrance of love; that so wherever he moves, the child of God, the heir of heaven, the companion in spirit of saints and angels, may shine

with light so evidently divine, that not the man, high and honorable, rich and intellectual, may be seen, but the follower of the meek and lowly Jesus. Thus shall he be known and read of all men, a living epistle ministered to the eye of the world as a living and active pattern of Christian excellence.

Humility is another feature of religion which ought almost manifestly to accompany the reception of temporal blessings; a trait of character, indeed, most difficult of attainment; yet one which will advance the Christian to a near resemblance of the Saviour. "Be ye clothed with humility!" Enveloped in the ample folds of this vestment, the servant of Christ, thus wearing the badge of his master, stands forth in true and real dignity. Encompassed with a spirit of lowliness, he occupies a far more honorable position than if he stood upon the lofty pedestal of self-esteem, or mere worldly regard. True humility is the proper knowledge of ourselves, the clear perception and recognition of our entire and continual dependence upon God. It is the practical acknowledgment of the glorious sovereignty of him in whom we live, move, and have our being; the complete transfusion into our own inward life of that great truth, "God is all and in all." The truly humble heart is

"A heart resigned, submissive, meek,
The great Redeemer's throne."

And the truly humble man seeks not himself, but Christ. With Christ he is crucified; he desires to dwell on Calvary. Is he accepted of God? He is accepted in the beloved. Can he do the will of God? The Spirit strengthens him in his inner man. His is the lowliness of a loving heart; and thus he seeks, that in all things serving God, God may in all things be glorified by him through Christ Jesus.

For every true believer in Christ, this is the right spirit. Let but the full import of, "By grace are ye saved through faith," be perceived and felt, and boasting will indeed be excluded, whether we be rich or poor. But he who receives temporal blessings in a more than common measure, is especially called to cherish this feeling, and to guard against all that may be inconsistent with it. His circumstances, operating upon sinful nature, tend to produce self-complacency, and the desire of some form or other of creature-homage; and thus easily may he be seduced to "walk in pride." And in him genuine (not *affected*) humility will indeed shine, and bring much glory to God. Lowliness of condition, frequent disappointment, the habits of submissive respect, called

fer by the usages of society, may produce a behavior greatly resembling the walk of humility itself. But when prosperity does not make us overbearing; and when, with large endowments entrusted to us, we say, —

“Father, into thy hands alone,
I have my all restored;
My all, thy property I own,
The steward of the Lord;”

the work of the Spirit is distinguished from human depression, the example is the more impressive by being more distinctly brought out, and the saved rich man greatly glorifies the omnipotence of divine grace.

Temporal blessings ought to be received in a spirit of unbending integrity. The Christian is to “do justice,” as well as to “love mercy.” His heart is to be so purified and rectified, that every emotion and every aim may flow from right principles, and visibly diverge into clear and untainted acts of uprightness, forbearance and love; thus evidencing a mind calm and tranquil; elevated above the mutations of earth, unruffled by circumstances, undisturbed by passions, unchanged by opinions; firm in the simplicity of the gospel; rigid in the maintenance of truth, impartial in the dispensation of justice, fulfilling duties, occupying offices, permitting temporal honors, receiving acknowledgments, — not as the reward of virtue, of talent, of perseverance or of industry, earned or deserved, — but as the result of gifts derived from the Almighty, and given for the establishment of his honor, whose are the gold and the silver, and the cattle upon a thousand hills. The Christian, feeling himself to be only a steward, will endeavor so wisely and faithfully to transact his Lord’s business, as that when he is called to give up his account, he may do so, not with grief, but with holy confidence and joy.

Temporal blessings too often bring with them the glare and glitter and unmeaning tinsel of this world’s show, and pride and parade. They too frequently are abused and wasted in foolish expenditures and profitless ceremonies and empty vanities. From these the Christian must sedulously flee; from these he must pray to be protected. Amid such worldly influences he cannot flourish, if he would grow in grace and in the knowledge of the Lord Jesus Christ. He must breathe in a purer and holier atmosphere; he must have religion so inwrought throughout his whole being, as to be placed above the mutations of earth, its maxims and fashions. As learning Christ, his mind must at all times, and in all

situations, be ambitious only for that elevation of quiet dignity which threw around the character of his great Exemplar a halo of glory, and left a deep and sacred impression wherever he moved.

If those temporal blessings vouchsafed by Providence, exert any power in turning the Christian aside from the simplicity, the meekness, the purity, the humility, and the holiness religion teaches, a wo is pronounced on him. "How hardly shall they that have riches enter into the kingdom of God!" fell from the lips of one whose word is unalterably true. With such gifts descend solemn responsibilities; and the improvement and right use of them fix on the recipient peculiar duties, by the performance of which Christian activity, marked humility, and a chastened demeanor, must be evidenced, in order that the world may see that he is one of whom it is said, "None of us liveth to himself."

The mind of the Christian should be perpetually reverting to the peculiar relation in which he stands as only a sojourner here. In proportion as he contemplates the extent, and the riches, and glories of that "better country" to which he can claim heirship, the demands he has on this fleeting, shadowy, and uncertain world will lose their power. The more frequently his thoughts and feelings rise to heaven, the less will he depend on earthly circumstances for happiness; the more keen his hungering and thirsting after righteousness, the less relish will he feel for the tasteless and fruitless ceremonies, maxims, and enjoyments of earth.

Temporal blessings, in this land of commerce and speculation, are not only desirable, but, in many cases, necessary, for upholding and discharging the various mercantile duties and responsibilities which crowd upon its inhabitants; and when the Christian, in fulfilling his daily and lawful avocations, sees prosperity crowning his efforts, he must receive all as instruments by which the peace, harmony, and beauty of religion may be diffused; and he must endeavor that in them, and through them, and by them, the Christian character be shown in all the attractiveness of love, purity, and holiness; keeping such temporal benefices in their subordinate place, and acting, and walking, not in his own might, but in the strength and wisdom of God.

Of how secondary a nature are the things of time, when compared with the interests of eternity! Yet it is to be feared that Christians are found manifesting too great a degree of anxiety respecting what endures but for a season; whilst they appear comparatively indifferent to those which have connected with them an eternity of happiness or wo.

If temporal blessings were received and used as the Donor of them intends they should be, how many bright and alluring patterns of Christian perfection would be held up before the world, and how many arguments in favor of the power of religion, in rectifying and refining the character, would be established! For the inconsistencies, the errors, and the imprudencies of Christian professors, when placed in elevated and prospering circumstances, have too often and too truly been pointed at by scoffers and infidels, as undeniable examples of the inefficiency of religion for effecting those moral revolutions it professes to accomplish. How much better, were Christians less anxious for worldly success and advantages! These, even considered in their most favorable aspect, are but secondary, when placed in contrast with spiritual blessings. How differently do these last affect the mind! Their natural results are deeper humility, more fervent charity, greater forbearance, and an increasing love for communion with the invisible realities of the kingdom of heaven. The mind becomes elevated to a higher state of holiness; what elasticity of spirit there may be, is not that of levity or looseness, but that of a soul conscious of walking in the sunshine of divine favor. There may be loftiness of feeling; but it is the dignity of Christianity. There may be an unbending mien and a firmer step; but these are outward evidences of internal rectitude, and well-understood and settled principle.

Temporal blessings, as benefactions from the hand of Providence, are intended to be framed into beneficial and useful purposes; but the blessings of grace are better and more enduring. The former have more intimate connection with time; the latter with eternity. The former may yield fruits of prosperity, and may gain that honor which man can give; but the latter are more truly valuable in producing the fruits of the Spirit. These former may bring the smiles of the world, the welcomes of our fellow-men, the comforts, the emoluments of earth; but the latter are the sources through which flow the favor and blessings of God himself; the friendship of glorified saints, the guardian care of angels. The former leave us as we pass into the darkness of the grave; but the latter conduct us into the brightness of eternity!

E. S. S.

Newcastle-upon-Tyne.

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For the Guide to Christian Perfection.

DIFFICULTIES IN PERSEVERING.

DEAR BRETHREN, — In a former number of the Guide I had a communication, in which I said I had enjoyed the blessing of sanctification, or perfect love, seven years, and that Satan had often tried to destroy my confidence, and in some instances had almost succeeded. I should like at this time to speak a little more plainly on this point, for I have had some experience of the wiles of the devil; but I feel that I shall not be able to command such language as will fully convey my meaning, as I have not heretofore written for the public eye, and probably never should had not the Guide been published, which I call a great blessing, for it comes to me as such. Its language is of the purest coin; all see eye to eye; all sit together as in heavenly places in Christ Jesus. There seems to be no aiming at any thing that is great. The learned and illiterate, the different orders of Christians, male and female, all meet here in love, and tell the same simple story of the blood of Christ having power to cleanse the sinner's heart. There seems to be such a union in the feelings of all, such a oneness, that I confess I cannot keep out of the little group, although the most unworthy and incapable of all. But I am straying from my subject. I wish to say, however, that my object in writing, is to call out the experience of mature Christians in the blessing. I have often felt that no other person ever had such feelings as myself; that no one would hold on to such a blessing with so little reasons as I did; and that it was my duty to tell my brethren and sisters that I had lost it. I had some temptations on this ground for a year or so after I experienced this blessing, but at such times I would hold on by faith; and it was often suggested to me that I believed because I would believe, without reason. At such times I would go to the word of the Lord and a throne of grace; and I have thought that had it not been written, "Hold the beginning of our confidence steadfast unto the end," I should never have withstood the plausibility of the temptations which presented themselves — but this came in time of need to my help. I remember the time when my confidence began; the time and place when the Lord for Christ's sake gave me the great, the inestimable blessing of holiness; my strength would be renewed and I would still hold on through a series of temptations: and when I had endured to the end of them, and the tempter would depart for a season, then I would see that I had done right in holding on and not professing that I had lost it. If I had, I think

all would have been gone; it would have been doing as Satan would have me. What honor would such a profession bring to God, and O how discouraging to those seeking the blessing! for one of their trials is, that if they receive it they shall not keep it. I remember what prolonged trials I have had with such temptations; and when I would hear a person, perhaps a minister, say they once knew what it was, but lost it, I would at once think, can I think of living in such a state when I am so fallible? Every thing seemed to say no.

The first living witness that I ever recollect of seeing or hearing was sister C., of Maine. She professed before God and his people that she had enjoyed the blessing over thirty years. This gave me fresh courage. I received more strength through her profession than from all the sermons I had then heard on the subject. My faith took wings, and I pressed forward through the difficulties which Satan threw up as his bulwark of defence against the soul struggling for full redemption; and when I came to Jesus, I was made whole. I have had a continual fear lest I should lose this treasure; but it was not a fear that hath torment, but a fear of offending God by not believing on his Son, whom he hath given to save his people from their sins.

I have seen times since I entered this highway of holiness, when I dared not say that I enjoyed the blessing, and at the same time I felt an internal satisfaction that it was so; and had I been interrogated, I should not have dared to deny it.

I think I have learned something of the cause of these feelings. It is looking to our miserable performances and becoming discouraged that we can do no better; but it is by looking to Jesus by faith which gives strength. When thus looking, how soon the mist begins to scatter, the sun comes out, and we discover our true standing. I will mention another cause, (I speak only from experience,) it is a neglect of conversing enough about the blessing. If we would retain the witness we *must* profess the enjoyment of the blessing; we must not dodge the scriptural term, Holiness, — Sanctification; and there must be a coming out from the world, a complete separation. This state will not admit of its fashions, or its maxims, or foolish talking, jesting, &c.

At my lowest state, I have ever felt thus separated from the world; and I think I have seen no time when I could not say, Thy will, O God, be done, not mine. I know that these things were once in my heart, but God has taken them out, and I desire to praise him for it. But I am sensible of many imperfections of my nature which I shall have to carry to the grave; and I often feel that I need patience to bear with myself.

A METHODIST SISTER.

THE SYNOD OF NEW YORK AND NEW JERSEY, ON THE SUBJECT OF CHRISTIAN PERFECTION.

The following is a record of their doings, on the subject of Christian holiness, at their late session in the city of New York.

The committee of overtures presented the following report on the subject of Perfectionism :

“ *Resolved*, 1. That while the Synod know that *the spirits even of just men* are not *made perfect* in the present world, they believe that a higher standard of piety ought to prevail in the church ; that the progressive sanctification of the other disciples of the Redeemer, in degrees perfectly attainable, and often attained, by Christians in the body, ought to be more an object of effort and pursuit, and more a subject of inculcation in the pulpit, and prayer both public and private, with ministers and people, that they all *may be filled with the fruits of righteousness, which are by Jesus Christ to the glory and praise of God.*

2. That the grand topics of justification and sanctification ought to be urged symmetrically and reciprocally, in order, in degree, and in all relations, according to the frequent and full examples of inspired wisdom in the holy scriptures.

3. That in contradistinction to these principles and proportions of truth, the Synod regard the spirit, and the measures, and the tendencies of Perfectionism, as *evil, and only evil, and that continually* ; as sophistical in reasoning, as unsound in doctrine, as insidious and infatuating in their way, and as disorganizing and destructive, as well as really ignorant or ill-informed in their appropriate influences on the Christian community and the churches of God.

4. That all the churches and the people connected with the Synod, are solemnly exhorted to avoid all these influences, and to discountenance them, remembering the danger of innovations contrary to the doctrine of *the glorious gospel of the blessed God, and endeavoring to keep the unity of the Spirit in the bonds of peace.*

5. That finally, the Synod, believing the Confession of Faith of our church as containing the system of doctrine taught in the holy scriptures, and knowing that the errors in question are characterized by their deep and radical hostility to that glorious system of truth and order, feel authorized and obligated to be very express and plain in bearing their testimony against an influence which would *deceive, if it were possible, the very elect*, and accomplish revolutions of disaster and destruction, in which, at

least, the wicked only would rejoice, and what would be ultimately approved by no friend to his country or the church of God."

The report was adopted, and ordered to be published in the religious papers.

A document was presented purporting to be a dissent from the above resolutions, by Rev. Messrs. Wm. Hill and Henry Belden, of the Presbytery of North River, which was not permitted to go upon the minutes in the form in which it was presented.

The following protest signed by Messrs. Hill and Belden of the North River Presbytery, was to be entered on the minutes.

"The undersigned, understanding that the report on Perfectionism condemned the doctrine of entire sanctification as expressed by the Rochester Convention on that subject, do protest against the same."

It was then resolved, as an answer to the above, that no such allusion was made as that implicated in the protest.

It was farther resolved that the Presbytery of North River be directed to take order on any errors within their bounds, particularly with reference to the dangerous doctrine of Perfectionism."

The above will be read with painful sensations by all, who believe it possible and are striving to love the Lord their God with all their heart, and mind, and strength. The thought that such denunciations as are contained in their third resolution, could proceed from such a body of Christian Ministers is truly afflictive. True, it is a denunciation of the sentiments, not the Christian character of their brethren. But it seems to us an awfully responsible work for men to teach that we cannot be entirely sanctified in this life. It implies that St. Paul's prayer for the church at Thessalonica was offered in ignorance; that a Christian cannot enjoy so much as Paul supposed! Nay, more; God requires a pure heart in this world; but the teaching that a Christian may or does become just what it is the will of God he should be, is denounced as "*only evil!*" But will it be answered that this Synod acknowledge with Dr. Woods and Dr. Pond, that it is the Christian's duty and privilege to possess a pure heart, though he does not! Then they *ignorantly* affirm that "the spirits of even just men are not made perfect in the present world." And yet they declare that they *know* it. They may know as individuals, that sin is in their own hearts; but they do not know it of thousands, who profess to be dead unto sin and alive unto God.

There is a kind of *Perfectionism* which we repudiate as much as this Synod, and lest we should seem to identify ourselves with its teachers, we have avoided the use of that term as applied to the doctrines we teach; the public have been warned against that error, but we look in vain for that charity among our opponents which makes this distinction. Are they ignorant of the difference? Or do they mean to brand us with infamy and deceive the people? It is evident that the Synod meant to condemn the doctrine of

Christian perfection as taught by the Methodists and by the Oberlin divines. Mr. Hill and Mr. Belden so understood it; and the Synod were very careful not to deny it, in their evasive answer to the protest of those brethren.

There are other points in this production which we might notice, but we pass them for the present, and shall refer only to that "glorious system of truth and order" which the Synod think so deeply opposed to the doctrine we teach.

The Presbyterian confession of faith, has the following article on sanctification. — "This sanctification is throughout in the whole man, yet imperfect in this life: there abideth still some remnants of corruption in every part, whence ariseth a continual and irreconcilable war, the flesh lusting against the spirit, and the spirit against the flesh."

They quote in support of it, 1 John i. 10; Phil. iii. 12; Romans vii. 18, 23; and Gal. v. 17.

These are all the scriptures they quote in support of this article of their creed. Others they might have employed, but they undoubtedly considered these the strongest and most to the point. Let us examine them.

1 John i. 10. "If we say we have not sinned we make him a liar, and his truth is not in us." This is applicable to all mankind, before they are sanctified, for "all have sinned and come short of the glory of God." But what does St. John say in connection with this text? Hear him: "If we confess our sins, he is faithful and just to forgive us our sins, and to *cleanse us from all unrighteousness*." "If we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son *cleanseth us from all sin*." Now we ask, if a sinner so confess and forsake his sins, as that God cleanses him from *all sin*, what sin is there left? Is it not plain that he, who denies that the blood of Jesus does cleanse from all sin, makes God a liar just as much as does the unsanctified person, who denies that he has any sin?

Phil. iii. 12. "Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which I am apprehended of Christ Jesus."

This passage seems to refer not to the present experience of the apostle, but to his *final* success in the Christian race. In the context, he says he counted all things loss for the excellency of the knowledge of Christ Jesus, his Lord, that he might be found in him, not having his own righteousness, but the righteousness which is of God by faith, that he might know the power of his resurrection; so that, as he says, verse 11, "If by any means I might attain unto the resurrection of the dead." Some taught that the resurrection had already past; but St. Paul condemned that heresy, and taught the doctrine of the resurrection of the body after death. And it was in reference to this and the final reward of the righteous, that he said, "Not as though I had already attained, or were already perfect." Dr. Macknight paraphrases the 11th and a part of the 12th verses thus: "That any how, at the end of the race

I may arrive at the resurrection from the dead; obtain a body like Christ's glorious body, which is the peculiar privilege of the sons of God. Rom. viii. 23. For I have not yet received the prize as having finished my race, nor yet am I made perfect by being completely rewarded." What, then, has this scripture to do with the doctrine that men remain unsanctified, in part, till death? Just nothing at all. We might as well quote in proof of it the words of our Saviour, "He that endureth to the end shall be saved." And further; while this passage has no reference to the doctrine that we cannot be entirely sanctified in this life, we know that Christ commanded his disciples to be perfect, and that St. Paul in this very epistle to the Philippians spoke of some as *being* perfect. So while we admit with Macknight that Paul had not been "completely rewarded," or with Dr. Clarke that he had not closed his course by martyrdom, as he expected to consummate his race, we must still insist that Christian perfection is attainable in the present life.

Rom. vii. 18, 23. "For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me, but *how* to perform that which is good I find not." "But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin, which is in my members."

This part of the seventh chapter of Romans, was considered descriptive of the unregenerate man, by the primitive church, till the time of Augustine, who, in the latter part of his life, maintained that it was the experience of the Christian. Since then the church has been divided in sentiment on the subject; the Arminians and some Calvinists maintaining that the apostle was by no means describing his Christian experience, but the state of the unregenerate sinner, awakened by the influence of the law to a sense of his guilt and wretchedness; while the Calvinists have generally maintained that he here gave a true account of his own experience as a Christian.

Now we put it to the judgment and experience of our readers — To which does the language of the 7th of Romans best apply? to the Christian or the sinner? — to Saul of Tarsus, or the apostle Paul? He says, verse 14, "I am carnal, sold under sin;" that is, a slave to sin! If Paul was a slave to sin, when he wrote this epistle, how could he say in the second verse of the eighth chapter, "the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death?" Again, if what is said in verses 18 and 23, be true of him as a Christian, with what propriety could he say to the Thessalonians, "Ye are witnesses, and God also, how holily, and righteously, and unblamably, we behaved among you?" If such were his experience, how could he hope to be saved? "The wages of sin is death!" But thanks be to God, who gave him the victory through Jesus Christ, we may believe he had been made "free from sin," had become a "servant to God," had his "fruit unto holiness;" and now enjoys "the end, everlasting life." Let us follow him as he followed Christ; then, "He that spared not his own Son, but delivered him up for us all, "will with him freely give us all things," even that most desirable treasure, a pure heart.

Gal. v. 17. "For the flesh lusteth against the spirit and the spirit against the flesh: and these are contrary the one to the other, so that ye cannot do the things that ye would."

Now we ask, is this the Christian's rule of experience? Is this the mark of his best estate? Was it the height of privilege to the Galatians? Or was it addressed to a backslidden people? Let us see. The apostle says to them in this very epistle,—

"I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel:" "O foolish Galatians, who hath bewitched you, that ye should not obey the truth? "But now after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?"

"I am afraid of you, lest I have bestowed upon you labor in vain."

"Where is the blessedness ye spake of?"

"My little children, of whom I travail in birth again until Christ be formed in you."

"For I stand in doubt of you."

"Ye did run well; who did hinder you, that ye should not obey the truth?"

Is it strange, then, that he should use the language under consideration to such brethren? But he enumerated the works of the flesh, and cautioned them, "that they which do such things shall not inherit the kingdom of heaven!"

Now suppose one of the Presbyterian churches were in such a state as to make it appropriate for a former faithful pastor of that church to address them in the language of the apostle to the Galatians; would the General Assembly of that church point to that people as an example of the best a Christian can do? And yet we see no more impropriety in doing it than there is in citing the reproof of St. Paul to a backslidden people, to prove that we must remain partially unsanctified till death.

We have now briefly reviewed the texts adduced by the Presbyterian church in proof of their IMPERFECTIONISM. It seems to us that they do not militate at all against the doctrine of Christian perfection, as taught in the writings of Wesley, Fletcher, Merritt, Mahan, Finney, and others of the same sentiment. One passage refers, not to any degree of grace to be enjoyed here, or to the degree of glory hereafter, but to martyrdom and the resurrection of the dead; one to those persons who deny the doctrine of depravity, or their need of the cleansing blood of Christ; one to the unregenerate, seeking deliverance from the slavery of sin; and the other to a backslidden church.

We are conscious of our inability to do justice to this subject. We hope it will be resumed by an abler hand. We would encourage no rude attack on the New York and New Jersey Synod, or on the Presbyterian Church. We venerate them. We hope many of them are among "the elect." But we would undeceive and show them a more excellent way.

K.

GUIDE

TO

CHRISTIAN PERFECTION.

VOL. III.

JANUARY, 1842.

No. 7.

PRESIDENT MAHAN'S REPLY TO DR. WOODS.

TO REV. LEONARD WOODS, D. D., PROF. THEOLOGY, THEOLOGICAL SEMINARY,
ANDOVER, MASS.

RESPECTED INSTRUCTOR,—The kind and Christian spirit which characterizes your recent review of my work on *Christian Perfection*, is truly refreshing, and encourages me to address you in reply. You have unfortunately misapprehended my arguments, in almost every instance. For this and other reasons, your reply has failed, in my case at least, to convince of error. It has operated rather to confirm me in my previous opinions. You will allow me, therefore, with all frankness, to give you the reasons why your articles have left this impression upon my mind. For the sake of perspicuity and precision, permit me, at the outset, to state the points on which we agree, and those on which we differ, as set forth and admitted in your review. To these special attention needs to be directed. On the following points, then, we fully harmonize:

1. In the fact, that perfect holiness is definitely required of us in the Bible.
2. In the fact, that we have natural ability to render perfect obedience to every command of God. On the fact, that we harmonize here, you lay much stress.
3. We harmonize in the doctrine, that provisions fully adequate, are made and definitely revealed in the gospel, to render the holiness of Christians thus perfect in this life. Speaking on this point, you say, "We do believe it, and we always have believed it." "The gospel is no gospel without it."
4. We are fully agreed, that this perfect holiness is definitely promised in the gospel, to Christians in this life, on condition, that "God be inquired of," by faith, "to do it for them." "We agree," you say, "what the promises are, and what a complete accomplishment implies."
5. We agree, that to render these provisions and promises effectual to the entire sanctification of Christians in this life, is one of the specific objects for

which the Holy Spirit was given, the church organized, and the ministry and ordinances appointed, as set forth, Eph. iii. 14—21, and iv. 11—16. On this point you have not spoken particularly. As you profess, however, an entire agreement in respect to the *provisions* of grace, and as these are set forth in the Bible as a part of such provisions, we may take it for granted that you concur with us here also.

6. We agree, that to make the attainment of this state the object of earnest endeavor and fervent prayer, is an essential element of Christian character. "It is in my view," you say, "essential to the character of true holiness, that they [Christians] should sincerely pray, that the blood of Christ may cleanse them from all sin, and that the God of peace would sanctify them wholly."

7. We harmonize in the belief, that perfection in holiness is attainable in this life. "Both parties hold," you say, "that complete holiness is attainable."

On these and kindred topics, you not only avow an agreement with us, but charge me with "obvious fault," in representing the belief of such precious truths as peculiar to those who hold the doctrine of Christian Perfection. Of the justness of this charge I shall speak in its proper place. My object now is, to fix attention upon those great truths bearing upon our present inquiries—truths which are now admitted alike by the advocates and opposers of the doctrine of Christian Perfection, as among the essential elements of the gospel. Such are the points on which we harmonize. The questions about which we differ, are the two following:

1. *Whether we are authorized, in view of the above named precious and essential truths of the gospel, to set our hearts upon rendering in this life perfect obedience to God, with the rational expectation of doing it?* "This question," you say, "we [yourself and those who agree with you] answer in the negative." The same question those with whom I agree answer in the affirmative.

2. We differ in regard to the question, whether it is a revealed fact, that any have rendered or will render this obedience in this life.

Of these two questions, we maintain that the first is the great practical question with us as Christians. Hence almost all our arguments are avowedly adduced to establish this one point. Our opponents, on the other hand, fasten upon the second as *the main question*, and perseveringly refuse to discuss the other. Arguments adduced by us to establish the first point, they evade, by replying to them as if they were adduced to establish the second. Permit me to inquire, whether you yourself have not fallen into this error, and for this reason, failed entirely to meet almost every argument to which you professedly reply? "How can Mr. Mahan," you ask, "refuse to recognize this," that is, the second point, "as the main point at issue, *if we choose to make it so*, and agree with him as to other leading points?" Now by your own admission, as shown above, you differ from us in respect to what we have always argued as the *main question*. Your first article is almost wholly occupied in replying to arguments avowedly adduced by us for the exclusive purpose of settling this one question. These arguments you meet, not by showing that they do not settle the point to establish which they were adduced—

a point about which you acknowledge that we differ — but by showing, what no one will deny, that they do not settle another and different question. I shall have occasion to recur to this again.

THE MAIN QUESTION.

Permit me here to inquire, which of these questions ought to be regarded by us as the *great practical question*? In illustration, we will suppose, that in your introductory lecture, you present your pupils with an outline of your course of study. At the close, a student asks the question, "May we set our hearts upon acquiring, under your instruction, a knowledge of this great system of truth, with the rational expectation of doing it?" Another student replies, "that the brother has entirely mistaken the real practical question.— The question of practical moment to the class, is not whether *we* may properly set our hearts upon mastering this system, with the rational hope of success; but whether any persons have, as a matter of fact, succeeded, or will succeed in mastering it?" Which of these individuals would you say had put the great question of practical moment to that class? Would you not say that the first had done this, for the obvious reason, that some few extraordinary minds might master the system, while to ordinary students the task would be hopeless? For similar reasons, might it not be true that some ancient saints, such as Paul, have rendered perfect obedience to God, while by Christians in the ordinary circumstances of life, these attainments cannot be rationally expected? On the same principle, common laborers might feel that they have no right to expect to amass a fortune of millions, although Mr. Astor and others have done so. Indeed, Christians in general think it vain to hope that they can become as holy as Paul; so that if it was admitted that he was quite perfect, this would not, in their view, justify them in expecting or aiming to become so. It would not settle at all, in their view, the momentous question which is now pressing upon them, namely, What attainments may *we* rationally hope to make?

A Connecticut pastor told me, that when he was about to unite with the church, he went to his spiritual teacher with the question, what the covenant meant? and whether it did not pledge him, under oath, to live without sin? He was told that it did. He then asked, if he was expected to keep that covenant? In other words, whether he might set his heart upon perfect obedience to God, with the rational expectation of rendering it? To this question the pastor, we will suppose, replies, "God requires you to live without sin. This you have natural ability to do. In fact, you may do it. In addition to this, grace perfectly adequate to render such obedience is proffered to you in the provisions and promises of the gospel." The convert now asks, whether he is authorized, in view of these precious truths, to aim to fulfil those vows, with the rational hope of success? Would not you, my brother, regard this as the great practical question which a view of such truths and circumstances suggests — a question to which every spiritual guide ought to be prepared to give a specific answer? Is not this, and not the inquiry, what attainments good men have made or will make, the great question with us as Christians?

Suppose, however, that this pastor should reply, that the convert had mistaken the question; that the real question is not, what we may aim at, with rational hope, in view of the promises and provisions of the gospel; but whether "there is evidence that good men have attained or will attain to perfection in the present life?" What ought to be thought of such a reply?

The Church is now arising to ask of her spiritual guides, what degree of holiness she may rationally hope to attain, in view of the commands of God, her natural powers, and the acknowledged provisions and promises of the gospel? Till this question receives a specific answer, she will not and ought not to rest. May I not, then, safely affirm, that the question which we have put as the *main question*, ought to be so regarded by the Church? For the truth of this affirmation, may I not safely appeal to your own consciousness? When alone with God — when pressed with the commands, "Be ye holy, for I am holy;" "Be ye perfect even as your Father in heaven is perfect" — when conscious of your ability to render the obedience required — and when as fully sensible of the fact that the Spirit of God is now proffering you grace, through the provisions and promises of the gospel, to render that obedience, may I not safely ask, what question, under such circumstances, presents itself to your mind as the great question of practical moment? — the question, whether *I* may properly hope to make the attainments thus required of and proffered to me? — or, have I "evidence that good men have attained or will attain to perfection in the present life?"

One remark more I deem it important to make here. As these questions are palpably distinct, the one from the other, so they must be settled by trains of argumentation equally distinct. An argument which should demonstrate the first, for example, may have no bearing at all upon the second. It would be no reply, therefore, to an argument avowedly adduced to settle the first question, to show that it does not settle the second; any more than it would be a reply to an argument adduced to prove the inspiration of the Scriptures, to show that it does not prove the divinity of Christ.

The way is now prepared to consider your reply to the arguments adduced by us, to sustain the position, that the Scriptures authorize us to *set our hearts upon rendering, in this life, the perfect obedience which God requires of us, and which we have covenanted with God and his Church to render, with the expectation of success.* Permit me, before coming directly to this subject, to call your attention to two or three important preliminary observations.

1. I would say, that I perfectly agree with you in the truth and importance of one principle laid down at the commencement of your articles, with this additional remark, in which you will doubtless concur with me, that not only those who undertake "to sustain and propagate a novel system," but all others are bound by this rule, viz.: "*When a man undertakes to sustain and propagate a novel system — a system different from what has commonly been entertained by the best of men — it is inadmissible for him to set forth, as a part of his system, any opinions which are held by those from whom he professes to differ.*" He may show, if he can, that the principles which are common to him and to others,

when rightly carried out, involve his peculiarities, and that those who do not embrace his system are inconsistent with themselves, in holding to those common principles. He is at liberty to show that they stop short of the mark, and must suffer loss. But can he, with propriety, mention those commonly received principles as *peculiar to him*, in distinction from others? Can he take any advantage from them, to prove the excellence of *his* system, above the common system? Can he in any way properly make the impression that they belong to *him*, more than to evangelical ministers generally?"

2. I would notice some important principles which you taught me, when under your instruction, as universally binding, especially in conducting religious controversies. The principles are these:

(1.) Give the positions, and especially the main position of an opponent, just as he has stated them.

(2.) Present the arguments which he has adduced to sustain any position of his, which you controvert, just as he presented them, and in all their force.

(3.) Show that his arguments do not sustain that particular position.

Any transgression of these principles, you taught me to regard as evasion, and no reply.

3. You will now permit me, in view of the above principles, to call in question the propriety of an assumption of yourself, and others who agree with you on this subject, in replying to us. It is, that in your reply to us, you have a right to assume any question at issue between us you please, as the *main question*, and then to reply to all our arguments, for whatever purpose adduced, as if they were designed to settle that one question. It is readily granted, that yourself or any other person has a right to discuss any question connected with the doctrine of Christian Perfection you please, and to assume any question connected with that doctrine, as the *main question*, provided you do not present your articles as a reply to what we have said or written upon the subject, and do not in that reply pretend that we maintain the position which you controvert. If you profess to reply to us, permit me to inquire whether, in that case, you have that liberty? Are you not, then, bound by the principles which you enjoin upon your pupils as of universal obligation, to meet the question as *we* have stated it, and in replying to our arguments, to show, what indeed in the very act of replying you profess to do, that they do not sustain our position?

I will now frankly state to you what we regard as the palpable defects in your articles, whenever you profess to reply to our arguments.

1. In almost all such replies, you have, as it seems to us, transgressed the principle which I have quoted from your article; that is, you have represented as peculiar to your system, things which are equally essential to ours.

2. In all your replies to our arguments, you have assumed, that there is but one question at issue between us, when you yourself acknowledge that there are two, and when each of these questions must be settled by trains of argumentation perfectly distinct the one from the other.

3. All arguments designed and avowedly adduced by us to meet the first, and

what we have presented as the *main question*, you have replied to as if they were adduced by us to settle another and entirely different question. Thus you seem to us always to evade, instead of meeting the question which you profess to meet. The truth of these assertions, the sequel, I doubt not, will show.

PROVISIONS OF THE GOSPEL.

I will now consider your reply to some of the arguments adduced by us to establish what we regard as the main question. To the greater number you have not replied at all.

I begin with the arguments drawn from the provisions of the gospel. In the fact that provisions are made and revealed in the gospel for this one avowed and specific object, the complete sanctification of believers in this life; and that these provisions are perfectly full, and adequate to this end, we are, as you yourself affirm, perfectly agreed. You also affirm, that "devout Christians and orthodox divines have, in all ages, maintained this same precious doctrine." Now from this "same precious doctrine," we draw the inference, that believers are authorized to set their hearts and fix their prayers upon the blessing provided for them, with the joyful expectation of attaining it. Why, we ask, are they not only *made*, but *revealed* to us, if not to induce us to avail ourselves of *all* the good which they proffer? Why are they presented to us as "good tidings of great joy," if they do not, and are not designed to authorize in us the *expectation* of availing ourselves of that good? What, we ask, would be thought of the declaration of the angels to the shepherds, "Fear not: for behold I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Savior, which is Christ the Lord?" What would be thought, I say, of such declarations, if the angel had immediately added, No one is authorized from these "good tidings," to set his heart upon being saved, with the expectation of attaining salvation? For the same reason, we affirm, that it is highly absurd to maintain, that provisions, full, free, and abundantly adequate, are made and revealed in the gospel, for this avowed and specific object, the entire sanctification of believers in this life, and then to add, that no one is authorized, from the existence and express revelation of these provisions, to indulge the expectation of attaining that state. Can that hope, we ask, be delusive and presumptuous, which rests, as all acknowledge, upon the revealed provisions of divine grace? Such is our argument, drawn from the acknowledged provisions of grace, in favor of the proposition, that we are authorized by the revelation of such provisions, to aim at perfect obedience, with the rational hope of rendering it.

Here let me add, we have never used this argument for any other purpose. We have never, as you assume, employed it to prove that any actually have attained or will attain to this state; any more than we argue from the revealed provisions of grace for the *pardon of sin*, that some actually are or will be pardoned. On the ground of the revealed provisions of divine grace for the pardon of sin, all Christians affirm to the sinner, that he is authorized to look to Christ for pardon, with the joyful expectation of receiving that blessing.

Now we maintain, that the same principle must hold true in respect to the

revealed provisions of grace, for the complete sanctification of Christians in this life. The simple revelation of provisions for the "justification of the ungodly," brings that blessing, as all admit, within the circle of rational expectation. On the same ground we say, that the revelation of provisions for complete sanctification, brings this blessing also within the same circle. Such, I repeat, is our argument. Let us see how you have met this argument.

1. You have presented that as the main question at issue between us, about which there is not and never was any difference of opinion. "Our question then, is," (that is, the question at issue between us on this subject,) you say, "Do the provisions of the gospel for the complete sanctification of God's people, *prove* that they will in fact be completely sanctified?" This question you answer in the negative. So do I. So do all the advocates of the doctrine of Christian Perfection. So we always have answered it. We give this answer with the perfect assurance that it has no bearing at all upon the doctrine of Christian Perfection; any more than the admission that revealed provisions of grace for the pardon of sin do not prove that any are pardoned, has upon the question, whether we are authorized, in view of these provisions, to look to Christ for pardon with the expectation of receiving it.

2. You have set forth, as peculiar to your system, a principle which enters as an element equally essential, into the opposite system, and on the authority of this element, common to the two, you profess to overthrow the latter system. In your reply to our argument on this point, you assume that our system affirms, and yours denies the fact, that revealed provisions of grace for the complete sanctification of Christians in this life, proves that some are thus sanctified, and that if this is not admitted, our system is false; or at least, all evidence of its truth drawn from these provisions, is annihilated. Now is this assumption correct? May it not be true, that provisions for the entire sanctification of Christians do not *prove* that any are sanctified, and it remain equally true, that these provisions authorize in Christians the expectation of attaining that state, and that many will in fact attain it? Do not the provisions of grace for the pardon of sin present a case perfectly parallel? Is it not true, that these provisions do not prove that any are pardoned? At the same time, is it not equally true, that these provisions authorize sinners to look to Christ for pardon, with the expectation and assurance of receiving it? Is it not true also, that many actually enjoy this blessing? Why, then, may not the same facts hold equally true in respect to the provisions of grace for the entire sanctification of Christians?

3. You have, as it seems to us, entirely evaded the argument drawn from the acknowledged revealed provisions of the gospel for the complete sanctification of Christians, in favor of the position that Christians are authorized, in view of these provisions, to *expect* to attain to this state, by replying to that argument, as if it had been adduced by us to prove another and different position; namely, that "Christians will be completely sanctified." From the acknowledged fact, that provisions are revealed in the gospel for the complete sanctification of Christians in this life, we argue, that we are authorized to look to Christ to be

thus sanctified, with the expectation of being thus sanctified by his grace and Spirit. You profess to reply to this argument. But how do you do it? Not by showing that these provisions do not authorize this expectation; but by showing, what must be equally true, whether they authorize such expectation or not, that they do not *prove* that any will in fact be completely sanctified. Now is not this an evasion of the argument to which you profess to reply? Is it not a manifest transgression of the principles which you taught me, as of universal and sacred obligation in replying to the arguments of those with whom we differ?

I will pass over what you have said on the *attainableness* of entire sanctification in this life, as I design to take it up in another place, and will proceed to consider your reply to the argument drawn from the

DIVINE PROMISES.

The argument from the divine promises, in favor of the doctrine, that *the Bible authorizes Christians to aim at and pray for a state of entire sanctification, with the expectation of attaining it*, is this: In 2 Pet. i. 4, we are informed, that it is by the promises that we are to be rendered "partakers of the divine nature, having escaped the corruption that is in the world through lust." In other words, whatever degree of holiness we may hope to attain in this life, is to be attained by embracing the promises, by faith, or by looking to Christ, by faith, to have these promises fulfilled in us. From this fact we argue, that when we have ascertained the degree of holiness embraced and proffered to us in the promises, we have ascertained the degree of holiness which we are authorized to look to Christ for, with the expectation and assurance of receiving it from him. From the fact, that *entire sanctification in this life* is the degree of holiness manifestly embraced and proffered in the promises, it is argued, that we are authorized to look to Christ to be thus sanctified by his grace and Spirit, with the expectation and assurance that he will thus sanctify us. Now in respect to the extent of the promises, and in respect to the fact that we are to be sanctified, if at all, by embracing the promises by faith, you profess a full and entire agreement with us. After citing a long paragraph from my work on the subject, a paragraph in which both the above facts are clearly and definitely stated, you add, "Now all this, which I have quoted from Mr. Mahan, is just and scriptural, exhibiting the true spirit of the gospel." But how do you reply to the argument drawn from these acknowledged facts, namely, that we are authorized, by the promises, to look to Christ to be "sanctified wholly," and "preserved blameless" to His coming and kingdom, with the expectation and assurance that He is "faithful who has promised, and will also do it?" This argument you seem to me to evade in two ways:

1. By replying to it as if it had been adduced by us to prove that Christians will be completely sanctified in this life. "I understand your position to be," you say, "that the divine promises and declarations" [declarations or prophecies respecting the future attainments of the Church,] "clearly imply, *that believers will be sanctified completely during the progress of the present life.*" Now I have never assumed any such position as this, nor any thing like it, except-

ing when I have argued from the *prophecies* relating to the Millenium, that Christians will then be "sanctified wholly." This last argument, however, has nothing to do with that drawn from the promises pertaining to all Christians, and by embracing which they are to be rendered "partakers of the divine nature." It is to this last argument that you profess to reply. Now when we argue from the acknowledged fact, that complete sanctification is the blessing embraced and proffered in the promises, that we are, therefore, authorized to look to Christ to be "sanctified wholly," with the expectation and assurance of being thus sanctified by his grace and Spirit, you assume that we are endeavoring to prove by that argument, that Christians will in fact be entirely sanctified, and reply to the argument as if it was our exclusive object to sustain that position. Now I appeal to you, my dear brother, if this is any reply to the argument as presented by us.

2. You seem to me to have evaded the argument, by a long train of reasoning designed to establish the position, that if Christians are not entirely sanctified in this life, or if their sanctification is gradually carried on here, and completed at death, God will not be found to have been unfaithful to his promises. You say, "If God may be faithful in respect to the promise, that *all shall know him*, because he will fulfil it at a distant, future period, though for thousands of years it has remained unfulfilled; may he not be faithful in respect to his promise, 'that his people shall be made perfect in holiness,' if he fulfils it to them *a few days hence* — that is, when they are removed to the heavenly state — although it may not be fulfilled during the short period of the present life?"

I should like to know, when or where we have denied, or in any way controverted the position which you are here endeavoring to establish, or what bearing all this has upon the real question at issue between us; that is, whether we are authorized, in view of promises which you acknowledge embrace and proffer the complete sanctification of Christians in this life, to look to Christ to have those promises fulfilled in our experience, with the expectation and assurance of finding that "He is faithful that has promised, and will also do it." This is our position. This is the inference which we draw from the promises. The business of every one who replies to this argument, is to show, not that the promises do not authorize inferences which we never draw from them, but that they do not authorize this particular inference which we draw from them. This you have not attempted to do.

In what you have written upon the provisions and promises of divine grace, I have found but very little in respect to which I differ with you, and which does not constitute as essential an element of the doctrine which we maintain, as of yours. Let me request you, my dear brother, to read over what you have written upon these topics, with the thought distinctly before your mind, that the brethren to whom you are professedly replying, argue from what you acknowledge to be true respecting the provisions and promises of divine grace for the complete sanctification of Christians in this life, that Christians are authorized to expect to attain to that state — just as they argue from the

revealed provisions and promises of grace for the pardon of sin, that sinners are authorized to seek for that blessing, with the expectation of enjoying it. When you have done this, let me request you to ask yourself, What have I said in the least degree adapted to prove that the conclusion which they draw from what I acknowledge to be true, is not a legitimate conclusion? What have I said that can in any proper sense be a reply to their arguments as they have presented them? May not all that I have said in reply to them be true, and the doctrine of Christian Perfection, as they present it, be true also? In view of these questions, I cheerfully submit it to you, my brother, to say whether any thing which you have written on this point can, with any propriety, be denominated a reply to our arguments.

But as the question, What are we authorized to *expect*, in view of what is now mutually acknowledged to be true of the provisions and promises of divine grace for the complete sanctification of Christians in this life, is one of the main hinges on which the existing controversy turns, you will permit me to invite your attention to it still further. We say to you, that we look to the "God of peace, to be sanctified wholly," and "preserved blameless," to the "coming of our Lord Jesus Christ," with the assured expectation of being thus sanctified and preserved. To show the validity of such expectation, we cite the provisions and promises of grace, embracing and proffering to us this very blessing. What is your reply? "We grant," you say, "the truth of all that you have said respecting the extent and design of the provisions and promises of grace; but we deny the validity of the inference which you have drawn from them. We deny the propriety of the expectation which you indulge." "For unless there is evidence," you say, "that good men have attained or will attain to perfection in the present life, no one can properly indulge the expectation." Now if this principle be correct, it must be for this reason, *that when the gospel reveals special provisions for the bestowment of any blessing, whatever it may be, and when it reveals special promises, in which that blessing is specifically proffered to us, no person is authorized, in view of such provisions and promises, to indulge the hope of enjoying the blessing thus proffered to him, until he has determined the question whether good men have enjoyed or will enjoy that blessing.* This is the principle which you have assumed in the above declaration, and which must be true, as you will admit, if that declaration is true. For no one can show why revealed provisions and promises of grace should authorize in us the expectation of enjoying any one blessing which they proffer, and not another. Are you, my brother, prepared to maintain the validity of such a principle? Must we, when we find any blessing proffered to us through revealed provisions and promises of divine grace, first determine the fact that some persons—that "good men actually have enjoyed or will enjoy that blessing," before we can properly indulge the expectation of enjoying it ourselves?

Now the invalidity of this principle, and the perfect adequacy of the revealed provisions and promises of grace, as a foundation of rational expectation in respect to complete sanctification in this life, and all other blessings

proffered in such provisions and promises, I argue from the following considerations:

1. The common sense of mankind. Suppose a minister impresses the conviction fully and distinctly upon an audience, that God has made full and special provisions for the bestowment of some particular blessing, and that they are authorized by express promises, "exceedingly great and precious," to look to God for that blessing; the spontaneous and universal affirmation of the reason and common sense of that audience would be, "the blessing under consideration lies within the circle of rational expectation. We may set our hearts upon possessing this blessing, with the assured expectation of enjoying it." They would never dream of inquiring, whether "good men have enjoyed or will enjoy this blessing, in order to determine whether it is proper for them to indulge such expectation.

2. The most hallowed feelings and convictions of Christians, in the most hallowed moments of their Christian experience. Assure a believer who is intensely "hungering and thirsting after righteousness" that God has made and revealed special and abundantly adequate provisions for his complete sanctification in this life, and that he is authorized, by "exceedingly great and precious promises," to look to the "very God of peace," to be thus sanctified; what would be the effect upon the hallowed feelings thus awakened in his mind, if he were now assured that these provisions and promises do not authorize him to indulge the expectation of enjoying this or any other blessing proffered in such provisions and promises, till he has determined the fact, whether "good men have enjoyed or will enjoy such blessing." Would not his feelings be as perfectly shocked, agonized, and tortured, as those of the trembling Jailer would have been, if Paul and Silas, after assuring him that Christ had made full and special provisions for his salvation, and that if he would "believe on the Lord Jesus Christ, he should be saved," had added—You are not authorized, in view of these provisions and promises, to indulge the expectation of being saved. Till you have evidence that some have obtained or will obtain this salvation, it is not "proper for you to indulge the expectation." No; the most sacred feelings of all the holy, cry out against this principle, and in favor of the validity of the provisions and promises of divine grace, independent of all human experience and testimony, as a ground of rational expectation, in respect to any blessing which they proffer; and in respect to complete sanctification no less than any other.

3. The validity of revealed provisions and promises of grace, as a ground of rational expectation, is universally assumed and affirmed by all "devout Christians and orthodox divines," in respect to all blessings, with the single exception of complete sanctification in this life. Where is the devout Christian, or orthodox divine, who does not present the revealed provisions of grace pertaining to the *pardon of sin*, as a foundation, broad and sure, for a rational expectation of enjoying that blessing? Now why is the validity of the provisions and promises of grace, as a ground of rational expectation, universally affirmed in respect to the blessing of justification, and denied in

respect to that of sanctification? Why is it affirmed in respect to all blessings but this one? Respected instructor, will you answer this question?

4. Upon the validity of revealed provisions and promises of grace, as a ground of rational expectation, and not at all upon your principle, every true Christian, as a matter of fact, rests his hope of heaven, with all its purity and blessedness. I appeal to you, my brother, if this is not so in respect to your own hope? Now will you tell me, dear brother, that the provisions and promises of grace are an adequate foundation, on which to rest all our hopes for eternity; and that blood-bought provisions and promises equally free, full, and adequate, and emanating from the same source, are not a valid foundation on which to rest the expectation of complete sanctification in this life?

5. Every example of faith recorded in the Bible, is a refutation of the principle which you maintain, as the only ground of rational expectation, and a confirmation of that which I am defending. What did the faith, by which the ancient saints wrought the wonders recorded in the Bible, rest upon, but the revealed provisions and promises of grace? The faith by which Sarah, for example, "received strength to conceive seed when she was past age," rested not at all upon the ascertained fact, that good women had experienced or would experience the same thing; but upon the naked promise of God. "She counted him faithful that had promised." So in all other instances. Shall we proclaim, that the faith of those saints rested upon an inadequate foundation? If not, then the principle which you maintain, dear brother, is unfounded, and the opposite principle true.

6. The validity of the *provisions* of divine grace alone, as a ground of rational expectation, is directly affirmed by the Apostle, in Rom. viii. 2—4: "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Here the Apostle first affirms, that he has, by the grace of Christ, made certain attainments. He then affirms the propriety of the profession which he has made, from the fact, that to make provisions by which Christians may rise to such attainments, is the express object of Christ's death. The principle clearly, and to my mind, undeniably involved in the above passage, is this: when an individual professes to have made only such attainments as are manifestly proffered in the revealed provisions and promises of grace, there is nothing incredible in such professions; inasmuch as such provisions and promises are an adequate foundation of rational expectation. A profession of complete sanctification is just as credible as a profession of justification; for this all-sufficient reason—that both are alike embraced and proffered in the provisions and promises of grace. Why should it be thought by you a thing incredible, that God should raise the dead, the *spiritually* as well as the naturally dead, since the gospel proffers the means of its accomplishment?

7. The principle which you maintain, my brother, is the language of unbe-

lief exclusively, and would be ruinous, if inculcated upon Christians as of general application. When an individual meets with a blessing proffered to him through revealed provisions and promises of grace, what but *unbelief* could say to him, Such provisions and promises do not constitute a ground of rational expectation in regard to this blessing? "Until you have evidence that good men have enjoyed or will enjoy that blessing, it is not proper to indulge such expectation." Would you be willing, my brother, to proclaim such a principle to a young convert, or to any Christian? Would not the belief of it hang weights upon his faith, and drag him down under the influence of unbelief? What is preaching Jesus Christ and him crucified, but proclaiming the provisions and promises of his grace as an all-sufficient ground of hope? To deny this, to proclaim the principle which you maintain, dear brother, what is it but unbelief? What is it but to reverse all the teachings of inspiration?

8. The principle which you maintain leaves us perfectly in the dark, in respect to the attainments which we may rationally hope to make. If we are permitted to assume the revealed provisions and promises of grace as an adequate ground of rational hope, the path before us is perfectly plain. We have nothing to do, but to "go on to perfection." If, however, we cannot properly indulge the expectation of attaining to perfection in holiness, until we have evidence that good men have made or will make such attainments, the same principle will hold equally true in respect to every other standard that can be named or imagined. Now who can tell us precisely to what degree of perfection Paul, or any other Christian, has attained or will attain? Thus, in respect to all rational expectation, in regard to spiritual attainments, we are left wholly in the dark. On what authority are we left in such a state of darkness, doubt, and perplexity as this? Where is the authority for making the attainments of good men, and not the promises of God, the standard of rational expectation?

9. No person would dare apply your principle to any subject but complete sanctification in this life—the last subject, in fact, my brother, to which it should be applied. "If the advocates of the doctrine of Perfection can fairly and conclusively prove," you say, "that any Christians *actually attain to sinless perfection during the present life*, the common doctrine is overthrown, and the controversy is determined in their favor. But if they fail of showing this, all they can prove respecting other points, will avail nothing." Would you be willing to make a similar declaration respecting the provisions of grace for the pardon of sin? Would you be willing to affirm that the revelation of provisions and promises embracing and proffering this blessing, apart from all knowledge of what men have done or will do in respect to the good thus proffered, does not present a hope upon which the sinner may properly lay hold, "as an anchor to the soul, sure and steadfast?" Now why is a principle applied to the provisions and promises pertaining to sanctification, which no Christian would dare apply in any other instance? If its application is legitimate here, it must be every where else.

10. Your principle, dear brother, will condemn the experience of every true convert on earth. You, perhaps, recollect the case of the African, who, under an overwhelming sense of sin, travelled hundreds of miles, and crossed the ocean to England, to learn about the "Christian's God that paid the debt." He was providentially led into a chapel, where he listened to a discourse illustrative of the plan of redemption. In the discourse, sin was presented as a debt—Christ by his atonement as paying the debt, and now proffering eternal life to all who believe on him. When this great consummation opened upon the mind of the benighted inquirer, he leaped up, and with a loud voice exclaimed, "I have found it!" Now, my brother, according to your principle, that minister had not, in all that he said, laid a foundation of rational hope in respect to eternal life; nor was it proper for the African to indulge the hope which he did on that occasion. Until he had "evidence that good men have enjoyed or will enjoy this blessing, it was not proper for him to indulge the *expectation*." For the same reason we must condemn the hope of every convert on earth, of which the above is an example. Peter also, at the pentecost, greatly erred, when he presented the promise of God as the ground of hope to the sinner. Are you prepared to maintain such a principle? I hope not. If not in respect to justification to eternal life, why in respect to complete sanctification in this life?

I might add other considerations adapted to establish the truth of the principle that the provisions and promises of grace are a ground of rational expectation. These, however, are abundantly sufficient. In view of such considerations, is it at all to be wondered at that the brethren at Princeton, and others who deny the doctrine of Christian Perfection, maintain that what you have admitted respecting the provisions and promises of grace, is tantamount to an admission of the truth of that doctrine?

PRAYERS FOR SANCTIFICATION.

As what I have already said admits of such a manifest and ready application to what you have written in respect to the argument drawn from the *prayers for perfect sanctification* recorded in the Bible, very little need be said on this subject. In the fact that Christ has taught his whole Church to pray for this blessing; that he himself prayed that Christians might attain to this state; and that holy men, who acted under the immediate influence and inspiration of the Holy Spirit, made its attainment the great theme of their prayers, as well as meditation and teaching, you fully agree with us. Now we argue that a blessing revealed to us, as sustaining such a relation to prayer, must lie within the circle of rational expectation. In this form, dear brother, (and this is the only form in which we have presented the argument,) you have not replied to it at all. In respect to your professed reply to this argument I notice,—

1. The following admission: "And one thing more I hold to be unquestionable; that is, that God will certainly, in the highest and best sense, answer their [Christians'] prayers, and bestow upon them the precious blessing of complete sanctification; yea, will do exceeding abundantly above all

that they ask or think." How this can be true, and a prayer for complete sanctification, not only in eternity but in this life also, can be said to be answered at all, as far as this life is concerned, when no Christian ever was or ever will be sanctified during this life, is more than I can understand. How such prayer can be said to be answered in the "highest and best sense," on this supposition, is still more wonderful, unless it be maintained that partial sanctification is, in this life, a better state than perfect sanctification. Do you believe this? What else, my brother, does your admission imply?

2. You say that the Church, in all "past ages, have offered up the prayer dictated by Christ, 'Thy kingdom come; thy will be done on earth as it is done in heaven.'" From the fact that this petition, though put up in faith, has not yet been fully answered, but will be hereafter, you argue that a prayer put up in faith for complete sanctification may be fully answered, though not immediately, nor even in this life. I reply that the cases are not at all parallel. When we pray for a blessing, which, from the nature of the case, can be granted only through successive centuries, that prayer is of course fully answered when the blessing comes in this form. It is very different, however, when we pray for a blessing proffered to us as a good to be enjoyed the present moment, as is the case with justification and sanctification. Such a blessing is to be expected the instant there is faith to receive it.

3. You ask me if I should like to hear a person put up such a prayer as this: "God, I thank thee that I am perfectly free from sin, and perfectly conformed to the holy image of Christ." I reply, —

(1.) That while I might not approve of a prayer in the form here presented, I should have no objection to hear individuals whose lives correspond with those of Zacharias and Elizabeth, as described in the Bible, thank the Lord that, through grace, they were "righteous before God, walking in all his commandments and ordinances blameless." I should have no objection to hear a person whose life corresponds with that of Paul, thank the Lord that, 'having obtained grace to be faithful,' he was able to appeal to God and men, "that in the sight of both he was holy, just, and unblamable." And what would this be but to thank the Lord that one is, in fact, completely sanctified?

(2.) I should much rather hear even such a prayer as the one proposed by you, than listen to one in perfect keeping with the doctrine which you maintain. For example: "May the 'very God of peace sanctify us wholly, and preserve our whole spirit and soul and body blameless unto the coming of our Lord Jesus Christ.' May we at all times and under all circumstances have grace to 'stand perfect and complete in all the will of God.' Now, Lord, while we thus pray, and pray in full view of the promise, 'Faithful is he that calleth you, who also will do it,' we expect no such thing. While we live we expect, at all times and in all circumstances, voluntarily to withhold from thee the perfect love and obedience which thou requirest of us, which we are fully able to render, and for the rendering of which we are aware that abundant provisions are made and revealed in the gospel of thy grace."

Would not such a prayer, dear brother, be in perfect keeping with your doctrine?

HAS SANCTIFICATION BEEN ATTAINED IN THIS LIFE?

This is the second question at issue between us, whether the Bible affirms or teaches that any have attained or will attain to complete sanctification in this life. Two positions have been assumed by me in respect to this question.

1. The sacred writers plainly teach that some have attained to this state.
2. That to this state the Church will be brought during the progress of her future history.

That the reader may have our argument on this point somewhat distinctly before his mind, I will cite two passages from an article of mine, published some time since in the Biblical Repository. It is due to myself, in alluding to that article, to say, that after it was put into the editor's hands, it was so mutilated by him that I should hardly have recognized it had it not appeared under my name; at least one-third of the article, the very parts upon which myself and friends placed the most reliance, being suppressed. The following paragraphs, however, appear much as I wrote them. The first presents a portion of the testimony of the Bible to the complete sanctification of Paul, and presents it under the following heads:

"1. There is but one act of his Christian life recorded by the sacred writers which is of a doubtful character. I refer to his controversy with Barnabas. With this exception, (and by but a few is even this regarded as an exception,) his whole Christian character, as portrayed by the pen of inspiration, is 'perfect and entire, wanting nothing.'

"2. The apostle very frequently presents himself as an example to Christians, without any intimation that in copying that example they will not do their entire duty. Phil. iv. 9: 'Those things which ye have both learned and received, and heard and seen in me, do; and the God of peace shall be with you.' Phil. iii. 17: 'Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample.' 1 Cor. xi. 1: 'Be ye followers of me, even as I am of Christ;' that is, since I am an imitator of Christ, be ye imitators of me. Who would dare to apply such language to himself, who was conscious of not presenting to Christians a perfect pattern for their imitation?

"3. The apostle appeals to his hearers and to God, as witnesses of the entire purity of his character. 1 Thes. ii. 16: 'Ye are witnesses, and God also, how *holily and justly and unblamably* we behaved ourselves among you that believe.' Acts xx. 26: 'Wherefore I take you to record this day, that I am pure from the blood of all men.' Who that was conscious of continued short comings in duty, would dare to apply such language to himself? In Acts xxiv. 16, the apostle declares that his aim was to have always a 'conscience void of offence toward God and toward men.' In 2 Tim. i. 3, and elsewhere, he represents himself as being in this very state: 'I thank God, whom I serve from my forefathers with a pure conscience.' Again: 'I have

lived in all good conscience before God unto this day.' In 1 Tim. i. 5, the apostle declares that the 'end of the commandment,' that is, all that God requires, 'is charity out of a pure heart, and of a good conscience, and of faith unfeigned.' By what language can a man profess perfection in holiness, if the apostle in such passages has not done it?

"4. The general representations which the apostle gives of his character, lead to the same conclusion. Gal. ii. 20: 'I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God.'"

As further proof, I now refer to Phil. iii. 12-17, the passage so often cited to disprove the doctrine of Christian Perfection. The apostle here represents his character in two points of light. 1. In reference to a state of glory consequent on having victoriously finished his race as a Christian. In this respect he of course was not perfect; just as Christ in the same respect was not perfect while in a state of humiliation on earth. 2. In reference to moral or Christian character, contemplating himself as a runner in the Christian race for the crown of glory.

That the apostle lays claim to perfection in *holiness*, is evident from the following considerations: 1. He represents himself as putting forth his entire energies in the Christian race, which is all that is requisite to perfection in Christian character. 2. In this respect he declares himself perfect: "Let us, therefore, as many as be perfect, be thus minded." 3. He calls upon Christians to imitate his example, and that without any qualification: "Brethren, be ye followers together of me." If the apostle had regarded himself as coming short in his duty, he certainly would not have thus called upon Christians to imitate his example.

An objection is sometimes made to the explanation here given of verse 12. It was needless for the apostle to affirm that he was not yet perfected in glory. Of this his readers were of course aware.

I answer, while the apostle did affirm his perfection in holiness, it was necessary at the same time that he should affirm that he had not "attained" and was not "perfect" in glory, inasmuch as the error was then being spread abroad that the "resurrection was already past," and thus the "faith of some had been overthrown."

The same thing the apostle affirms of himself, Rom. viii. 2: "For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death"—the "law of sin and death" referred to in chapter 7. Such is the testimony of an inspired apostle to his own attainments as a Christian; testimony applicable only to a state of entire sanctification.

The other passage, which I cite from the same article in the Biblical Repository, presents a portion of the evidence which the Scriptures afford that the Church will attain to this state during the progress of her future history:

"1. For this glorious consummation Christ has taught his whole Church to pray, 'Thy kingdom come; thy will be done on earth as in heaven.' There is certainly a very strong presumption in favor of the occurrence of

any consummation, in the fact that Christ has required his whole Church to pray for it.

"2. For this consummation Christ not only prayed, but declared its occurrence to be essential to the conversion of the world. John xvii. 20-23.

"3. To bring about this consummation, is one of the revealed objects of his redemption, and purposes of his grace. Eph. v. 25-27, 'Husbands, love your wives, even as Christ also loved the Church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious Church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish.' The phrase, 'by the word,' that is, a preached gospel, shows, that this passage is to be applied to the Church in this world. Eph. i. 9, 10: 'Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself; that in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in heaven and which are on earth; even in him.'

"In the first passage above cited, we learn that it is the object of Christ's redemption, perfectly to sanctify his Church. In the last, it is declared to be his purpose, in the 'dispensation of the fulness of time,' to accomplish this very object. What other meaning can we attach to the phrase, to 'gather together in one all things in Christ, both which are in heaven and which are on earth?'"

"4. God has unconditionally promised this very consummation to the Church, Jer. xxxi. 31-34; Heb. viii. 10-12; Ezek. xxxvi. 25-27; Jer. l. 20; Ezek. xxxvii. 23. Here I would remark, that a promise may be unconditional to the Church and conditional to all individuals of whom the Church is composed. God, for example, unconditionally promised to the seed of Abraham the land of Canaan. Yet no one generation could take possession of that land without faith in that promise. See Heb. iii. 19 and Num. xxxii. 15. Such, however, was the nature of the promise, as to render it certain that some generation would believe, and take possession of the blessing. So of the promises of the new covenant; '*some must enter in.*' Yet such is the nature of those promises, that those only who understand them and embrace them by faith, can 'enter in.' There remaineth, therefore, a glorious consummation to the Church. God shall 'sprinkle clean water upon her and she shall be clean,' 'From all her filthiness and from all her idols shall He cleanse her.' 'In those days and at that time, saith the Lord, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found.' 'Neither shall they defile themselves any more with their idols, nor with any of their detestable things, nor with any of their transgressions.'

"When will the Church understand the 'the riches of the glory of Christ's inheritance in the saints?' Then shall her 'peace be as a river, and her righteousness as the waves of the sea.'

"5. The same thing is implied in other passages relating to the future glory of the Church. Isa. xi. 1-9. The entire description here given is applicable

only to a state of perfect moral purity. 'They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea. If sin remains in the bosom of the Church, there will be something to 'hurt and destroy.' See, also, Isa. ii. 4 and lxxv. 25; Micah iv. 1-4; Zech. xiv. 20. 'In that day shall there be upon the bells of the horses HOLINESS UNTO THE LORD,' &c.

"6. It is declared that the Church shall come into this state before the 'battle of the great day of God Almighty,' which is to precede the millennium. Rev. xix. 6-8: 'And to her was granted, that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of saints.' What emblem can express a state of perfect moral purity, if this does not? That this is the real meaning of the sacred writer, is evident from verse 14, in which the moral purity of heaven is expressed by precisely the same emblem, 'fine linen, white and clean.' Here we have the actual accomplishment of the object of redemption referred to in Eph. v. 25-27, and of the purpose of divine grace spoken of in Eph. i. 9, 10: 'The marriage of the Lamb,' which is to take place on earth, 'will come,' when and only when Christ shall 'present the Church to himself a glorious Church, not having spot or wrinkle, or any such thing;' but when it shall be 'holy and without blemish.' I conclude, then, that the Bible teaches us, that some have already attained to a state of entire sanctification in this life, and that to this glorious consummation the Church is hereafter to be brought."

I will now, my brother, consider your reply to the argument of which the above extracts are a specimen.

1. You have not even attempted to show that a single text has been misapplied by me, by a reference to the text and context, the common, and as I suppose, the only proper method of "reasoning out of the Scriptures."

2. The principle assumed in your reply, in its legitimate application to the proof texts commonly cited in support of the doctrine which you maintain, will subvert entirely the foundation on which that doctrine rests. Your principle is this — instead of showing, by a reference to the text and context, and to the general usage of language, by the sacred writers in similar cases, that these texts have been misconstrued and misapplied by us, you adduce other passages, in which language somewhat similar is used, and upon which a restrictive construction must be put. Hence you conclude, that a similar construction may or should be put upon the phraseology of the texts cited by me. Let us now apply this principle to some of the most important texts cited to prove the doctrine which you maintain:

"There is no man that sinneth not." "There is not a just man upon earth that doeth good and sinneth not." "In many things we offend all."

Compare these with the declaration of our Savior, "There is none good but one, that is God." Here, according to the literal construction, goodness is positively denied of every being in existence but God. Hence all admit, that a restrictive construction should be put upon this passage. If so, why

not, if your principle is correct, in respect to the passages above cited? So in respect to all passages cited to sustain this theory.

3. In your reply, you have entirely overlooked the fundamental principle of interpretation to be applied in all such cases; namely, *when a restrictive construction is to be put upon the language of the sacred writers, the context, together with the circumstances and object of the writers, and common usage in similar cases, clearly indicate the necessity of such construction.* Now a legitimate application of the above principle will clearly show that such a construction ought to be put upon passages like those above noticed — passages so universally cited in favor of the doctrine which you maintain — and that no such construction ought to be put upon passages which, in their literal meaning, affirm the entire sanctification of such men as Paul, &c.

In explaining passages of the former class, let us first notice some general facts which characterize the phraseology of the sacred writers under similar circumstances:

(1.) When the sacred writers would designate a fact which, though not true of every individual, is yet true of the great majority of men, they make use of universal or general terms. Of such usage, Jer. ix. 4, may be cited, as an example: "Take ye heed every one of his neighbor, and trust ye not in any brother; for every brother will utterly supplant, and every neighbor will walk with slanderers."

(2.) When they affirm a fact which is true of all men, at some period of their lives, though not at others, they use similar phraseology. The declaration of our Savior, above cited, together with all the declarations of the sacred writers respecting the condition of mankind as sinners, may be adduced as examples of this class. "There is none good, no not one," &c. Now a careful examination of such passages as 1 Kings viii. 46; Prov. xx. 9; Eccl. vii. 20, and 1 John i. 8, quoted by you, in the light of the above principles, will render it demonstrably evident, that the exclusive design of these writers in such declarations is, not to affirm the fact that no saint ever was or will be completely sanctified in this life, but that all mankind are in fact sinners. The most that can be made out of the declaration of James, "In many things we offend all," is the affirmation of the fact, not that any as Christians are not entirely sanctified, but that we all are aggravated sinners in the sight of God. Hence, if we become "masters," or severely judge our fellow-sinners, we ourselves shall receive the heaviest judgment of God for our own sins. So of all other passages cited to prove this doctrine.

I am happy in being able to say, that one of the most distinguished Biblical professors and commentators in the United States, an advocate, too, of your doctrine, has avowed the opinion which I have expressed, in respect to the true meaning of almost every one if not all the passages above cited.

Let us now see whether the principle, above illustrated, requires, that a similar construction be put upon the passages cited to prove that some have attained to a state of entire sanctification in this life.

To test the question, let us first consider the most important passage cited

by you as parallel to those now under consideration. 1 John iii. 9: "Who-soever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God." Now the context clearly shows that a restrictive construction should be put upon this passage. The object of the writer, like that of James, is to affirm the error of certain teachers who maintained that men's hearts may be pure while leading immoral lives. Hence, in the preceding verses, he says, "Little children, let no man deceive you: he that doeth righteousness, is righteous, even as He is righteous. He that committeth sin, is of the devil." The object of the apostle, then, is not to affirm that the real Christian never commits a sin, but to affirm the absolute incompatibility of the co-existence of a holy heart and an unholy life. A restrictive construction, therefore, should be put upon his language. Let us see if similar circumstances demand that a similar construction should be put upon the passages cited by us to prove that some have attained to complete sanctification in this life. For example — Luke i. 6: "They were both righteous before God" — that is, in the sight of God, or in the divine estimation — "walking in all the commandments and ordinances of the Lord blameless." Here an individual, under the immediate inspiration of the Holy Spirit, and consequently without any shadow of mistake, tells us how the character of two saints stood in the divine estimation, and affirms that in God's estimation that character was without fault. Now why should a restrictive construction be put upon this testimony? What is there in the context, in the object of the writer, or in any attendant circumstances, to demand or justify it? When a being who has a perfect knowledge of every element that enters into the character of another, affirms that that character is morally faultless, every principle of correct interpretation forbids that a restrictive construction be put upon his language. Such is the instance before us. But Zacharias sinned after this. So did Adam, after being perfectly sanctified. If the character of Zacharias and Elizabeth, however, was in God's sight blameless, before the events recorded in this connection, much more must we suppose it to have been after those scenes; notwithstanding the single fault of one of them here recorded.

Look now at the testimony of Paul to his own sanctification. Gal. ii. 20: "I am crucified with Christ," &c. In Rom. viii. 6, 7, the apostle affirms that the individual who is "dead," or crucified with Christ, is "freed from sin." He here unqualifiedly affirms that he himself was thus dead, thus crucified with Christ; in other words, that he was free from sin. This affirmation he repeats in various forms, and in the strongest conceivable language, in the remaining part of the verse. Now what is there in the text, context, circumstances, or object of the writer, which require that a restrictive construction shall be put upon his language? Nothing. Such a construction, therefore, is wholly unauthorized. If the design of Paul, in this passage, is not to affirm his own sanctification, what is his object? It must be to assert the fact that he had made very high or uncommon attainments. Who ever used such language to express such an idea?

Again—"Be ye followers of me even as I am of Christ;" that is—since I imitate Christ, do ye imitate me. "Those things which ye have both learned, and received, and heard, and seen in me, do; and the God of peace shall be with you." If a literal construction be put upon such passages, then the apostle undoubtedly affirms his complete sanctification. If a restrictive, this is his true meaning.—There are many things which you "have both learned, and received, and heard, and seen in me," which you must do; there are others which you must by all means avoid, if the God of peace shall be with you. Is this the meaning of the apostle? Would you be willing to put such a construction upon his language?

Suppose I should write a letter to you, in which I should appeal to you, that when under your instruction, I had in your sight led a "holy, just, and blameless life," when you knew, and were also aware of the fact that I knew, that in your estimation I was, in many respects, unholy, unjust, and worthy of blame; what would you think of such an appeal? Suppose that in the same letter, and in view of the same facts, I should appeal to God, that in his estimation, also, I had been "holy, just, and blameless!" You would justly regard it as blasphemous. Just such an appeal Paul makes to God and men, if we put a restrictive construction upon his language; and if we do not, he affirms his complete sanctification. "Ye are witnesses, and God also, how holily, and justly, and unblamably we behaved ourselves among you that believe."

There are other considerations, which show clearly, that a restrictive construction should not be put upon the apostle's testimony to his own attainments:

1. He was writing to individuals converted through his instrumentality from the darkness and idolatry of Paganism to the light and blessedness of Christianity.
2. He was writing to them when they were in the infancy of spiritual and intellectual attainments, and when they were in the simplicity and warmth of their first love.
3. He was writing, and they were aware of the fact, under the direct inspiration of the Holy Spirit. Individuals, under such circumstances, (and of this Paul must have been aware when he wrote,) would of course put the fullest construction upon the testimony of an inspired apostle to his own attainments. For these reasons we are bound to do the same.
4. The apostle, under such circumstances, uses a phraseology in expressing his own attainments, which no advocate of your views was ever known to apply to himself. Now if the apostle had not designed that the fullest construction should have been put upon his language, would he not have carefully guarded his readers against an error into which, without such precaution, they would naturally have fallen? It appears to me, then, demonstrably evident, that violence is done to all the laws of correct interpretation, when a restrictive construction is put upon the testimony of the apostle to his own spiritual attainments; that is, when it is affirmed that he did not intend to assert his own complete sanctification.

Some additional considerations, which you have offered to show that a restrictive construction should be put upon such passages, now claim our attention.

1. "The current representation of the inspired writers, that the religion of God's people, throughout the present life, is progressive." As proof of this you cite the command "Grow in grace," and refer to the Christian warfare, as described in the Bible. To this it is replied: entire sanctification implies obedience to all the commands of God. Among these commands, the following are prominent. "Grow in grace." "Fight the good fight of faith." To grow in grace, therefore, and fight the good fight of faith, in the Bible sense, is essential to entire sanctification. Besides, if the command, "Grow in grace," implies a gradual renunciation of sin, as your explanation makes it, we have a positive command requiring us to give up sin, *gradually* and not immediately!

2. The "*desires of Christians after holiness.*" Desire for an object, you argue, proves the present absence of that object. As the Bible represents all Christians as "hungering and thirsting after righteousness," this fact implies the present absence of the perfect holiness desired. I answer:

(1.) This argument, if valid, would prove that Christians now have no holiness at all. The Bible describes them as "hungering and thirsting" not merely after *perfect* nor even *more* righteousness, but "after righteousness."

(2.) As a perpetual increase in holiness is an essential element of entire sanctification, so there must always be in the mind of a person thus sanctified a corresponding desire. Hence, to "hunger and thirst after righteousness" is an essential element of entire sanctification, and as consistent with that state as with a state of partial holiness.

3. "*The prayers which believers offer for themselves.*" The remarks under the last head are equally applicable to prayer, and show clearly, that continued prayer for entire sanctification, is an essential element of such a state, and just as consistent with *perfect* as *partial* holiness; inasmuch as it implies the petition that all our *continually expanding* powers may be set apart and consecrated to the love and service of God.

4. "All Christians suffer *affliction.*" Christ, while in a state of complete sanctification, "learned obedience from the things which he *suffered.*" So may the Christian in the same state. He may learn this obedience also from "scourging," received for sins long since committed.

5. "Finally, I make my appeal," you say, "to the *consciousness of the most advanced Christians* — the Baxters, the Mathers, the Brainerds, the Edwardses, the Martyns, and the Paysons," &c. In reply, I might appeal to the consciousness of many on the opposite side — such as James B. Taylor, Wesley, Fletcher, &c. I will adduce the testimony of a witness, however, whose authority you will not question, — that of Paul. Paul affirms that he served God "*with a pure conscience.*" The witnesses adduced by you affirm that they did not thus serve God. Whose testimony ought to have the most

weight with us, in determining this doctrine? You recollect that Dr. Cornelius, on his death bed, required that all his private papers should be burned. This he required for the avowed reason, that if his memoir should be written, the Church would copy after him instead of Christ. I am sorry that in support of the doctrine which you maintain, you have felt it necessary to appeal to a principle which the dying Cornelius condemned.

SEVENTH CHAPTER OF ROMANS.

In reply to what you have said respecting Rom. vii. 14-25, I will simply state the following facts:

1. During the first three or four centuries of the Christian era, the entire Church, who received this epistle directly from the apostle, without exception understood him as referring in this passage to his experience, not as a Christian, but as a sinner, a Pharisee, in legal bondage under the power of sin. Did the entire primitive Church misunderstand his meaning?

2. The history of the change which took place in regard to this chapter, is full of instruction; but as you are familiar with that controversy, and, to save space, I will not repeat it.*

3. The most learned and distinguished Biblical critics in this country and Europe, advocates, too, of the doctrine which you maintain, after a most careful application of the laws of interpretation to this passage, have come to the conclusion that the meaning which the primitive Church attached to it is the true meaning. I refer to such commentators as your own associate and my venerable instructor, Prof. Stuart, of this country, and Prof. Tholuck, of Germany.

4. These commentators have demonstrated the fact that this passage, instead of describing Christian experience, actually describes the experience even of heathen, as recorded by themselves, at the time the apostle wrote.

5. It appears to me perfectly absurd, to suppose that the apostle would require Christians, as he has done, Rom. vi. 11, to "reckon themselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord," and then attempt to enforce that sentiment, as your explanation makes him,

The reader who is interested to examine this subject farther, is referred to Prof. Stuart's Commentary on this chapter. Prof. Stuart is an associate with Dr. Woods. He shows very clearly that the apostle is describing a legal experience; and that this chapter, from the 14th to the 25th verse, is the antithesis of the 8th chapter.

In his "Excursus VI.," he gives a full account of the controversy between Augustine and Pelagius, and says, "It will be admitted by those who are well read in the history of Christian doctrine, that Augustine was the first who suggested the idea that it (this chapter) must be applied to Christian experience. This he did, however, in the heat of dispute with Pelagius." "He recanted his former opinion, and became a strenuous advocate for an interpretation which, through him, has gained extensive ground among Christians, and maintains its footing among many down to the present hour."

He goes on to say, that he cannot but believe the time is not far distant when there will be only one opinion among Christians in respect to this passage, "as there was but one before the dispute of Augustine with Pelagius." See his valuable Commentary, pp. 559-62. Prof. Stuart is not a believer in the doctrine of Christian Perfection, as this same "Excursus" shows. Nevertheless, it is an instructive article in reference to the true interpretation of this passage. — *Ed. Evan.*

by assuring them that as a believer in Christ, he found himself not "dead indeed unto sin and alive unto God," but "carnal, sold under sin;" and that this would be the experience of all true believers to the end of time. Who can read over this passage and then suppose that the apostle intends here to say—this is the "new creature" which every man becomes who is "in Christ?"

6. Every real Christian, when in the actual exercise of simple faith in Christ, finds his experience portrayed not in the 7th, but 8th chapter of Romans. On the other hand, when in unbelief, when "seeking righteousness, not by faith, but as it were by the deeds of the law," by dint of resolution, he finds his experience not in the 8th, but 7th chapter.

The true meaning of this passage, then, is this: Here the apostle is describing his experience as a Pharisee, seeking righteousness as the Jew did, "not by faith, but as it were by the deeds of the law." In the 8th chapter, he describes his experience as a Christian, in the exercise of faith in Christ. So the entire primitive Church understood him. So the laws of interpretation require us to understand him.

I now come to the last general topic on which you have written.

"THE PRACTICAL EFFECTS OF THE DOCTRINE OF PERFECTION AND OF THE COMMON DOCTRINE."

After showing very conclusively that the prospect of attaining to a state of perfect *purity* as well as glory in a future world, may act with great and similar power in inducing vigorous efforts after the state thus presented to our faith, you adduce two reasons to prove that your doctrine has a great advantage, in respect to practical effect, over the opposite doctrine:

1. "This expectation of ours stands before us in close connection with circumstances which make a strong appeal to the principles of the human mind, and powerfully move the springs of human action. That perfect holiness, to which we are taught to aspire, is associated in our thoughts with the ineffable joys and glories of the world above, with the presence of the exalted Savior, and with things which eye hath not seen, nor ear heard, nor heart conceived, an object so sublime, and excellent, and attractive in itself, and surrounded with such invisible and celestial glories."

2. "The expectation which Christians generally entertain, has greatly the advantage over that which the Oberlin doctrine inspires in respect to *certainly*." "They know that if they are true Christians, they shall reach their object, and shall reach it soon; that when they are absent from the body they shall be present with the Lord, and shall then be holy as he is holy."

I do not know that any part of your articles has excited greater surprise in my mind than this. At the commencement of your remarks, you lay down, with great distinctness and emphasis, the principle that it is wrong for an individual to claim as peculiar to his system, any elements which belong alike to the opposite system. You then censure me somewhat severely, (but not too severely, if I have done what you suppose,) for affirmed transgressions of this principle. Now, my brother, in comparing the moral

tendency of the two doctrines under consideration, you have fastened upon two elements equally common, and equally essential to each, and on the authority of these common elements, affirmed that one of these doctrines has, in respect to "practical effect," greatly the advantage over the other. What would you have thought if the advocates of the doctrine of Christian Perfection had fastened upon these two facts as proof, that the practical effect of that doctrine is greatly superior to that of the opposite doctrine? They might with the same propriety do so. For each of these facts is as essential an element of our system as of yours. The heavenly state as presented in each of the systems is perfectly identical, and is presented to the faith of the Christian with precisely the same certainty. What advantage then, can your doctrine have over the opposite doctrine, on the ground of these two common elements?

"The perfect holiness to which we are taught to aspire," you say, "is associated in our thoughts with the ineffable glories of the world above," &c. In the mind of a believer in the doctrine of Christian Perfection, the same holiness is associated with the same glories in a future world, with this additional expectation, which your system totally extinguishes, the glorious hope of "standing perfect and complete in all the will of God" in this life. Christians under the influence of your system, you say, pray for and aim at perfection in holiness, with the certainty of attaining it in a future world. Christians, under the influence of the opposite system, aim at and pray for the same perfection in holiness, with precisely the same certainty of attaining it there. Thus far, there is a perfect identity between the two systems. In respect to *this life*, however, there is a wide difference between them. Under the influence of the former, Christians aim at and pray for perfection in holiness in this life with the absolute certainty of not attaining it in this life, (which is all that I ever said, though you seem to reprove me as saying that you teach that you aim at perfection with the certainty of *never* attaining it.) Under the influence of the latter, they aim at and pray for complete sanctification in this life, with the *glorious hope* of attaining it. The Bible affirms, that Christians "*are saved by hope*." The system that extinguishes hope prevents salvation. Your system, by extinguishing all hope of complete redemption from sin in this life, prevents that redemption. The opposite system, by lighting up this hope, brings that redemption nigh. Here is a difference between the two systems in respect to "practical effect," as wide as light and darkness.

We will now return to a consideration of the prospect of perfection in holiness and in glory in a future world, as motives to induce energetic action at the present time after such blessings. It is readily admitted that the prospect of perfection in holiness in a future world, may operate with the same power to induce us to seek such perfection in that world, as the prospect of perfection in glory there, may to induce similar efforts after perfection in glory in that world, and that the doctrine of Christian Perfection and the opposite doctrine has each precisely the same

advantages in both these respects. There is a fundamental difference, however, between perfection in holiness and glory as presented in the Bible, a difference which you have not noticed. The *latter* we are required to seek only as a *future good*. Perfection in holiness, on the other hand, we are required to seek not only as a good to be possessed in a future state, but also as a present good, and to practise as a present duty. Now, to test the "practical effect" of these two doctrines, they must be compared, not in respect to a future state, for there they are equal; but in respect to their influence in exciting to *present* duty, and to seek after *present* completeness in holiness. In this respect the advantage which the doctrine of Christian Perfection possesses over the opposite doctrine is as great as can possibly be conceived. Under the influence of this doctrine, the mind is perpetually operated upon by the absolute assurance, that in fixing its faith upon Christ to be sanctified wholly, and preserved in that state, it will be thus sanctified and preserved, and that in turning away from Him, there is the same certainty of falling under the power of sin, and under the wrath of God. Thus the mind is continually operated upon by two of the strongest possible motives to implicit faith and energetic action, the certainty of life in looking to Christ, and of death in turning away from him. What motive more efficient could have been presented to those wounded and dying in the wilderness, to induce them to fix their eyes upon the brazen serpent, than the absolute certainty of a perfect restoration to health if they did it, and the equal certainty of death, if they did it not. In such a relation precisely of us at the present moment. On the other hand, the opposite doctrine presents motives, in the highest degree conceivable, adapted to excite unbelief, and palsy effort in reference to the perfect holiness *now* required. It absolutely extinguishes hope, as we have seen on the one hand, and excites perfect despair on the other. It requires us to exercise faith in Christ for present complete sanctification without a ray of hope of exercising it—yes, with the absolute certainty of not exercising the faith requisite to the attainment of that state. It requires us to aim at the discharge of our entire present duty, with the absolute certainty of failing to accomplish our object.

In the interview referred to in your article, you told me that you had just before assured your students that they might look to Christ for the complete supply of every necessity! What if, in the true spirit of your theory, you had added: If you attempt to exercise the faith necessary to attain the good referred to, there is an absolute certainty that you will not do it? What could you have said more perfectly adapted to produce unbelief? Again, one of your students told me that at the commencement of your present theological year, yourself, I think it was, in a public prayer meeting, exhorted every student to "*resolve to do his entire duty during this whole year.*" What if you had added, If you form this resolution, and attempt to carry it into practice, there is an abundant certainty that you will fail to accomplish your object? What more could you have said to prevent the formation of any fixed determination, and to palsy all effort put forth to carry it into accomplishment?

Yet this is an unvarnished exhibition of the "practical effect" of this doctrine. The above presents an exhibition equally unvarnished of the "practical effect" of the opposite doctrine.

Permit me to say, that I was not a little interested to perceive that in attempting to show the superior advantages which your doctrine has over the opposite doctrine, in respect to "practical effect," all that you could say was, to point out certain elements equally common and essential to the two, and on the ground of these common elements to claim a great superiority for the former.

CONCLUSION.

I close this communication with a few remarks of a miscellaneous character.

I. I will notice the charge of wrong and unfairness which you bring against me in representing the belief that the provisions and promises of the gospel embrace and proffer the entire sanctification of Christians in this life, as peculiar to those who hold the doctrine of Christian Perfection; whereas the belief of this same precious doctrine has been held by devout Christians and orthodox divines of all ages. I have already said all that I particularly desire to say on this point, in the *New York Evangelist*. I will only specify the following facts, and leave the reader to decide whether I have erred in the matter as you suppose.

1. The doctrine that provisions are made for the complete sanctification of Christians in this life, and that the promises embrace and proffer this state, is to be met with, as far as my knowledge extends, in no Creed or Confession of Faith published by any class of Christians holding the doctrine which you maintain.

2. The professors of Princeton deny the existence of such provisions, &c., and also the fact, that the belief of the Church has been and is as you represent. They also express astonishment at your assertions on the subject. In this opinion the Editor of the *Western Presbyterian*, who was educated in the bosom of new schoolism, unites. Had the standing belief of the Church been as you represent, could these brethren have been ignorant of the fact?

3. I had never heard such a view of the gospel presented, and I have yet to meet with the first layman among our churches who will affirm that he had ever heard the same from his religious teachers.

4. The controversy commenced on this very question, the extent of the provisions and promises of grace for the sanctification of Christians in this life. In the early part of this controversy our opponents did not avow an agreement with us on this point, and as far as I know, it was admitted that if we could prove that provisions and promises are revealed in the gospel for the complete sanctification of Christians in this life, the question was settled in favor of the doctrine of Christian Perfection.

II. While it is now being proclaimed as the doctrine of the Church, that provision is made in the gospel for the complete sanctification of Christians in this life, it is of great importance, that the public should know what the advocates of your doctrine really mean, when they proclaim this doctrine.

When they affirm that provision is made for the pardon of sin, we readily understand their meaning. It is this: 'The blessing of pardon is brought, by the revelation of such provisions, within the circle of rational expectation. But when they maintain that provisions are revealed in the gospel for the complete sanctification of Christians in this life, they mean no such thing. This state, according to their system, notwithstanding such provisions, lies as entirely without the circle of rational hope, as far as this life is concerned, as salvation does to lost spirits. Permit me to say that such provisions appear very much like the provisions of grace for the salvation of the non-elect, according to the doctrine of the Old School. Who does not perceive at once the infinite absurdity of maintaining, if any appropriate meaning is to be attached to our words, that provisions are made for the complete sanctification of Christians in this life, and then to affirm that that state lies without the circle of rational expectation? Can any one tell us what kind of provisions those are, and what brethren mean when they affirm their existence?

III. Permit me here to express freely my views of what appears to me to be the inconsistency and absurdity of admitting what you have admitted in your articles, and still denying the doctrine of entire sanctification. There is always something absurd and contradictory in error, when all its elements are distinctly apprehended. Truth, on the other hand, is perfectly beautiful and lovely in itself, and harmonious in all its proportions. I will suppose that you rise in the house of God and propose, as the subject of your discourse, to establish the following propositions.

1. Perfect holiness in this life is definitely required of us in the Bible.
2. Perfect obedience to every command of God all are naturally able to render.
3. Provisions abundantly adequate are revealed in the gospel to render us in this life, "perfect and complete in all the will of God."
4. We are authorized and required in the Bible, by promises "exceeding great and precious," to look to the "very God of peace" to be "sanctified wholly, and preserved blameless unto the coming of our Lord Jesus Christ."
5. To render us thus perfect in this life is one great and express object for which the Holy Spirit was given, the Church organized, and the ministry and ordinances appointed.
6. That we may attain to this state in this life, we are required by the express example and instructions of Christ and his inspired apostles, constantly to pray, and to "pray in faith, nothing wavering," and at this state we are required as constantly to aim.
7. This state is, in this life, actually attainable by us.
8. No one is authorized in view of the truth of any one of these propositions, or all of them taken together, to pray for, aim at, or set his heart upon attaining a state of complete sanctification in this life, with the rational expectation of doing it.
9. No man ever did or ever will, in this life, attain to this state.

Would you be willing to undertake to sustain, before any intelligent audience, these nine propositions? Would a full belief, apprehension and appreciation of the import of the first seven, at all prepare their minds for the reception of the last two propositions? Would not every intelligent hearer, who was ignorant of your real views, by the time you had announced the seventh proposition, be fully convinced that you were an advocate of the doctrine of Christian Perfection? Would he not be astounded at the annunciation of the last two, after he had listened to the preceding propositions? To lay a proper foundation for the last two, should not almost all the preceding ones be reversed? On the other hand, what better foundation conceivable could be laid for the establishment of the doctrine of Christian Perfection, than the admission of the first seven propositions as affirmed by the word of God? Let these propositions stand, and reverse the last two, so as to make them affirm this doctrine, and then your discourse presents a perfect and beautiful consistency throughout. Does truth carry upon its face palpable and undeniable marks of absurdity and inconsistency; while error bears throughout, features equally distinct and manifest, of beauty and consistency?

IV. You will permit me also to notice an inconsistency equally palpable between the doctrine which you maintain and a principle which yourself, and all "evangelical Christians and orthodox divines," proclaim as a fundamental principle of the gospel. It is this: No one will or can be saved who lives in the habitual indulgence of any known sin, or in the continued neglect of any known and acknowledged duty. In your articles, supreme and perfect love to God, and impartial love to man, together with the entire consecration of our powers to God, are affirmed as a known and acknowledged duty. It is also affirmed as a known and acknowledged fact, that to render this love and obedience we have adequate power, and that by availing ourselves, as we may and ought to do, of the revealed provisions and promises of divine grace, we actually may do it, and that nothing prevents our doing it, but a voluntary withholding from God what we know he justly requires of us, and what it is practicable for us to render to him. Yet while you maintain that all Christians will be saved, you also maintain that every such Christian, during every period of his earthly existence, will voluntarily withhold from God what he knows and acknowledges God rightfully requires of him, and he actually may render. What is this but to affirm and teach, that every Christian does live in the habitual indulgence of known sin, and in the continual neglect of known duty? Is it said that Christians repent of the sins under consideration? Very true. According to your theory, however, this very repentance contains the element of voluntary disobedience of which we are speaking. How can an individual advocate your doctrine, and avow the principle above referred to? And can a doctrine which so palpably contradicts *that principle*, be a doctrine of the Bible?

V. I will now notice one fact de eloped in the progress of this controversy, which impresses my mind with the most perfect assurance not only that

your doctrine is untrue, but that it will soon lose its hold upon the public mind. It is this: It has now become perfectly visible, that it enters as a fundamental element into this doctrine, that the *revealed promises and provisions of grace* are not an adequate foundation of hope. Can such a doctrine be true? Can it long retain the confidence of believers in the "law and the testimony?" We shall all find it necessary to affirm with the brethren of the Old School, that provisions are not made for the complete sanctification of Christians in this life, or admit, that the attainment of this state is an object of rational hope, just as much as pardon, or eternal life; and for the same reason, to wit: the provisions and promises of grace proffer to us all these blessings alike. Suppose the bare fact, irrespective of all knowledge of the manner in which the gospel has been or will be received by sinners, were revealed to a heathen that Christ has made provision for the pardon of his sins, and now offers him eternal life on condition that he will accept of his mediation, who would deny that that revelation has rendered these blessings, to that individual, objects of rational hope? If no one would deny this, then the doctrine which you maintain cannot be true.

VI. You will permit me here to notice what appears to me a manifest inconsistency in admitting what you have respecting the provisions and promises of grace, and then maintaining that the question whether complete sanctification in this life is an object of rational expectation, is not the great question of practical interest with us as Christians. You fully admit, 1. That it is by availing ourselves of the provisions and embracing the promises of grace by faith, that we are to make all the spiritual attainments which we can hope to make in this life. 2. That the promises and provisions of grace definitely proffer complete sanctification in this life and nothing less. 3. That the revelation of these provisions and promises authorizes the expectation of attaining to *some* degree of holiness in this life. 4. You then maintain, that the great practical question with us is not what degree of holiness does the revelation of such promises and provisions authorize us to expect; but "have we evidence that good men have attained, or will attain, to entire sanctification in this life." Who does not see a palpable inconsistency here? Who does not see that when God definitely proffers to us, through the provisions and promises of his grace, complete sanctification in this life, that the great practical question with us is, are we authorized by such revelation, to lay hold by faith of these provisions and promises with the expectation of receiving the blessings which they proffer? Who does not also perceive the strange inconsistency of maintaining that provisions and promises proffering *perfect holiness* and nothing less, are to be embraced by faith, with the expectation of attaining only *partial holiness*?

VII. I will now notice one or two important misquotations from my work, in your articles, to which I have not hitherto alluded. You will not understand me as in the least regarding the error as intentional on your part. Speaking of the rod of our heavenly Father, you cite as from me the following sentences. "Its object is to render us partakers of his holiness. *Thou*

this end is accomplished, the rod will be used. *When* this end is accomplished, it will no more be used." I said, "it will no longer be needed," that is, to render Christians perfect in holiness. It may in the form of affliction, however, be needed still, as said above, to *confirm* the Christian in holiness, and to render him in higher and higher degrees "a partaker of the divine nature."

But the most important misquotation is the following. "On the supposition" that perfect holiness is not actually attained in this life, "how can the position be sustained that it is attainable?" I have never published such a sentence, nor expressed such a sentiment. The passage from which these parts of a sentence were quoted, will show the impropriety of imputing this sentiment to me.

"Now, what evidence can we have that such a state is unattainable, higher than this, that all Christians, in all past ages, have honestly and prayerfully aimed, and all will continue, to the end of time, thus to aim at this state, a fact which all admit, with the absolute certainty of not attaining to it? Should it be said that such efforts are not made with sufficient vigor, the answer is, that, to put forth efforts with the adequate vigor, is the very thing at which all are aiming. On the supposition above referred to, how can the position be sustained that the state under consideration is attainable?"

You represent me as arguing that complete sanctification is unattainable, on the simple supposition that it is never attained. Now I have never reasoned thus. I argue, that such a state is unattainable, not on the supposition that it is not attained, but that every Christian from the beginning to the end of the world honestly and prayerfully aims at it with the absolute certainty of failure. With what propriety can such a state be said to be attainable? What higher evidence can we have, that a state lies beyond the reach of human attainment, than the fact, that every individual of the race honestly endeavors to reach it, and fails to accomplish his object? This is what your doctrine affirms of all Christians in respect to complete sanctification in this life. With what propriety, then, can it be affirmed, if this doctrine be true, that complete sanctification is in this life attainable?

VIII. In this communication and elsewhere, I have affirmed that we do not argue from the mere revelation of the provisions and promises of divine grace for the complete sanctification of Christians in this life, that any will be thus sanctified. While we admit and affirm this, we also maintain that these provisions contemplated in connection with all the circumstances attending their revelation, afford the strongest presumptive evidence in favor of this fact. The gospel, with all its provisions, promises and influences, is revealed for two avowed and specific objects. 1. The salvation of sinners. 2. The complete sanctification of believers, not only in eternity, but also in this life.

Against each of these objects the powers of darkness have arrayed themselves. Suppose it should appear at the judgment, that notwithstanding the provisions and promises of grace, the gift of the word and Spirit of God,

and all the influences of the gospel for the salvation of men, the powers of darkness had succeeded in preventing the redemption of every solitary sinner on earth. What a signal triumph of darkness over light would that be! Now shall we suppose that when God has, in the presence of heaven and earth, yes, of the whole universe, made his provisions, hung out his promises, given his word and Spirit, organized his Church, and appointed his ministry and ordinances, for this avowed and specific object, the complete sanctification of believers in this life, it will be told at the judgment that the powers of darkness have succeeded in preventing, in the case of every believer, the accomplishment of this object? Would not this be a triumph of darkness over light, just as signal as in the former instance? Shall we suppose that such an event will occur? I freely say to you, that I no more believe, that in opposition to the avowed object of the plan of redemption, the powers of darkness will succeed in preventing the complete sanctification of every believer in this life, than they will succeed in preventing the salvation of every sinner. No, "*many shall be washed, and made white.*" Christ will show himself stronger than the strong man armed, by yet, in this world, "presenting his Church to himself without spot or wrinkle, or any such thing; but that it shall be holy and without blemish."

IX. Permit me to recur again to the "practical effect" of your doctrine. I will suppose that an individual in a state of intense "hungering and thirsting after righteousness," after entire conformity to the will of God, has read your two articles, and come to the full conviction that you are right. What have you done for him? You have extinguished in his mind all hope of attaining, during the present life, the state after which he is seeking, and for means of attaining—which he came to you to inquire. The complete sanctification which he is seeking has, for the present life, ceased to be an object of hope, as perfectly as salvation has to lost sinners. Suppose a sinner comes to you to inquire what he shall do to be saved? You fully convince him that the day of grace with him is over; that the last star of hope has become extinct. Will that sinner under that impression earnestly seek salvation? We all know he will not. The belief of your system has brought the brother above referred to, the brother whose weak hands and feeble knees you are required to confirm and strengthen, into precisely the same relation to complete sanctification in this life. Will he be induced under such convictions to seek with earnestness this blessing? Will not the practical effect of the total extinction of hope be the same in both instances?

But this is not all. You have made this Christian sensible of the possession of powers which he is required to exert, but which he is convinced he will not exert, and of provisions and promises in the gospel for his complete sanctification of which he will not avail himself. Can the belief of such facts be regarded by him as "good tidings of great joy?" Can it exert a hallowed practical effect upon his mind?

X. I close this communication by noticing the manner in which you "try to account for it, that Mr. Mahan's doctrine exerts so mighty an influence

over his mind, and the minds of others, calling forth energies and imparting joys before unknown." Among the motives by which you suppose that I may be influenced, is the fact, that it came to my mind as a *new doctrine*, and that I was in this sense the *discoverer* of it. This certainly cannot be attributed to those who have received the doctrine through my instrumentality as the cause of its influence upon their minds. Suppose they be asked, then, why this view of the gospel in their minds "calls forth energies and imparts joys before unknown?" They will tell you, that it is because this view of the Gospel meets, and meets perfectly, all the changeless wants of their being, which the other view never did, and never can meet. This view of the Gospel brings to their faith a *present* Savior, a Savior in whom they are *now* "complete," and of whose "fulness they may *now* receive, and grace for grace," till "their joy is full." The other view presents the same Savior, to be sure; but puts his fulness "afar off," beyond the verge of life. This view of the Gospel brings all the promises necessary to our present holiness and joy, "*very nigh* to us, even into our mouths and into our hearts." The other permits us to behold the same promises, to be sure, but "afar off," within the veil of eternity. This would be their testimony, and in giving it, they would present the highest evidence that this view of the Gospel does, and the other does not, correspond with the "mind of the Spirit."

In regard to the supposition which you have made respecting the *motives* by which I may be influenced, I would only reply, "Let us not therefore judge one another any more, but judge this rather, that no man put a stumbling block, or an occasion to fall in his brother's way," by avowing, even the suspicion, that he may be influenced by motives which the Searcher of hearts may not impute to him. Your pupil, with much esteem,

A. MAHAN.

For the Guide to Christian Perfection.

Although affliction smites my heart,
And earthly pleasures flee,
There is one bliss that ne'er shall part —
My joy, O God, in thee.

That joy is like the orb of day,
When clouds its track pursue;
The shades and darkness through its way,
But sunlight struggles through.

O Thou, my everlasting light,
On whom my hopes rely,
With Thee the darkest path is bright,
And fears and sorrows die.

U.

THE FRUIT OF HOLINESS.

The following is an extract from a letter by a brother preparing for the work of the holy ministry. It will interest the lovers of our cause. O that all our ministers would seek for that baptism which inspires this brother with so much love to Christ and energy in his cause. He has enjoyed the blessings of perfect love for several months.

DEAR BROTHER KING, — I address a few lines to you upon the subject which we conversed upon in Boston.

In the first place, I will rehearse some of the dealings of the Lord with me. The day that I arrived here, a lonely, disconsolate feeling came over me. I had left my friends in B., the cause to which I had long been attached, and my employment, come to a strange place with but one acquaintance, an untried people, and an employment to which I thought I had been called of God, but not with that strong witness which removed all doubts that I was in the path of duty. I retired to make a fresh consecration of all my powers to the work of the Lord, when friends, all that was dear to me, and the trials of an itinerant ministry, were laid upon the altar. He who answereth by fire, came down and consumed the sacrifice. I was filled with the fulness of God. I had received the anointing of the Lord for the work before me. I felt prepared to go forward. I wanted to have a clear evidence that I was in the will of God, so that no future temptation should lead me to doubt. The manifestations of his love, the promises which I had received, especially this, "My God shall supply all your need, according to his riches in glory by Christ Jesus," made me bold before the Lord. I was led to ask for an evidence that I was in the path of duty, that ere the day past, God should use me as an instrument in the sanctification of a soul, and the conversion of one. Blessed be the good Lord he did, and to Jesus be all the praise. Brother M. introduced me to a mother in Israel. While in conversation with her and her daughter, the latter was enabled to believe for full salvation, and has lived it since. In the evening, at the meeting, one rose for prayers. At the close of the meeting I spoke with her, and found her despairing of obtaining mercy, but in a few minutes she took hold of Jesus as her atoning sacrifice: her mourning was turned to praise, and I was laid prostrate in the depths of humility at Jesus' feet. I felt my nothingness, and God's peculiar love to me in granting all my desire. From that day to this, I have not had a temptation to regret the steps which I have taken. God has condescended to use this worm in the sanctification of many, and the conversion

of some since then. Glory be to God, I was in company yesterday afternoon ; it was a camp meeting to my soul ; four individuals took hold of the blessing of holiness, two fully, the others almost afraid to believe that so simple an exercise of faith would bring the blessing, but I trust after a little more conversation with them, they will rejoice fully. Freedom from sin is the point we keep before them. My brother, boasting is excluded.

For the Guide to Christian Perfection.

WHAT IS OUR EXPECTATION.

When I first resolved to make an entire consecration of myself to God, I did it with an expectation never to recall the vow, either by words or action ; for I could not look at the path of holiness and say, it shall be *my* path, until I had looked over the ground and "counted the cost, to see if I could take this way *"the journey through"* to life's very end. And so when I commenced seeking, I began with the decision never to yield my purpose. I commenced with the expectation of attaining and of *retaining*. But I had not proceeded far in the exercise of seeking, before I found that the enemy that fought against me sought to dispossess me of that expectation. Indeed, he sought to dispossess me of every help ; but to none did he seem to aim so frequently and so artfully as this. And many a sore conflict did I have by giving him a little encouragement that he would succeed in getting this from me ; so that I soon learned it was all important that I should hold fast in this respect. This I endeavored to do. Thanks be unto the blessed Trinity this endeavor was not in vain. By cultivating my feelings in this manner, I was enabled to overleap every obstacle ; so that, by the hand of faith, I was at length led by the blessed Spirit into the "narrow way." Having entered the way, and having learned the importance of the expectation, — to keep it firm in view of what we desire, and bid it depart in view of what we fear, — I began my journey, determining to look well to this subject upon every occasion and in every emergency. And this attention has, thus far, had its reward. Surely I could not dispense with this attention and "hold fast whereunto I have attained ;" for in looking back upon the past, I see many occasions upon which I should have been likely, and more than likely, to fall from my "steadfastness," had I not,

in view of them when before me, called up my mind to see what was my expectation. And no less valuable has this exercise been, when I have found myself already in the trying circumstances; for, from the habit of summoning my energies, (made efficient by the strengthening Spirit,) and crying out, *what is my expectation?* — when in *anticipation* of trials to my faith, it was easy to do it, even when the deep waters were already surrounding me. But I will particularize; for by so doing, I can make plainer what I wish to say. For example: I expect always to “witness for Christ;” that is, by word, when a time for speaking is given; and by action, *at all times*. I expect to speak to all to whom I can get any reasonable access, of our immortal nature, and of their hopes and prospects in view of “the day of Jesus Christ.” I expect to “bear all things;” to be always kind and gentle. I *do not* expect, at any time, or under any circumstances, to be provoked to sin, either in feeling or action. I expect, when in prospect of a social hour, to speak no idle, hurtful words. I expect, when returning to my home, after a long absence, that there, among all the little family associations, and child-like familiarities and joys, I shall honor a holy profession. In short, upon my first waking thought in the morning of each day, my language is, I expect to *please my Maker* in all things to day. Should I be asked why I speak so positively, how I can do it, I should answer,—It is my privilege to do as these expectations say. It is the most precious will of Him, whose hand is over me. I mean to do it; it is the will of God I should do it; therefore, I *expect* to do it. And again, why I speak with so much apparent certainty, is, I have learned that man usually does, and is, (morally, to say nothing further,) what he expects to do, and be.

Dear Christian reader, is not this your experience? When you go to the place where prayers are offered, and praises are spoken, with an expectation of joining your voice with others, do you not do it, though the cross be ever so heavy? And if you ever go and sit trembling until your opportunity for “witnessing” has passed, and you have wounded your own soul, did you go with a strong expectation of doing all your duty? If, when sitting in social converse, you speak some words to your own hurt and the hurt of others, did you commence that conversation with a clear expectation not to speak any vain, hurtful word? If you ever find yourself provoked to anger, irritability, or complaints, do you find, at the same time, that you had settled in your mind, a well defined expectation *never* to enter into any of these tempers, upon ever so great provocation? As we understand expectation in this connection, we may compare it to the pioneer, that clears

the way before us, so that we accomplish what we desire. It may be asked, if this is not the same principle or rule of living, as that of constant consecration, and unyielding faith. In relation to the principle of faith, it stands as a part to the whole. It is certainly susceptible of being resolved into other determinations and feelings, connected with the exercise of faith; but as a comprehensive expression, it seems to answer to the ideas of leading the soul to do and be what it purposes — what it asks. I will only add: I have clearly found (in the study of holy living especially) that a well sustained expectation is indispensable to success with

A STUDENT.

For the Guide to Christian Perfection.

PRINCIPLES OF THE INTERIOR OR HIDDEN LIFE.

NO. X.

ON THE CONFESSION OF SIN.

Should those who have experienced the blessing of sanctification, and who, in the view of charity, may be regarded as truly holy persons, confess sin? This is a question which is sometimes asked with a degree of solicitude and from good motives. And besides, it is often adduced as one of the greatest objections to the doctrine of holiness, that those, who have experienced it, ought not to and cannot confess sin.

FIRST. The confession of sin during the whole course of the present life is exceedingly proper, for various reasons; and in the first place, because sin is an unspeakable evil. We suppose that those who have experienced the blessing of sanctification, will understand this remark more fully than others. They have tasted the bitter fruits of sin; they have in many cases endured a severe and terrible contest in driving it from the heart; they are now engaged momentarily in a constant warfare to prevent its re-entrance; they know it is the one great thing and the only thing which separates the soul from God; they know that every sin, even the smallest, is exceedingly heinous in God's sight; they feel that they had rather die a thousand deaths than voluntarily commit even the smallest sin. Now when they remember, that during a considerable portion of their lives they were sinning against God every day and hour; despising, injuring, and insulting continually that great and good Being, whom now their hearts as continually adore, they are penetrated with the deepest grief. They never, never can forget the greatness of their former degradation and guilt. And in their present state of mind they never can remember, without being at each distinct retrospection deeply humbled and penitent. Indeed, as true confession consists much

more in the state of the heart than in the expression of the lips, and as the surest mark of true confession is an earnest striving after the opposite of that which is confessed as wrong, those, who are earnestly seeking and practising holiness, may be said in the highest sense of the terms to be always acknowledging and always lamenting their sin. Their watching, their strife, their warfare is against sin, as the evil and bitter thing which their soul hates; and which their souls shall ever hate, whenever and wherever committed, whether by themselves or others, at the present time or in times past.

SECOND. There is a propriety and a practical importance in the confession of sin, during the whole course of the present life, because our infirmities, our defects of judgment, our sins of ignorance, from which no one in the present period of the history of the church can reasonably expect to be free, require an atonement, as well as our wilful or voluntary transgressions. It is unnecessary here to enter into an argument for the purpose of showing that such imperfections, originally flowing from our fallen condition and our connection with Adam, require the application of Christ's blood; because this is a view which, so far as we know, is universally conceded by the advocates of the doctrine of present holiness, and certainly not less so by their opposers. It is very plainly a Scripture doctrine, as may be seen among other places by consulting the following passages on sins of ignorance. Levit. ch. iv. v. Num. ch. xv. 27-30. We shall not attempt to explain in this place how it is, on philosophical principles, that God can be just in calling us to strict account for unavoidable imperfections and errors. This will be attempted to be done in another place. It is enough here, that the fact is taken for granted. It may be proper to remark, however, that practically Christians, who are interiorly and well established in the divine life, whenever they have fallen into such errors, experience no true peace of mind, until they find a sense of forgiveness. For an error in judgment, for an ill-placed word, when there was no evil intention, for the mere blindnesses and ignorances which darken our path whenever they result in ill, they find no resource but in an immediate and believing application to the atoning blood. It is true, they do not feel condemnation; or more properly, perhaps, they do not feel remorse, as they ever do when they have committed a deliberate transgression; but they feel deep humiliation and sorrow of heart; they see the results of sin flowing from the original rebellion; and have what may perhaps be called an *instinctive* conviction, that the occasion is a fitting one for penitent grief and for humble confession. Now as such infirmities are very frequent, and as indeed they are unavoidable so long as we come short of the intellectual and physical perfection of Adam, we shall have abundant occasion to confess our trespasses, and our sin, in this sense of the term, will ever be before us.

It may be proper to remark here, that it was probably in this view of the subject that Mr. Wesley, although he held to the doctrine of Christian perfection or of perfect love, did not hold to the doctrine of *sinless* perfection. That is to say, he maintained that it was both our duty and our privilege to

love God with all our heart; and at the same time, although being perfect in love, we should not be under condemnation, it would be our duty to confess all trespasses of ignorance and imperfection, not less than deliberate sins. This is the true view; it was always maintained by Mr. Wesley; and is creditable to that remarkable sagacity which ever characterized him. It is very desirable, in its practical results, that this view should be maintained at the present time, because it will constantly prompt us not only to seek perfection in love, which is the most important thing, but to seek perfection in manners, habits, health, words, knowledge, and all good judgment.

THIRD. It is proper, furthermore, to confess our sins, because there may be sins in us which are seen by the omniscient eye of God, but which may not be obvious to ourselves. We have no doubt that, as a general thing, we may rely upon our consciousness in confirmation of the great fact of perfection in love. Certainly it is a reasonable idea, that as a general thing, a man may know in himself, or in his own consciousness, whether he loves God or not; and whether he loves him with his whole heart or not. At the same time there may occasionally be cases in which he is left in some degree of doubt. He may, through the influence of some sudden temptation, be driven so closely upon the line which separates rectitude from sin, that it is almost impossible for him to tell whether he has kept within it. The Scriptures also recognize the great deceitfulness of the human heart. Who, then, is able, either on philosophical or scripture principles, to assert, *absolutely and unconditionally*, that he has been free from sin, at least for any great length of time? We may, therefore, with great propriety, even if there were no other reason but this, ask the forgiveness of our trespasses, of our sins, or of whatever God sees amiss in us. And it is unquestionably our duty so to do.

We may add here, that it is generally and perhaps we may say universally the case, that those who give good evidence of possessing the blessing of sanctification, speak of their state in a qualified rather than in an absolute manner. In other words, they generally express themselves (and it is exceedingly proper that they should do so) merely as if they hoped or had reason to hope that they had experienced this great blessing, and were kept free from sin. Such a mode of expression is unobjectionable; is consistent with confession, and corresponds to the precise state of the case.

FOURTH. It is proper and important also to acknowledge our having sinned against God and to humble ourselves before him on account of sin, because we are thus continually reminded of the unspeakable condescension and mercy of God as manifested in the atoning sacrifice of Jesus Christ. It is impossible that a truly holy mind, one that has deeply felt the living God within, should ever forget the depth of its former degradation, however different and however encouraging may be its present state. And whenever it calls to recollection its former pollution, it cannot be otherwise than deeply impressed with a sense of the Savior's wonderful goodness and love. May we not even conjecture that it will be our privilege through all eternity to

remember and to confess our former fallen state. Even in heaven, renewed and purified as we shall be, we shall in one sense at least be sinners saved by grace, and shall undoubtedly repeat with joy the song of the ransomed, "Thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation."

With these considerations we leave the subject, after a single remark further. While it is proper for all to make confession during life, it is nevertheless true, that the mind of a person who is in a sanctified state is chiefly occupied with supplications and thanksgivings. Such persons may be said for the most part to be always praying, always supplicating, and in every thing giving thanks. Such is their peace of mind, such their delight in God's character, such their sense of inward purity, such their conformity to God's will, that their prevalent state must necessarily be one of divine communion and of holy rejoicing.

A. K.

SACRED MEDITATIONS.

I will meditate upon Thee in the night watches.

The darkness of night overshadows me, and puts out the sight of every object: but mine eye is turned to Thee, O my Father. I wake, and watch for the light of thy presence, for the joy of thy love. For the presence of my God, for fellowship with Jesus, for the communion of the Holy Ghost, my soul waiteth. Draw nigh, O Holy Trinity, and let me feel the breath of the Eternal breathed upon me. Speak to this helpless, needy one; this child of dust; and say, receive the Holy Ghost. Speak with that voice which said, "Let there be light," and there was light. In vain is the whisper — that thou art afar off. Thou art near. Thou, O God, seest me. Thine eye is turned towards me, as if I were alone in the vast universe of God, having no one else to look to but thee; and thou having no one else to care for but me. Thine ear is open to my request; and thy hand full of blessings is extended towards me. Mercy overshadows me; it reaches to my wants. O happy suppliant of my Father's bounty, I ask and I receive. I am not alone. The man, Christ Jesus, he is with me. I ask in his name. I present his claim, which thou wilt not deny; therefore am I heard and answered. Thou, O my Father, hast given me a name to plead, which will not only command thine ear, but reach thine heart, and draw down the richest boon a God can bestow — a humble, holy heart. Yes; I can prevail in Jesus's name, and not let my Father go without a blessing. I am not alone. Jesus, at the right hand of God, is

pleading with me. Faint and feeble may be the words I utter; but they are heard, and re-echoed by my powerful Intercessor. I will breathe my breath into his ear, and sink in slumber in the arms of his love.

Again, the morning dawns, the night passes, the shadows flee away. I awake, and still find myself with thee. The sunbeams of thy love penetrate my soul, and send light and gladness to its very centre. In his light, I see light; light compared with which the sun itself is darkness, losing all its splendor. It is the light of the Spirit, shining on the truth, God's truth, and pointing as with a sunbeam, to the way of holiness, cast up for the ransomed to walk in, which so cheers and gladdens my heart. I had long been a wanderer in the dark, dreary mazes of sin, uncheered by the hope of present salvation. But now the thick scales are fallen from my eyes, and I know that Jesus is the *way*, the *truth*, and the *life*; that there is present redemption through Him. Glory to the Father, Son, and Holy Ghost. Now, henceforth and for ever. Amen.

Draw nigh to God and he will draw nigh to you.

How may the soul approach God? She comes with hallowed affections, with ardent aspirations for entire conformity to God. God is every where. It needs but the holy heart to feel and to enjoy his presence. *God is every where.* It was a lesson of my childhood; but I found not God, until I found holiness; until I exercised faith in the blood of cleansing. Now I know it is only the pure in heart that see God. The purer the heart, the nearer its approach to God. My soul cries out unceasingly for purity; for greater and greater degrees of purity; so shall I come nigher and nigher to God. From *all* filthiness of the flesh and spirit, do thou cleanse me, O my Father. My heart, is it not thine? O do thou take possession of my mind also; of all its powers and faculties, and sanctify them wholly to thyself. Take my memory, my imagination, my reasoning powers, and reign supreme over all. Bring thou *every thought* into captivity; into subjection to thyself. Enlarge my capacities, so that I may more and more understand, and be enabled to perform all thy will concerning me. Thou art the Author of mind, the mind of minds; immense is thy eternal mind. O receive my mind, depressed and darkened in its fallen state; O receive it, and restore it to thyself a pure mind, and let it evermore expand itself in thee. Hear this prayer of thy feeble child, O my Father; who knows enough of thee to love thee, and who desires to approach still nearer to so good a Father.

P. L. U.

PERSONAL EXPERIENCE.

Omitting some introductory remarks, which we cannot conveniently insert, the writer of this communication proceeds as follows :

Ten days after I first began to examine the doctrine of holiness, in the evening, as I retired alone to my room, I felt a desire to continue in calling upon the Lord until I obtained cleansing. I felt a greater degree of encouragement than usual. The promise, "He that cometh will come and will not tarry," was presented to my mind several times with unusual force. I felt to say, "Lord, I cannot let thee go except thou bless me."

I endeavoured with all the earnestness I was able to exert, believing to lay hold on the promises, especially those contained in that part of the new covenant where it is said, "Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness and from all your idols will I cleanse you:" at the same time praying that I might approach the Mediator in faith for an answer to his own prayer, which he offered in behalf of his people; and also striving to yield myself up to his sweet control, believing that every necessity of my nature, every demand of my being, was met in Him. Suddenly, before I had labored long in this manner, the thought came to my mind, Why not yield now; and instantly I felt such a sinking into the arms of the Savior, such a falling down before God, as I never before experienced. I felt to be deserving of hell, yet my heart was filled with that "perfect love" which "casteth out all fear." I thought I should feel no fear if admitted into the immediate presence of my Judge. The thought of being one day thus admitted, was glorious beyond expression. The presence of the triune God seemed a reality, and my heart was deeply affected with an adoring awe and reverence. And yet I have no language to describe the love which seemed increasingly to fill my heart. I can only say it was filled to overflowing. There was a rapture in the name *Jesus*!

After some time I thought of the change wrought in me, and whether I believed that every demand of my being was met in God. I thought of some things which had heretofore occasioned me anxiety. But immediately there was a promise of Scripture applied which seemed exactly suited to my case, and I felt not the least anxiety. I could cast my "burden upon the Lord," and truly "he sustained" me.

While engaged in prayer for others, I was filled with an ecstasy of joy, and thus remained until weary nature found repose in sleep.

The next morning was a new day to me. As I walked abroad I could see God in every thing, and felt that every demand of my nature was met in God. In every plant, leaf, and flower, and in all the works of creation, particularly in the human countenance, I saw marks of creative power and wisdom of the divine Author far more clearly than ever before. During three weeks following, the state of my mind was much the same. Such a confiding trust and confidence in God I never felt before. My heart was filled with love, and I was kept constantly in perfect peace. Sin appeared truly to be that detestable thing which God's "soul hateth," and I desired greater evidence that my heart was "cleansed from sin." I could pray for nothing less than to be cleansed and kept continually from *all* sin. But I found it difficult to distinguish between sin and temptation. I felt that I needed the abiding witness of the Spirit.

After being favored with the privilege of conversing upon the subject with some Christian friends who enjoyed the blessing of sanctification, my views became less obscure. I was reminded of some passages of scripture which afforded me consolation. Light was thrown upon the subject, and a blessing was let down into my soul more and more. The Holy Spirit seemed increasingly to witness with my spirit that the work wrought in me was of a purifying nature. The joy I experienced at times was so great, it almost seemed, if it should be long continued to so great a degree, that the spirit would burst its tabernacle of clay. And when visited with acute bodily pain, I felt that I could not say I was afflicted; for it seemed sweet to suffer, because it was the divine will that I should; and though unknown to me how long it would be continued, yet it seemed as if it would be sweet to suffer so long as our compassionate Father saw best.

It is now twelve weeks since I was met with a blessing. During this time spiritual things have constantly appeared realities. I trust I have experienced that "peace which passeth understanding," and felt love to God, and no feelings other than those of love, and deep compassion, for any of the human family.

Although I have not recently felt so much of those rapturous joys which I at first experienced, yet on the whole my joy has increased. I have constantly more of a realizing sense of the divine presence. I enjoy a deeper peace within, and feel my heart more drawn out in prayer to God.

The love of Christ as manifested towards one all unworthy as I am, is wonderful! Truly his love is *infinite*. "Bless the Lord, O my soul, and all that is within me bless his holy name."

The Lord has not only manifested himself to me in days which are past, but I can say in the language of another, "I *now* feel his presence; my heart is stayed on the Lord; Jesus is precious; and I feel an increased determination to give up all for Christ, for he is worthy — he has blessed my soul beyond my highest expectations." To him be glory everlasting.

What I enjoyed in former years seems now but very little compared with what I have of late experienced. The last change in my feelings seems greater than the one when I first indulged the hope my sins were pardoned. This mercy has undoubtedly been bestowed in answer to believing prayer.

Notwithstanding I do not doubt but the Lord has blessed my soul, I feel that there is no safety even for a moment but in looking to him, who alone "is able to keep us from falling and to present us faultless before the presence of his glory with exceeding joy."

M.

TRUST IN GOD.

Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee. Isaiah xxvi. 3.

The very centre of the Christian religion is union with Christ, and the receiving him as our all; in other words called faith, or a "staying our minds upon him." To the doing this, there are many hindrances, but the two greatest and most general ones are:—

First, the want of self knowledge; this keeps ninety-nine out of one hundred from Christ. They know not, or rather feel not that they are blind, naked, leprous, helpless, and condemned; that all their works can make no atonement, and that nothing they can do will fit them for heaven. When this is truly known, the first grand hindrance to our union with Christ is removed.

The second is the want of understanding "the Gospel of Christ;" the want of seeing therein the firm foundation given us for this pure and simple faith, the only solid ground of staying our souls on God. We must remember that the Gospel is "good news," and not be slow of heart to believe it. Christ receiveth sinners; he undertaketh their whole concern; he giveth not only repentance, but remission of sins, and the gift of the Holy Ghost.

He creates them anew: his love first makes the bride and then he delights in her. The want of viewing Christ in this light, as the author and finisher of our salvation, hinders the poor, humble penitent from casting himself wholly on the Lord, although he hath said, "Cast thy burden on the Lord, and he shall sustain thee."

I do not mention sin, for sin is the very thing which renders man the object of Christ's pity: our sins will never turn away the heart of Christ from us, for they brought him down from heaven to die in our place; and the reason why iniquity separates between God and our souls, is because it turns our eyes from him, and shuts up in us the capacity of receiving those beams of love which are ever descending upon and offering themselves to us. But sin, sincerely lamented, and brought by "a constant act of faith" and prayer before the Lord, shall soon be consumed, as the thorns laid close to a fire; only let us abide thus waiting, and the Lord will pass through them and burn them up together.

When the soul feels its own helplessness, and receives the glad tidings of the Gospel, it ventures upon Christ; and though the world, the flesh, and the devil pursue, so that the soul seems often to be on the brink of ruin, it has still only to listen to the Gospel, and venture on Christ, as a drowning man on a single plank, with "I can but perish;" remembering these words, "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee."

The consequence of thus trusting is, that God keeps the soul from its threefold enemy: defends it in temptation, in persecution, in heaviness. Through all it finds power to repose itself on Christ, to say "God shall choose my inheritance for me." Here the Christian finds peace with God, peace with himself, and peace with all around him; the peace of pardon, the peace of holiness; for both are obtained through staying the mind on Christ. He walks in the perpetual recollection of a present God, and is not disturbed by any thing. If he feels sin, he carries it to the Savior; and if in heaviness, through manifold temptations, he still holds fast his confidence: he is above the region of clouds.

The careless sinner is not to be exhorted to trust in Christ; it would be to cast pearls before swine. Before an act of faith, there must be an act of self despair; before filling, there must be emptiness. Is this thy character? Then suffer me to take away thy false props. Upon what dost thou stay thy soul? Thy honesty, morality, humility, doing good, using the means, business, friends, confused thoughts of God's mercy? This will never do. Thou must be brought to say, "What shall I do to be saved?"

Without trembling at God's word, thou canst not receive Christ. Nothing short of love will do.

The penitent needs, and, blessed be God, has every encouragement. You have nothing but sin; — it is time you should understand the Gospel. You see yourself sinking, — Christ is with you.

You despair of yourself, — hope in Christ. You are overcome, — Christ conquers. Self condemned, — he absolves. Why do you not believe? Is not the messenger, the word, the Spirit of God sufficient? You want a joy unspeakable, — the way to it is by thus waiting patiently upon God. Look to Jesus. He speaks peace; abide looking, and your peace shall flow as a river.

J. FLETCHER.

ROMANS VII. 25.

It may have seemed difficult for many of our readers to understand, in this relation of experience, why St. Paul should declare the flesh under the "law of sin," immediately after he had thanked God for deliverance "through Jesus Christ our Lord." There are other ways in which this may be explained, but we are much pleased with the opinion of Dr. Macknight. We give below his translation, commentary and illustration.

TRANSLATION.

I thank God,¹ (προσάυτι με, from ver. 24.) WHO DELIVERS ME through Jesus Christ our Lord.

(Αρα εγ) *Do I myself, then, as a slave, serve with the mind the law of God, but with the flesh the law of sin?*² BY NO MEANS.

COMMENTARY.

Our deliverance from these evils does not come from the law but from the gospel: therefore *I thank God who delivers us through Jesus Christ our Lord.*

Being thus delivered, *Do I, myself, then, or any delivered person, as slaves, still serve with the mind the law of God, by ineffectual approbations of good and disapprobations of evil, but with the body the law of sin,* (ver. 23,) performing wicked actions habitually? No; as becomes delivered persons, we serve God both with the mind and with the body.

ILLUSTRATION.

1. I thank God, who delivers me through Jesus Christ our Lord.] — The Clermont, and some other copies, with the Vulgate, read here χάρις του Θεου, "the grace of God." But the common

reading, being supported by almost all the ancient MSS. and by the Syriac version, is to be preferred; especially as it contains an ellipsis, which, if supplied according to the apostle's manner from the foregoing sentence, will give even a better sense than the Clermont reading. — thus, "Who will deliver me?" &c. "I thank God," who delivers me "through Jesus Christ." See ch. viii. 2, note 2.

2. Do I myself, then, as a slave, serve with the mind the law of God, but with the flesh the law of sin? — *Απα ουν αυτος εγω*, &c. Here *απα* is a particle of interrogation. See Ess. iv. 88. This question is an inference from what the apostle had said concerning his being delivered from the body of death through Jesus Christ. Being delivered, "Do I myself, then, as a slave, serve with?" &c. Translated in this manner, interrogatively, the passage contains a strong denial that the person spoken of, after being delivered from the body of this death, any longer serves, as formerly with the mind, only, the law of God, and with the flesh the law of sin in his members; whereas, translated as in our English Bible, "So then with the mind I myself serve the law of God, but with the flesh the law of sin," it represents the delivered person as still continuing in that very slavery to sin, from which he says he was delivered by God through Christ, and utterly overturns the inference drawn, chap. viii. 1, from what is said in this passage: "There is therefore now no condemnation to those in Christ Jesus, who walk not according to the flesh, but according to the spirit." 2. "For the law of the spirit," &c. But if those to whom there is no condemnation, "walk not according to the flesh, but according to the spirit," it surely cannot be said of such in any sense, that "with the flesh they serve the law of sin;" so that the common translation of ver. 25 is utterly wrong, and even dangerous.

It was our intention to commence the article of President Mahan, which cannot easily be praised too much, but to object to the doctrine of natural ability; but for want of room we have placed our remarks on the second page of the cover.

GUIDE

TO

CHRISTIAN PERFECTION.

VOL. III.

MARCH, 1842.

No. 9.

For the Guide to Christian Perfection.

PRINCIPLES OF THE INTERIOR OR HIDDEN LIFE.

No. XI.

ON BEING GUIDED BY THE HOLY SPIRIT.

One of the most important questions which can occupy the minds of the followers of the Interior Life, is in what manner we can most certainly secure the ever present and guiding influences of the Holy Spirit. Those who are the sons of God are led by the Spirit of God. This is a great truth, that the true children of God are led by the Spirit of God. This great truth, that as followers of God we must be led by the Spirit of God, may be realized on a number of conditions.

FIRST. We must *desire* to be led by the Spirit of God. It would be extremely absurd to suppose that the Holy Spirit will condescend to dwell with us, if we have no desire for it. But we cannot suppose that those who aim after holiness, are without this desire. And therefore, we do not consider it necessary to dwell upon this point.

SECOND. In order to realize this great blessing, we must have faith in God that he will do for us the thing which we ask. To desire of God, without having faith in the giver, is nearly as effectual a way to defeat the object of our request, as to be without desire. But on this point, also, we will not delay. Who can be ignorant that one of the first elements in the life of holiness is the doctrine of faith? Without faith it is impossible to please God. How can it be possible, then, without faith to receive the blessing of the Holy Spirit?

THIRD. Besides those which have been mentioned, there is another condition necessary to be realized, in order to have the guiding influences of the Holy Spirit always with us. There are various expressions which indicate this condition; but we may perhaps properly denominate it "QUIETNESS OF SPIRIT." It will be recollected what manner of influence we are here speak-

ing of; it is that gentle, purifying, and guiding influence, which is necessary to direct us in the common affairs of life; and which we cannot safely be without, even for a single hour of the day. Now supposing that we sincerely and strongly desire the constant presence of the Holy Spirit, and have entire faith in God as the hearer of our prayer, the other remaining condition of our success is, that we should have "quietness of spirit." We do not mean by this that we should be indifferent; by no means. It is impossible for us to have a sincere and strong desire for a thing and yet at the same time be indifferent. The true idea is, that we must keep in entire subjection our own plans, purposes and aims. In other words, when we ask God to guide us, we must not have in our souls a secret determination and hope to guide ourselves; just as some persons foolishly and almost wickedly ask the advice of their neighbors, when they have already fully decided in their own minds upon their future course of action. When we desire to be guided daily by the Holy Spirit, we must not only give up our plans and purposes, submitting every thing into God's hands, with entire childlike simplicity, but must not give way to uneasy and agitated feelings. When there is an undue eagerness and excitement of spirit, is it not an evidence that we are, in some degree, afraid to trust God? Certain it is that such eagerness and excitement is evidence of a partially unsubdued state of heart; and that our own selfish feelings still retain too great an influence. When I am reflecting upon this subject, I can hardly restrain the deep interest which I feel in it. It would require the most fruitful pen to describe all the other blessings flowing from that true quietness of spirit which consists in an entire detachment from all undue outward and inward influences. But language fails entirely, when we attempt to describe the importance of this state of mind in connection with the constant presence of the Holy Spirit. In such a mind the Holy Spirit loves to dwell, as in a purified and beautiful temple. There is no discordant voice; no harsh and jarring sounds; which not only disturb and prevent our own better reflections, but entirely disqualify us for listening to the still small voice of God in the soul. There are no blots and stains of unholy passion darkening the interior region, and rendering it unfit for the Spirit of Light to dwell in. The Holy Spirit cannot be absent from such a heart: he seeks it; he dwells in it; he loves it; he adorns it more and more; he guides it every moment.

Perhaps it is proper to remark here, that the possession of a perfectly meek and quiet spirit is much more difficult with some than with others. Some persons possess a great natural vivacity; their feelings are easily moved and excited; they enter with ardor into the concerns of their neighbors as well as their own: and hence we seldom find them in a state of entire calmness, but in a variety of mental positions—sometimes greatly troubled and sometimes greatly joyous; sometimes on their own account and sometimes on account of others. But it is not the less their duty to keep their feelings in subjection. It will be recollected that a state of perfect quietness does not necessarily imply the absence of all emotion, of all passion. A man may be

greatly afflicted and at the same time be entirely calm; or he may be exceedingly joyous and yet have his feelings perfectly under control. But the quietness of mind of which we are now speaking, although it does not always and necessarily preclude a movement of the affections, always implies a sensitive conscience, a vigorous and decisive will, and a tranquil recollection in God. In other words, it entirely rejects any and every degree of emotion and passion which is inconsistent with deliberate reflection, with entire submission to God's holy will, and with a sincere renunciation of self. Generally, however, the passions are entirely hushed. But in either case, so long as the mind can be said to be quiet relatively to God and as in his presence, the Holy Spirit is ready to take up his residence and to impart his direction.

In yielding ourselves up to the divine direction under such circumstances, we are not exposed to those illusions and mistakes which might otherwise be likely to befall us. Indeed, we think we may be sure of being kept in the right path at such times. The state of mind which we have described is one of true meekness. And we are told in the Scriptures, "The meek will he guide in judgment, and the meek will he teach his way." Ps. xxv. 9. It is the opinion of Fenelon, that in the moments of mental quietness and of recollection in God, ("*dans ces moments de recueillement et de paix*," as he expresses it,) we should not hesitate to follow the interior impulses and attraction of the soul. Meaning to be understood, undoubtedly, that if we believingly ask for divine guidance in such a state of mind, the attraction or tendency of soul which then exists, cannot be safely ascribed to any thing but the Spirit of God; and that, consequently, we may regard ourselves as under a divine, and not under a mere human direction. This we believe to be true. Nevertheless, in this case, as in all others, we should never yield to the guidance of any interior attraction, however it may have the appearance of originating with the Holy Spirit, which at the same time we know to be at variance with the written word of God. God can never contradict himself; and whatever revelation he has made of himself in his holy word we must regard as authentic, and as entitled to our supreme confidence. But with the limitation implied in this remark, we have no doubt that God, operating upon the mind in a divine manner, will certainly teach and guide those who possess true meekness and quietness of spirit, and who believingly look to him for such teaching and direction.

We think we can speak on this subject, in some degree, from personal experience. We hope we know something of the blessedness of being guided daily and hourly by the Holy Spirit; and we find practically that we do not enjoy this great and inestimable blessing except on the conditions laid down in these remarks. And we can add, with entire confidence, that this experience agrees with that of many of the devoted children of God. A. K.

P. S. I take the liberty to append to this article an interesting extract from the writings of Sir Matthew Hale, who was distinguished as a Christian, as well as a scholar and a judge.

THE TEACHING OF THE SPIRIT.

"They who truly fear God, have a secret guidance from a higher wisdom than what is barely human, namely, the *spirit of truth and goodness*; which does really, though secretly, prevent and direct them. Any man that sincerely and truly fears Almighty God, and calls and relies upon him for his direction, has it as really as a son has the counsel and direction of his father; and though the voice be not audible nor discernible by sense, yet it is equally as real as if a man heard a voice saying, *This is the way, walk ye in it.*

"Though this secret direction of Almighty God is principally seen in matters relating to the good of the soul, yet even in the concerns of this life, a good man, fearing God, and begging his direction, will very often, if not at all times, find it. I can call my own experience to witness, that even in the temporal affairs of my whole life, I have never been disappointed of the best direction when I have, in humility and sincerity, implored it.

"The observance of the secret admonition of this *Spirit of God* in the heart, is an effectual means to cleanse and sanctify us; and the more it is attended to the more it will be conversant with our souls for instruction. In the midst of difficulties it will be our counsellor; in the midst of temptations it will be our strength, and grace sufficient for us; in the midst of troubles it will be our light and our comforter.

"It is impossible for us to enjoy the influence of this good Spirit till we are deeply sensible of our own emptiness and nothingness, and our minds are thereby brought down and laid in the dust. The *Spirit of Christ* is indeed a humbling spirit; the more we have of it the more we shall be humbled; and it is a sign that either we have it not, or that it is yet overpowered by our corruptions, if our heart be still haughty.

"Attend, therefore, to the secret persuasions and dissuasions of the *Spirit of God*, and beware of quenching or grieving it. This wind that blows where it lists, if shut out or resisted, may never breathe upon us again, but leave us to be hardened in our sins. If observed and obeyed, it will on all occasions be our monitor and director. When we go out it will lead us; when we sleep it will keep us; and when we awake it will talk with us. These are faithful, weighty, and true sayings; happy are those that witness them so to be."

 No. XII.

EVIDENCES OF BEING GUIDED BY THE HOLY SPIRIT.

FIRST.—The operations of the Holy Spirit, in his ordinary guiding and directing influences, will not be found to be accidental, or arbitrary, or in any sense irrational operations. The Holy Spirit is not an ignorant, but a wise being; not an activity that is moved by unenlightened impulse; but by per-

fect knowledge. Accordingly, his operations, we have reason to think, will always exist in accordance with, and not in opposition to the laws of the human mind. Further, according to the scriptures, the primary and leading office of the Holy Spirit is to TEACH men, to lead them into TRUTH. And if so, then, ordinarily, the first operation will be upon the intellect in distinction from the sensibilities and the will. And we do not hesitate to say, in point of fact, and as a matter of personal experience, that the person who is guided by the Holy Spirit, will find that this divine Agent does impart an increased clearness to the intellectual or cognitive part of the mind. This divine operation is, for the most part, very gentle and deeply interior; but it is not, on that account, any the less real. It seems to put a keenness of edge, if we may so express it, upon the natural perceptivity, so as to enable it to separate idea from idea, proposition from proposition; and thus to guide it, with a remarkable niceness of discrimination, through the perplexities of error into the regions of truth. One evidence, therefore, of being guided by the Holy Spirit, is, that such guidance contributes to the *highest rationality*. In other words, the person who is guided by the Holy Spirit, other things being equal, will be the most keenly perceptive, judicious, and rational. Not flighty and precipitate; not prejudiced, one-sided, and dogmatical, but like his great inward teacher, calmly and divinely cognitive. The experience of holy men, particularly of those who have made it a practice to ask the guidance of the Holy Spirit on their studies, agrees with this statement.

SECOND.—The presence of the Holy Spirit in the mind, as the guide of our life, is realized also in this particular, that it gives an increased quickness and power of operation to the conscience. Here is another evidence of this blessed divine guidance. It is impossible that a man should be guided by the Holy Spirit, and not experience a purified and renovated activity of the moral sense. This important result is what might naturally be expected from the result on our intellectual nature, which has already been indicated. It is well known that the conscience operates in connection with the intellect, and subsequent in time. There must necessarily be certain intellectual data or facts, as the basis of the conscientious movement. And in accordance with this law, in proportion as the truth under the guidance of the Holy Spirit develops itself from the intellect, with greater and greater clearness, the action of the conscience becomes increasingly distinct, sensitive, and energetic. It becomes a sort of flaming sword in the soul; and keeps it in the way of life. Accordingly, on this principle, no man who has a dull and sleepy conscience, a rough and blunted edge of moral perceptivity, is at liberty to say that he is guided by the Holy Ghost.

THIRD.—When we are led by the Holy Spirit, there will be great calmness and peace in the natural sensibilities, in distinction from the moral sensibilities or conscience; that is to say, in the appetites, propensities, and affections. We shall perhaps be reminded of the principle which we have already laid down in the preceding number, that calmness or quietness of mind is an

antecedent condition to the existence of those gentle and guiding influences of the Holy Spirit, of which we are speaking. This is true. But the gift of the Holy Spirit is not followed by the discontinuance of this quiescent state, but by its establishment, its permanency, and its great increase. It goes before; and with still greater truth and emphasis, it comes after. It is well known that, when we are led by the world or by Satan, our sensibilities are, in general, agitated. A really worldly man is always, either externally or internally, an agitated man; resembling the troubled sea, and casting up to the surface of his spirit mire and dirt. On the contrary, he who is led by the Holy Spirit, with the exception of those occasional agitations arising from purely instinctive impulses, which do not recognize the control of reason and the will, is always subdued, patient, quiet. He may be disappointed in his reasonable worldly expectations; he may be afflicted in body and in mind; he may be persecuted without and tempted within; and for various reasons be in great sorrow and heaviness. But knowing that he is guided by the Holy Spirit, he is quiet under the hand of the Lord, and remains in peace. In this respect, being under this divine and transcendent teaching, he is like his Heavenly Father. The infinite mind is always calm.

FOURTH.—There are also what may be termed external evidences. It is an evidence that a man is led by the Holy Spirit, when the course in which he is led, is in entire harmony with the teachings of the Scriptures. The voice of the Spirit can never be contradictory to itself. Having spoken in the Scriptures, it can never contradict what it has there said by any interior revelation to individual minds. If, for instance, the Scriptures, dictated by the divine Spirit, have for wise and adequate purposes, authorized the consecration of the Lord's Day, the establishment of the ministry, and the permanency of the Sacraments, the same Spirit will never, in contradiction to itself, guide individual minds to a disregard or contempt of those institutions. He who is led by the Spirit, will *love* to be led by the Spirit. And under the influence of this divine attraction, he will earnestly strive to ascertain the mind of the Spirit. And consequently he will be led to the Bible; he will read it much; he will read it with seriousness, candor and prayer; that he may know the length and breadth of the divine communications which are there made. Accordingly, though he has the Holy Spirit in his heart, as his present and great teacher, he will never grieve the hearts of God's people by a course which is erratic and contradictory to the Bible.

FIFTH.—The guidance of the Holy Spirit will never be at variance with the divine Providences. It is unquestionable, that the will of God is made known, to a considerable extent, in his providential dealings. The language of the Holy Spirit will never, in any case, contradict the correctly interpreted language of divine Providence. On the contrary, they will always completely, and, as they have but one author, will necessarily harmonize. To illustrate the subject, the Holy Spirit will never instruct an individual to give to religious purposes a certain amount of property, when the Providence of

God, by taking away his property, has rendered the donation an impossibility. Again, the Holy Spirit will never, by an interior teaching, instruct a man to go upon a distant missionary enterprise, when at the same time the Providence of God, by placing him on a bed of sickness, has rendered him incapable of the requisite physical and mental exertion. And if any impressions or convictions which thus involve a contradiction of the voice of the Spirit and the voice of Providence, should rest upon the mind of any person, he may be assured that they come from a wrong source, and ought to be rejected. We assert, therefore, that he who is led by the Holy Spirit, will find his conduct beautifully harmonizing with the events of Divine Providence, as they daily and hourly develop themselves.

SIXTH.—He who is led by the Holy Spirit, will find his conduct in harmony with the sentiments of natural decency, propriety and good sense. Our mental constitution is from God; and, although it is perverted by sin, there may yet through divine assistance be an enlightened action of it in its various parts, which will be favorable to the well-being of society, and will commend itself to the approbation of God and of man. The will of God is as clearly expressed in our mental constitution, so far as it is unperverted, as it is in his word and in his providences. No man, therefore, who is guided by the Holy Spirit, will do any thing which will be at variance with those sentiments of modesty, propriety, and true courteousness, that are characteristic of reformed and enlightened human nature. On the contrary, this divine guidance will invigorate in the subjects of it all such sentiments and operations; and will show in its results, that true holiness of life is very far from having any controversy with propriety of manners, with the courtesies and conventionalities of well-ordered society, or with any thing that is truly proper, modest, and reputable in conduct. What shall we say, then, of those individuals who, if ecclesiastical history has correctly reported their conduct, have from time to time rudely violated the natural sentiments of our race, even to the extreme extent of appearing in the streets in a condition of nudity; professing at the same time to be moved by the inspiration of the Holy Ghost? The Holy Ghost never did, never can operate in this manner. Just so far as he has influence over individuals or communities, he will stamp upon them those traits of character and conduct which even the men of the world, those who are adepts in the forms and civilities of cultivated social intercourse, will recognize as proper and courteous, as honorable and gentlemanly.

FINALLY.—It is an evidence, that a person is guided by the Holy Spirit, whose whole conduct, whether considered in its particulars or in its general outline, has a distinctly favorable bearing on the promotion of God's glory in the world. The end of all things is the glory of God. In the promotion of this great object, God, the Holy Ghost, co-operates with God the Father, and God the Son. The Holy Ghost, therefore, recognizes and enforces the great truth, that all subordinate tendencies, that all inferior and private interests, when never they receive a corrected and sanctified direction, will always con-

verge to the same centre, and will never reach their terminus but in the bosom of the Infinite. To this great result, all his interior and individual teachings infallibly tend. To know all things and to love all things in God; to annihilate self in all the various forms of creature-love and of self-will, and to make God the great centre of our being; this only is true wisdom and everlasting life. He, therefore, who is led by the teachings of the Holy Ghost, will be taught that he must think for God, feel for God, will for God, act for God; and that the great reality of God, which is the true beginning and completion of all religious life, must be received into the soul as the paramount motive; and with a power to expel all subordinate motives and to reign there for ever with supreme dominion.

Such are some of the marks by which those may be known, who are led by the Divine Spirit. These are a HIDDEN people. They have intimacy with the Highest; but they are, nevertheless, the little ones, that are almost unknown among men. Rational with the highest degree of rationality, scrupulously conscientious, ever desirous to learn the will of God as manifested in his word and providences, modest and sincerely courteous and becoming in their intercourse with their fellow-men, and governed under all circumstances by a supreme regard to God's glory, they pass calmly and devoutly through the world, blessed in themselves and a blessing to others. And yet the people of the world, blinded by their unbelief, but little know and little value that interior instruction by which they are thus guided to the illuminated heights of evangelical perfection. Happy is he who is led, not by mere sights and sounds, not by strange and momentary impressions, which may come from the disordered senses, from the world or from the devil; but by that clear light which illuminates the intellect, the conscience, and the heart; which is ever consistent with itself and with God's word and providences; and which has in reality for its author, the Comforter, the Holy Ghost.

A. K.

[Do our readers *study* the writings of A. K.? Should you have his name, you would read because he is the author. While he withholds it, we hope you will read for the sake of truth and holiness; for we assure you he is admirably qualified to instruct, as well by his experience in the deep things of God as by his extensive researches in the philosophy of the mind. — ED.]

For the Guide to Christian Perfection.

AS A LITTLE CHILD.

The Savior made much of little children. When the disciples rebuked those that brought them unto him, he was much displeased and said, "Suffer them to come, and forbid them not;"

and then gave a good reason — “for of such is the kingdom of God.” It *belongs* to such; and whosoever shall not receive it as a little child receives it, he shall not enter therein. Do not the things of children belong to children? And is not the kingdom of God to us, made up of the things of the holy child Jesus? Why then do we not receive these things of his more freely and cheerfully, and find our life made up of them, and our chiefest joy in the fellowship of them? Is it not true, that every one who is really converted and has become *as a little child*, does receive them, and find their fellowship better than thousands of gold and silver.

New-born babes, by their nature, desire their proper sustenance. They grow when they have it, and die if denied it. So every one who is born again into a proper little child, by his new nature desires the sincere milk of the word, that he may grow thereby. He receives, with the meekness of a little child, the ingrafted word; which is able to make him live and grow *as* the child Jesus grew. Being a child, he fellowships the things of the child Jesus, and chooses to be *as* his master and not above him. He counts it enough for him, as a new-born babe, to be towards God in Christ, as he was towards the mother that bare him, in the days of the infancy of his flesh. He remembers how he hung helpless on her arm, how he drew life from her breast, how he looked full of faith and love into her face, and lived without a doubt or fear, while folded in her embrace. He remembers how little he desired then but the sincere milk, how willing he was to be meek and lowly, how easy it was to believe in this mother, that was to him his all in all, how fearless of all evil he was if only she was bending over him, and how far from resisting her will he was in every thing. Surely, he says, she was my life. And can this mighty God come and be to me now in spirit just what my mother was in flesh? Does he offer any such thing? Does he propose any such relation? Is it possible, that I am invited to become toward Christ as I was toward my mother? Is this the Gospel? God come so nigh, so gentle, so full of love, so ready to keep, so able to save, so mighty to defend, so willing to feed my spirit, to guide my heart into his love, and to caress away my doubts and fears! It is enough. I'll be *as a little child*. I'll henceforth count all things loss for the excellency of the knowledge of Christ Jesus, as the way, the truth, and the life. He became a child for my sake, and shall I be too proud to become a child for his sake? He consented to “grow up as a tender plant and as a root out of a dry ground,” before his Father, and shall I seek a better growth than he? He learned to say “Of mine own self I can do noth-

ing;" shall my heart put in a claim of more ability than he? He sought not his own glory, and shall I seek mine! — when all my glory is my shame, and all his glory was cheerfully laid aside that he might bear my shame! He came not to do his own will, but to say, surrounded by a world of rebels, "Lo, I come to do thy will, O God, in the volume of the book it is written of me; and here I am, as a little child — thy will be done, — not on Mount Tabor only, but in the garden and on Mount Calvary too." And shall my will be counted of more worth than his? And shall I desire its indulgence more than I determine that it shall be swallowed up with his in God's? The little child whom the Savior took and set in their midst, was doubtless as other little children; and yet it was true that whosoever he was that humbled himself as that little child, the same was greatest in the kingdom of heaven. And what was true then is doubtless true now; and so, going on to Christian perfection, let us keep our eye on *a little child*, remembering that the things which are revealed to babes and sucklings are hidden from the wise and prudent. And may the spirit of him who sent us the holy child Jesus, direct us in attending further the steps of one who is "as a little child."

W. S.

For the Guide to Christian Perfection.

O, ever dear and happy day,
 When first I heard my Savior say,
 Arise and leave thy stains behind,
 And bear a pure and spotless mind.

Soon as his wondrous voice I heard,
 My soul assented to his word;
 Henceforth I dared no longer sin,—
 He heard my prayer and made me clean.

His blood in torrents o'er me flowed,
 My heart with pleasing rapture glowed;
 And now henceforth with all my soul,
 I'll praise Him who hath made me whole.

O, ever dear and happy day,
 When first I heard my Savior say,
 Arise and leave thy stains behind,
 And bear a pure and spotless mind.

U.

For the Guide to Christian Perfection.

EXPERIENCE OF A SISTER OF THE BAPTIST CHURCH.

The benefit I have myself received from the testimony of others, induces me, in compliance with your request, to review the leading circumstances of my own experience in relation to the subject of Christian holiness.

Long before I became personally interested in the subject of religion, I adopted the belief that it is the privilege of Christians to live without falling into sin. And though my views, both in regard to the nature of this state and the means of obtaining it, were very limited and indefinite, yet they were sufficient to bring my mind into continual condemnation after I had professed religion, because I did not more decidedly seek to know by experience, that which I had already admitted in theory.

After receiving evidence that a principle of holiness had been implanted within, I was pained to perceive that my heart was yet prone to depart from God. This discovery gave rise to repeated resolutions to seek entire conformity to the requirements of God, but these resolutions seemed to avail nothing. Finding they were not sufficient to keep me, discouragement, doubt and darkness gathered over my mind, tempting me to lay aside the subject in despair. Circumstances often occurred tending to increase my conviction. I will refer to only one.

In the spring of 1838, being in Providence, I met with a gentleman from Oberlin, who professed to believe that sin is not a necessary part of the Christian's life. I heard him converse upon the subject, and felt convinced that his views were correct. Turning to me, he said, "Do you believe it your privilege to live as we have stated?" I replied, "Yes, decidedly." "Do you live in this manner?" "No, sir," said I. Lifting his hand, he exclaimed, "What an account you will have to render! your responsibility is a thousand times more awful than if you did not know your master's will." From that time I felt the burden of my responsibility as I had not before. My desire for holiness had been more on my own account than from a sense of duty. Now I felt more sensibly that God not only *permits* but *requires* his children to be holy. I felt more and more that sin was a grievous burden, under which I could not bear to live. Though at times I could believe my sins forgiven, I did not receive power to retain a clear conscience, since sin seemed to be mixed with all I did. Thus I lived on sinning and repenting till August of the

same year; when, hearing that a camp-meeting was to be held in Eastham, I resolved to attend. I thought as the meeting was to be among a people who believe in the attainment of that state of perfect assurance for which I had been so long seeking, I might perhaps receive some benefit.

The order prevailing throughout the camp-ground was favorable to religious improvement — the sermons were well calculated to be profitable — and especially, the tent meetings were such as a Christian could hardly fail to enjoy. Only one subject, however, interested me. I could not feel interested in any prayer, sermon or exhortation, that did not bear directly upon the great subject of personal holiness. If any other subject was presented in the tent to which I belonged, I sought another, where prayer was being offered for holiness of heart. In one tent, a spot to which my mind ever reverts with peculiar interest, there were several individuals in whose prayers I found the state of my own mind described. They seemed to have come to the ground with the same object in view; and while they prayed that they might there find “a grave for their sins,” and return home to labor in the cause of God with consecrated hearts, I could sometimes hardly refrain from responding audibly to their petitions, so entirely they expressed my heart’s desire. Many hours I lingered about that tent, listening to the burdened prayer of the disconsolate, or to the praises of those just delivered from bondage. The subject continued to present itself in a clearer light, but I gained no relief. I was surprised that those with whom I conversed dwelt so much on faith, urging me to believe in much the same terms, I should have used with an unconverted person. I thought I had faith, and needed something else, I knew not what — some almost miraculous influence to slay every inbred sin and set my spirit free. On the day previous to the close of the camp-meeting, a praying circle was formed specially for those who were seeking sanctification. After some hesitation, I went forward with those who requested prayers. “Create in me a clean heart, O God, and renew a right spirit within me,” was the burden of my desire. I did not at that time receive an evidence that prayer was answered; but the result of that exercise was a calmness of mind, accompanied by a desire to praise God for his willingness to grant so great a blessing to any of his creatures. A momentary fear came over my mind lest my evidence of sanctification should be, as that of my justification had been, somewhat indistinct at first, like the earliest morning dawn; and as the fact that I could not refer to any time as the date of my conversion, had been the means of many doubts, I feared I should be continually in

danger of doubting whether my heart was ever sanctified—so little did I at that time understand the clearness of that witness which is the privilege of the consecrated believer, the strength of that living faith which rests not on past experience nor future hopes.

That evening, I attended meeting in the tent around which I had passed so many hours. After several had expressed it as our desire that the work of grace might be deepened in our hearts, we joined in prayer. I say *we*, for I believe those who spoke audibly were not the only ones who prayed. One cloud of incense arose, burdened with one request. At an interval, a sister spoke of the *extent of the atonement*. It never appeared so efficacious to me before. I only wanted faith to feel that it was for *me*. While one was leading in prayer, a heavenly influence seemed to pervade the tent, and fill the very atmosphere. He paused, and all was silent. “*Peace, peace,*” said he, “*all is peace here.*” I could respond heartily to this sentiment. “*Happiness, happiness,*” said he, “*happiness is here.*” I felt that it was so. “*Glorious, glory,*” he again exclaimed, “*there is glory here.*” I was conscious that this also was true. Never so forcibly did I realize how much is contained in that song of the angels, “*Glory to God in the highest, on earth peace and good will to men.*” O, how easy then to believe in Christ as my present Savior. My mind instantly recurred to the dear church, with which I am connected; I longed to be in their midst, and tell them what a blessing I had found,—scarcely doubting, but that upon the presentation of a subject so glorious and yet so simple, they would embrace it with their whole hearts.

My peace of mind continued undiminished for several days after my return home. I realized an increase of spiritual discernment, enabling me, as I thought, to distinguish between subjects tending to profit and those wholly useless. Once, however, having engaged in a conversation which at first seemed calculated to result in good, I unguardedly related an anecdote, which upon reflection appeared to me foolish and worse than useless. This threw me into great distress. I was unwilling to give up my confidence, and yet feared I had no right to retain it. I called upon a Methodist clergyman, then Presiding Elder of Boston district, and related the cause of my anxiety. He advised me to go directly to the cross of Christ, without stopping to inquire into the nature and extent of my error; first, to seek an evidence of pardon, and then in the light of God’s countenance, I should be better prepared to examine the subject. This advice I have since found of use, in instances almost innumerable. By this course,

my peace of mind was restored, and became as a river. I learned to live by looking to Christ; and though the great enemy of souls has often sought to bring me again into bondage, I feel that he is a conquered foe.

I still rejoice in a full salvation, and am willing to bear this testimony, that "the blood of Jesus cleanseth from all sin."

C. N. B.

For the Guide to Christian Perfection.

SACRED MEDITATIONS.

Seeing the wind boisterous, he was afraid. Jesus stretched forth his hand and caught him, and said, O thou of little faith, wherefore didst thou doubt?

Who is he that bids us walk upon the water, to find a footing where no footing is; to breast the storms of life with firm, undaunted step; to tread on serpents and on scorpions; yea, to conquer every foe? It is he who has conquered for us, once for all, all our enemies, and gives us power also to be conquerors. It is he who treads himself upon the waves, and holds the winds as in the hollow of his hand. When he commands I may walk safely; there are no ravenous beasts there to devour me. I hear their roar—it grates harshly on my ear—it finds no chord of unison within my breast. While evil is repelled, while the good Spirit dwells within, and guards my heart, I am secure, though in the midst of dangers. At his command I launch my bark, and ride safely on through quicksands, rocks, and dangers. With the eye of faith firmly fixed on Jesus, I pass them unhurt. O, it is sweet to look to Jesus and feel safe. There is a calm, a quiet resting of the soul on him, which makes it like a rock in the midst of the ocean. I sail along. There is not a danger which has escaped his notice; not one by which some beacon light is not set up. The great Leviathan may dash, and foam, and rage, but cannot harm me while I look to Jesus. *I look to him.* I do not meet my foes alone, nor conquer by my word. He speaks, "Thus far and no farther;" "Peace, be still." He hears the silent, secret whisper of my soul: the look of faith he cannot deny. He himself has trodden the great deep,—the sea of this world's temptations,—and he says, "Be of good cheer, I have overcome the world." When the sea rages and swells, when

temptation presses heaviest, then shall my faith lay hold with stronger grasp upon the hand of Jesus. I know he sees; I know he hears, and will appear my Deliverer. The struggle with evil may be severe; the conflict great; but while I feel, O God, that my heart is thine, and only thine, I also feel thou art a Father unto me, and thy protecting hand is over me; thou wilt be my defence; I give myself up, then, to thee, and wait patiently for delivering grace. And I know thou wilt soon compass me about with songs of deliverance. O Lord, how good are thy chastisements. By means of them I find thou art in very deed near me, and holding me up, else I should fall. And while thine arms are thus about me, I must, I will rejoice, though I myself am perfect weakness. But I will not fear. It was when Peter feared, that he began to sink. In the darkest hour, in the severest conflict, I will remember what my Savior said to Peter,—“*Wherefore didst thou doubt?*” O my soul, *wherefore* doubt, when Jesus is thy helper? It was a dream; I saw the earth moving, and all around me tumbling into ruins. With folded hands, and kneeling, I looked up and said, *Father, Father, Father*. O may the confidence of that moment prove reality, in each trying scene of life; and ever may I be enabled to say, with the spirit of entire resignation and perfect faith, Abba, Father.

P. I. U.

For the Guide to Christian Perfection.

PERSONAL EXPERIENCE.

I will not attempt to relate the experience of seven years, a great part of which, were spent in sinning and repenting, one day advancing a little in the Christian journey, and perhaps the next, backsliding as much. A poor way, indeed, to live. It is a matter of wonder and astonishment to me, that God's spirit was not entirely taken from me. Blessed be God, for “he hath delivered my soul!” I feel now, that I can say with the apostle, that “I live, yet not I, but Christ liveth in me.” His arm hath brought salvation, even a *full* salvation. I have felt of late, that it might be my duty, to write my experience for the Guide. And hoping that I might, in this way, do good, I have taken my pen in hand, for this purpose.

Through a well directed train of God's providences, I was returned home, from a town, thirty miles distant, just in time to

attend the camp-meeting at Corinth; which commenced September 20th. I went, praying that I might be blest; and praised be God, I did not pray in vain. I resolved in my heart, that I would do every duty which the Lord should make known to me. The burden of my prayer was, "Create in me a clean heart, O God; and renew a right spirit within me." On the evening of the twenty-third, we were engaged in a prayer meeting, in our tent. I attempted to pray; unbelief began to give way; I cried, *I will* "believe, help thou my unbelief." Satan began to tempt me, and draw my mind from Christ. He told me, that if I obtained the blessing of *perfect love*, I should not be able to retain it, that it was impossible for me to live without sin. But I still struggled for victory, and I felt that victory I must have. Glory and praise be to God, he appeared to my relief, while I steadily gazed upward. I saw the heavens opened, and Jesus descended, surrounded with ten thousand of his angels. He smiled, while he said, "Peace, be still." In a moment, I felt that the work was done. My soul was filled to the overflowing. An intercourse was opened between heaven and my soul. O, blessed intercourse! I was happy during the next day. I passed the night as beneath the shadow of the Almighty. The next morning was our parting scene. As soon as we were prepared, we knelt before God, to offer up our morning sacrifice; every thing seemed to say, "God is here." I attempted to pray, but prayer was lost in praise. A light, above the brightness of the sun, at noon-day, shone directly from heaven, to my heart, and glory filled my soul. For the space of two hours, my mind was so taken up with heavenly things, that I was insensible to almost every thing which passed around me. O, that I could describe what I then felt, and what I have since enjoyed. But it is past the art of mortals, this mystery to define. It can only be told with immortal tongues. I returned home, happy in Jesus' love, and I have not hid my light under a bushel. I promised the Lord, that I would be faithful. I have confessed what God hath done for my soul, at the fireside. In the class-room, I have told my brethren what great things the Lord hath wrought. In the public assembly, I have been bold to declare, even in the midst of opposition, that "I loved God with all my heart." The more I confess him before men, the more he blesses my soul. O, that my voice could be heard to earth's remotest bounds, I would tell what beauty in my Savior dwells. I rejoice, that so many have sought, and found, the pearl of perfect love. Holiness! there is something thrilling in the sound. O how beautiful is the path of holiness! May I ever be found in the King's highway. When

I look at the dangers which surround me, I fear, lest I shall *fall*. But my hope is in God, and I depend every moment on Christ, for a present, and a full salvation. I press my Bible to my bosom. It is my guide to heaven. With this in my hand, and the Holy Spirit to apply its sacred truths to my heart, I expect to pursue my journey towards heaven. The breezes from the land of Canaan waft me onward. As my little bark glides onward, o'er life's tempestuous sea, I often catch a glimpse of the port of eternal repose. "My hope is full; O glorious hope of immortality!" I only live, my God to serve;—and when the joyful summons shall come, I expect my Lord will come and meet me, surrounded with glory, as I beheld him when he cleansed my heart from all sin.

A METHODIST SISTER.

February 21, 1842.

EXTRACT OF A LETTER.

NEW YORK, December 17th, 1841.

DEAR BR. KING:—We have been so much blessed in the perusal of a letter, lately received from our beloved sister, that we have concluded that it would be well not to eat our morsel alone; and therefore copy a part, which, if you think calculated to serve the blessed cause to which your labors are devoted, you may publish in the Guide.

W. C. & P. PALMER.

***** Through the ever *abounding* goodness of Him, whose I am, and whom I serve, I am now favored with my usual degree of health, and what is much better, I am blessed with an *unusual* degree of heavenly *light* and *life* and *love*, insomuch that my soul is *exceeding joyful*; and for some days past, I have experienced such a *sweet* and *intimate* union with my blessed Savior, and such *melting*, *blissful*, and overpowering communications of his love, as have surpassed all my former experience in divine things. Of one love, as have surpassed all my former experience, because I signally glorious manifestation, I must give you the particulars, because I think it may be for the *glory* of God. It was on the last Wednesday evening, at sweet twilight hour, (my favorite season of communing with heaven;) I had retired to my chamber to spend an hour *alone* with God. As I bowed down before the mercy seat, I felt an extraordinary degree of the sacred unction, to pervade my soul, and such a spirit of *servent*, wrestling supplication, that I might sink deeper into the ocean of love, and be *wholly absorbed* in God. I felt immediately, that I had "*power with God*," as had Jacob; and that like him I "*should prevail*." My faith gathered strength, and with mighty energy, arose, seized all the *exceeding great* and *precious* promises, and appropriated them to my own soul—claimed the rich and boundless stores of grace in the

treasury of heaven, as mine, — the purchase of my own adorable Redeemer, as expressly for me, as though there was not another creature in existence, and realized in *blessed* verity the sweet words applied, *All are yours*, and ye are Christ's, and Christ is God's — feeling as never before, the blessedness of being united to the *Father*, and to the *Son*, and having *fellowship* (O, what *blissful fellowship*.) with *both*. I now sweetly realized, what I had been so earnestly pleading for, (*viz.*) that my heart might be as a *clear* and *perfect* mirror, into which my adorable Jesus would look and see reflected *his own lovely image*. Such a *heaven of love* — such a *fulness of bliss*, as I cannot describe, then took possession of my soul; — the thought of *bearing* the *image* of the *immaculate* Jesus, in *full, deep impress* — *indelibly* and *for ever* on my heart — of being emphatically *one with Him* — united in the most *intimate, sacred* and *eternal union* — with “Him whom my soul loveth,” and to be permitted to do his *blessed will* — to *work*, and *speak*, and *think*, for *him alone* — O, this — this was more than angel's tongue could tell, or “*angel's mind conceive*.” Overwhelmed with this stupendous grace, “my happy soul was breathing *unutterable* praise, in *rapturous awe*, and *silent love*,” — when suddenly the glories of the bright abode of the redeemed on high, seemed to burst on my vision, as though the veil that intervenes between the heavenly world and ours had been drawn aside, and I was permitted to gaze upon the spirits of the just made perfect, and behold the “*full glories of the Lamb*,” that fill with ineffable splendor the celestial world, beaming upon the happy throng who had “*washed their robes and made them white in the blood of the Lamb*,” a radiance, surpassing the brightness of the sun at noon-day. In a moment, they all seemed to approach me, and I was surrounded by a *host* of heavenly spirits, who all were looking at me with *intense interest*, and the *glory* of the upper temple seemed transferred to earth. All around me was *light*, and *glory*, and *bliss*, unspeakable. The arms of my adorable Jesus seemed to encircle me, and I felt my *happiness was consummated*. I thought, can this be earth? — am I not in heaven? — Then the sweet words came to my mind with such a sense of their meaning, as I never before realized:

“*Thy presence makes my paradise,
And where Thou art, — 'tis heaven!*”

Then I thought, Why I never before was conscious of being *constantly surrounded* by heavenly spirits. I have believed that there were “*ministering spirits*,” sent to guard me; but I did not know that all the *hosts* of the redeemed are *ever near* me, and that at any time I may realize their presence and commune with them. Can it be, that they are *always thus near me*? — A voice spoke to my heart — Yes, they are *always near* — *never distant* — when *you are in close union with Jesus*. They are *one with him*, and when *he is near* they, also, are *near*. Then I thought — why I need no more feel sad at the thought of not being permitted to mingle often with pure and holy ones, for the pure spirits that are disrobed of their mantles of clay and dwell in the presence of the Highest, are my companions! I may hold sweet converse with them *in spirit*; may enjoy their society, and feel that heaven and earth

are one! O, what ecstatic rapture did this thought inspire! My spirit seemed as if enwrapped in the glory that encircled the throng of celestial visitants, and I was for some time, forgetful of all below. This glorious manifestation left upon my mind a *hallowing* influence, which has remained with me ever since, and my spirit seems to be sinking deeper and yet deeper into the ocean of love. I look back upon my former experience, when, though I had stepped into this blessed ocean of heavenly enjoyment, I was lingering so *near the shore*, that I did not enjoy a *constant, overwhelming fulness*. True, *wave after wave* would come in quick succession, and my happy soul would be *bathed*, as it were, and refreshed by their heavenly influence; but then, the waters would *recede* and sometimes leave me *quite on the shore*. Here I could not, would not, rest a *moment*. I would urge my way onward, till, again, I would feel the ocean waves rolling over me, yet hesitating to take a *deep plunge* — that I might lose all *foothold of earth*, and be *lost and swallowed up* in God. But I rejoice to feel and know, that I have been pressing farther and farther into this sea of love, for some time past; and I now feel that I have come into the deep water, — yes, I have launched out into the unfathomable deep, *never, never to return to earth again.* * * * M.

Mount Holly, N. J.

For the Guide to Christian Perfection.

PERSONAL EXPERIENCE.

By the assistance of the Holy Spirit, I will comply with your request, my dear sister, and write to you of the dealings of God, to my soul.

At the age of twelve, my attention was powerfully arrested, and I was led to see myself as a sinner before God, but being opposed by those whose care I was under, was easily discouraged, grew careless, and grieved the blessed Spirit. When nineteen, my mind was again led to the great subject of my soul's salvation. I sought the Lord and found to my inexpressible joy and gratitude that he had, for Christ's sake, forgiven all my sins. For a number of days, I lived with my eye of faith fixed on Jesus, admiring the plan of redemption, until the cross was presented, by the Spirit, of which I was ashamed, felt a spirit of resentment at injuries, and a desire to have my own will; was surprised to find sin in my heart; concluded that I was deceived, conversed with my minister, who was a Baptist; he said that it was a warfare, and I must expect to sin as long as I lived; could not believe this; searched the word of God, and found that he who had

inspired it, commanded me to be holy, and had said, The soul that sinneth it shall die ; that sin was the cause of spiritual death. I then made a covenant with God, that I would be wholly and for ever his, to live for him, to do his will, believing, without a doubt, that his grace would be sufficient for me ; was completely filled with his love, settled down upon Christ, as the eternal rock ; wherever I was, Jesus was with me, in every duty ; his love constrained me ; I gained the victory over every temptation. If I conversed with a soul, I asked Jesus to convert that one, and he did ; the Bible was my chief study ; I took great delight in reading it, could say with one of old, "Thy words were found and I did eat them, they were sweeter than honey or the honey-comb." I had the witness of the Spirit, for six months ; then, by giving way to self, lost the sweet and intimate communion that I had with God. O, the disappointment, the sorrow of heart that I felt, when I found that the blessed Spirit was gone. I was shorn of all my strength ; no one understood me, and as I let the tempter in he destroyed my confidence in God. I tried to regain what I had lost, and to retrace my steps, but could not ; the enemy had so completely disarmed me of my shield of faith, that I lost all power with the Lord, that I was not a co-worker with him as I had been. My mind was led to this promise, "Comfort ye my people, saith the Lord." I then saw that if I would live humbly, I might be a comfort to the church. For fifteen years, I lived sinning and repenting, until I was laid on a sick bed, when I was informed that I could not live ; I asked the Lord to spare me, that I might serve him with my whole heart ; he answered my petition, and comforted my soul with these words of the poet,

"'Twas for my sins, my dearest Lord,
Hung on the accursed tree,
He groaned away his dying life
For thee, my soul, for thee."

This made me very happy, and encouraged me to believe, without the shadow of doubt, that I should live to praise him.

After my recovery, in the providence of God, I was led to a Methodist meeting ; the preacher described my feelings, and declared, without holiness no man should see the Lord ; my distress increased ; I inquired of the Lord, what I should do, what sacrifices I should make. He would show me, but not satisfied, I would again inquire, what his will respecting me, was ? He would draw so near and bless my soul, that for a moment, I would believe that I was wholly saved, and then again, would find self prompting me to act ; my spirit was tender, I found the law was very perfect, and that the Spirit was easily grieved, that one

sin would destroy communion with God, and mar the purity of the soul. These words rested on my mind with great power, "that I had begun in the Spirit, and would end in the flesh." I went to meeting; the preacher again described my case; I found I was seeking sanctification by works; I went to a camp-meeting, in 1829; was enabled to lay on the altar as a living sacrifice; the struggle was long and severe; it was hard for my will to bow. O, the darkness that was on my mind, so unacquainted with the way of faith; could not see how I could believe before I felt the power of the promise — "I will; be thou clean." He plainly shewed me his will, and commanded me to believe; the power was in the word. O, that moment when I took him as my Savior, without any feeling, either happy or unhappy, I was entirely emptied of every thing; the last chain that had bound to self, and to earth, had been severed; and I was free, a miracle of grace. It was delightful to realize what I was, that Christ had entered my heart, had cleansed it, and had taken up his residence in it, for ever. Two hours after this, I went to meeting, when the man of God, took for his text, "Be ye holy, for I am holy." Whilst hearing the sermon, I asked the Lord to give me an evidence that he had sanctified my soul, and he poured into my heart the fulness of his love. It will take an eternity to praise him, for what I then felt. I had, indeed, entered into rest, and I felt

"A speechless awe, that dare not move —
And all the silent heaven of love."

I was afraid to speak, for fear of disturbing that peace, that rest, "which none but he that feels it, knows." That resting in Jesus — language cannot express it. Jesus had fulfilled the promise. He and the Father had come, and had taken possession, to rule and reign there without a rival. How blessed was I, in that innocent consciousness that all was right, that Christ had become my righteousness and strength, that I was dead unto sin and alive unto God. Then I saw, that without faith it was impossible to please God. Yes, it is faith that overcomes the world, and establishes the kingdom of God in the soul — that kingdom, which is righteousness and peace and joy in the Holy Ghost; it works by the love, and purifies the heart. I learnt by the teachings of the Spirit, the offices of Christ — that he would become to the believer, "a well of water, springing up into everlasting life." This life, this water, was continually flowing into my heart. In the language of inspiration, I could say, "My cup runneth over." I soon began to feel the importance of laboring, that others might know the fulness of the gospel, that as I had received, I must

impart, and as I had received great grace, I must expect heavy crosses. The enemy suggested that I would not be able to bear every cross; I had promised the Lord, that I would, if he would save me; the promise came to me with great power—"My grace is sufficient for thee." O, the willingness of Christ to save and bless. I felt my heart drawn out for the church; such was my sense of their need of holiness, and of launching out into the ocean of God's love. I saw, in a small measure, what sin was doing in the church and in the world; by being conformed to the world, the church had lost her power, had robbed Christ of his glory, and that the unconverted were saying, "What do ye more than others?"

Let us, my dear sister, keep our garments unspotted from the world, and as we have received Christ, so let us walk in him, knowing that as we are his, "we are the salt of the earth." May we not lose the savor, lest we be cast out, and trodden under foot of men. "Except we abide in the vine we cannot bear fruit."

But to return to my experience; I felt like a little child led by the hand of Christ into all truth, and to every duty. I have been in the school of Christ, receiving lessons daily, from my great Teacher, who has condescended to give me instructions by his Spirit, thirteen years. I have found his yoke easy, and his burden light; the grace of God has been sufficient to keep me. I have believed all the way, and lived by the moment, on the blood of Christ.

Do you ask me if I am happy, I answer, yes; though happiness is not my object. I am seeking to do the will of my heavenly Father; he always hears and answers prayer, and blesses, so that he is an all satisfying portion; in sickness and in health, I find him the same. O, the necessity of living near a throne of grace; his Spirit teaches us here, and we learn what true love is, and what it is to love our neighbor as ourselves. The church—it is my prayer, that she may become pure—that holiness should be written on all she possesses, showing that Jesus is a present Savior, a Savior from all sin.

You ask me, what are my feelings respecting death. I view it as a friend; it is disarmed of every terror; the sting is taken away, because sin is gone; it is all washed away. Let us hold fast, dear sister, whereunto we have attained, and mind the same rule; having put on Christ, let us walk in him, and make no provision for the flesh.

YOUR SISTER IN THE FULNESS OF THE GOSPEL.

EXTRACT FROM A PRIVATE LETTER.

DEAR BROTHER:—I did not intend to extend this communication, but I cannot forbear mentioning what I know will do your heart good, viz., that the Lord, who gave me the rich blessing of which I have given a faint description, has continued to display his goodness and loving kindness toward me, by *preserving* me in the way of holiness.—When I first received the blessing, I was much harassed by the tempter, lest I should lose it—but to show how the Lord kept me, I will give a little extract from my diary, written soon afterward.—“February 28th, 1841. One week has elapsed since I was fully restored to Christ, during which time I have lived in the constant enjoyment of his love; I have been kept by the power of God through faith, and have felt neither sin nor condemnation; I have perfect peace, perfect love, and perfect joy in the Holy Ghost. He has revealed himself to me in power, in beauty and in great glory. Christ is in me, whether sleeping or awake. I have been able to confess him before men, as a Savior from all sin. I feel, and know, that by the gracious influences of his Spirit, my heart is cleansed from all unrighteousness, and that my soul is pure through Jesus’ blood. I stand complete in him as my righteousness and my sanctification. Instead of being all sin, I am all love—all like O, what a blessed change. Christ, for he has given me of his Spirit, and made me, even me, partaker of his holiness. Glory be to his excellent name. O, for faith to abide in him, and to hang upon him every moment—I think I have enjoyed more during this one week, than I could have done in years in a merely justified state. To God be all the praise.”

It is now upward of three months, since the preceding extract was written, and I can adopt it as the language of my heart at the present time. Since that period when I gave up *all* to Christ, I have never for a moment felt disposed to take back any part of the sacrifice—neither my time, talents nor influence; they are still the Lord’s, and I am still the Lord’s, and my soul does continually magnify his name for his great love wherewith he loves me. I feel a constant spirit of praise and thanksgiving. O, how my heart rejoices moment since that blessed hour when I believed. The way seemed that I ever heard of a full salvation—salvation by faith. I thought all mankind must see its to me so easy and so delightful, that I thought all mankind must see its beauty and embrace it—and I lost no time, in telling my brethren and sisters how good the Lord was, and how ready to bless them. He put it into my heart to go from house to house, and to proclaim the wondrous works of God as manifested toward me. This, (though a cross) I did with all faithfulness and simplicity of soul. I desired their salvation above all things. The Lord strengthened me to speak and to pray and to believe, nor was I without my reward. I was richly repaid for all the contempt I bore, by seeing souls brought into the liberty of a full salvation; and although for the first week, I

stood alone, and was looked upon by some as a wonder, and as one disposed to propagate some new or strange doctrine, yet blessed be God, other witnesses were raised up who could add their testimony to mine, that the "blood of Christ cleanseth from all sin. A glorious work commenced. One week after I professed the blessing, there was one to bear witness for Jesus' power to cleanse from sin. The second week, there were two others added — the third week, there were four more — the fourth week, there were seven others — the fifth week, there were six, and the sixth week, five others; and so on, until there were, in the course of seven or eight weeks, about thirty persons who professed to enjoy the blessing of perfect love to God. Many others were seeking it, but, owing to there being a little of the spirit of discord in the church, no more as yet have obtained the witness that they are fully the Lord's, though I do not think that the work will stop here. During this time, we have suffered somewhat in consequence of the illness of our dear pastor — we had the preaching of the word but seldom, but the Spirit of the Lord was with us in great power and glory. Most of them, like myself, received the blessing at their own houses; the Lord in this instance as in many others condescended to use feeble instruments, and to bless simple means, in order that the glory may redound to his own name. Truly, the praise belongs to him. Being deprived for a season of pastoral aid, (except his fervent prayers for our prosperity,) and finding opposition not only from the world but from certain of the church, we adopted the plan of mutual instruction, until the Lord should raise up our minister or send us another. We therefore concluded to meet once a week for mutual improvement; and for the last three months they have met at my house for the purpose of conversing on the subject of holiness. Those who enjoy it, or who are seeking the blessing, attend; but being all learners, mere babes in Christ, we felt the need of instructors more experienced than ourselves. So we have taken the "Guide" for our teacher, relying, however, on the Divine Spirit to enable us to profit by the directions contained in that excellent work. I generally select pieces from it, and read to them those "maxims" which tend to strengthen and build up in holiness. We have found this a pleasing, as well as profitable exercise. We are a little persecuted band — but we are of one heart and one mind, united by the strong ties of love. We are of that number that have fellowship one with another, and who feel that the blood of Jesus Christ cleanseth from all sin. We have some discouragements, but the God of peace comforts our hearts, and will, I humbly trust, be with us to the end. Pray for us — and pray for me, that a door of utterance may be opened unto me, that I may be enabled to encourage and to lead this little flock (that look to me for an example and instruction,) in the highway of holiness, and that finally, we may be one family in heaven, through Jesus Christ.

GUIDE

TO

CHRISTIAN PERFECTION.

VOL. III.

APRIL, 1842.

No. 10.

For the Guide to Christian Perfection.

PRINCIPLES OF THE INTERIOR OR HIDDEN LIFE.

No. XIII.

ON THE INTERIOR TRIALS AND DESOLATIONS OF THOSE WHO ARE SANCTIFIED.

It is perhaps a common opinion, that those who have experienced the grace of sanctification, are not very much inwardly tried and afflicted. They are supposed to possess not only an inheritance of constant peace, but of much joy.

That a sanctified person is never in darkness, in one sense of the term, viz. *condemnatory* darkness; in other words, that he never loses the grace of a confiding trust in God and of solid internal peace, which his Savior has given to him as his inheritance, is undoubtedly true. If there ever be an exception, as for instance when the mental powers are depressed and darkened by the pressure of some physical disease, yet such exceptions are, probably, few in number, and are not to be regarded as essentially affecting the general doctrine.

But, although those who are wholly devoted to God, may be said always to have a solid and permanent peace, it is not true, that they are exempt from heavy afflictions both external and internal. On the contrary, there is some reason to believe, that those who love most will suffer most; that those who are the strongest in the Lord, will have the heaviest burden to bear. "In the world," says the Savior, "ye shall have tribulation." "For unto you it is given in the behalf of Christ,"—says the Apostle, in his epistle to the Philippians, "Not only to believe on him, but also to suffer for his sake." It is important to understand this, to know that it is our lot and our privilege to be partakers of Christ's sufferings, so that those who enter upon the internal and narrow way, may not be discouraged and overcome in the season of heavy trial. Satan will say to them at such times, Where is now your God? And it is exceedingly desirable that they should know how to answer him.

FIRST. — It is reasonable to suppose, that a holy soul, one that has experienced the richness of sanctifying grace, will oftentimes be much afflicted in consequence of not finding in others a spirit corresponding to its own. In the present state of the world, when practical holiness is but partially understood and still less realized, such a soul, although the social principle remains strong in it, is necessarily solitary to a considerable degree. How can it enter with spirit and eagerness into worldly conversation? How can it participate with any degree of relish in vain worldly amusements and pleasures? How, then, can it feel otherwise than alone? Such souls are sometimes borne down with the desire of imparting to others the spiritual tidings which God has inwardly communicated to them. But they find few, and perhaps none, that are ready and willing to hear. They sit in solitary places, because the world, O, my God, and many that have named thy name, know thee not.

SECOND. — They are afflicted in view of the condition of the church. With all disposition to be grateful for what amount of piety there is, and also to make all due allowance for the deficiencies that exist, they feel, and cannot help feeling, that the church is, to a considerable extent, in bondage. They see, very distinctly, that she lives far below her duties and her privileges; those duties and privileges to which her God calls her. It is their sympathy with the Divine mind, as well as their sorrow for the church, which affects them. How can they possibly be happy in view of the insulted honor and the disregarded beneficence of the God whom they love? How can they possibly refrain from weeping, when the church, for whom their bleeding Savior has purchased garments of light, voluntarily walk in sordid and defiled habiliments?

THIRD. — They have feelings of deep compassion and sorrow for sinners, which others have not. We would not assert that these feelings are always stronger than those of other persons; but they appear to be more deeply rooted in the mind; more thoroughly based upon principle; more permanent and unchangeable. In view of the situation of sinners, they may even be said to have continual heaviness; not a heaviness which is periodical; which goes and comes with change of circumstances; but is, at least, in a modified sense of the term, continual. There is this peculiarity, however, that their sorrow, however deep it may be, is always calm. While they think much of sinners, they think more of God. And they know that God will be glorified, though sinners are destroyed. This consideration imparts a tranquillity of mind, which may sometimes be supposed to originate in absence of feeling. This calm, deep-rooted sorrow, in view of the danger of sinners and of the dishonor which they put upon God, although in accordance with the laws of the human mind it has its alternations with other feelings, and is subject to occasional variations, may yet be said, with a high degree of truth, to be always with them. In this respect peculiarly, they sympathize with the blessed Savior in bearing the burden of the cross; who on account of others more than on his own, was a man of sorrows and acquainted with grief.

FOURTH.—But this is not all. God sometimes sees fit to impose upon these, his beloved children, internal as well as external crosses. There seems to be almost a necessity for this. "The life which they now live, they live by faith on the Son of God." The Christian life is truly and emphatically a life of faith. A life of faith is necessarily the opposite of a life of direct vision. And how can the principle of faith operate, much more how can it acquire strength, unless God shall at times withdraw himself from the direct vision, and leave the soul to its own obscurity? If a man, wishing to test the spirit of obedience in his son, commands the son to follow him in a certain direction, does he not render his own test unavailable, by taking him by the hand and dragging him along? And so our heavenly Father, if he wishes to test and to strengthen our faith, must he not sometimes take us out of the region of openness and clearness of sight, and place us in the midst of entanglements, uncertainties, and shadows? What we need, what we must have, what is absolutely indispensable to our interior salvation, is faith; faith which gives the victory; faith strong, unwavering, adamant. It was by want of faith that we fell; it is by want of faith that we are kept in continual bondage; and it is only by the restoration of faith that we can sunder the chains that shackle us, and walk forth disenthralled and regenerated. But faith can never arise to that degree of invigoration, which our necessities so imperiously demand, while we are permitted to walk continually in the field of open vision and under the sunlight of present manifestations. Hence there seems to be a necessity, that he who has made us and who loves us with an infinity of love, should, nevertheless, sometimes wrap himself in the majesty of uncreated darkness, in order that we may learn the great lesson of following God without seeing Him, and of appreciating his uttered word, and his simple declaration, at the same value with his manifested realities and acts. It is here, then, that we find the secret reason, that God sees fit to leave to interior desolations and sorrows those who are truly his sanctified people. Hence it is, that he not only shows us the vanities of the world, and the desolations of the church, the present and prospective wretchedness of impenitent sinners, a burden without any thing else to enhance it which is heavy to be borne; but he also withdraws at times the light of present manifestations; he withholds the comfort of inward sensible joys; he leaves the understanding, and even the affections in a painful paralytic state of stupor and comparative aridity; he permits Satan, in addition to these fearful evils, to assail us with his fiery darts, injecting into the intellect a multitude of unholy thoughts, and besieging us continually with sharp and varied temptations. But there still remains the blessed privilege of believing. We can still say, our expectation is from the Lord. We still have the privilege of declaring, even in the deep dejection and brokenness of our hearts, "Though he slay me, yet will I trust in him."

Happy are they, who endure these grievous trials without shrinking. Thrice happy, who, like defeated soldiers that have lost all but honor, can still assert, the enemy has not taken the standard with which they went into

battle; and that in the loss of all things, they still retain their confidence in God. But in reality this is not defeat; nor is it the loss of all things, but rather present victory; and the ultimate and abundant recovery of all that had been taken away. Such a soul is not only redeemed, but purified. It has passed through the decisive test, the object of which is to ascertain whether it loves God for himself or for his favors, and has not been found wanting. If there were dross upon it before, it has been burnt off in this fiery trial. In the purification and strengthening of our faith, (that glorious principle which unites us to God, and which opens in the heart the full fountains of submission, gratitude and love,) we are recompensed, and more than recompensed, for the temporary loss of all outward goods and all interior consolations. Henceforth there is union between the soul and its beloved. It has no more occasion to say, "My God, my God, why hast thou forsaken me?" He returns with assurances that wipe away present tears, and give the presage of future victories. God, in his condescension, permits himself to be conquered. Infinite love is led captive.

In closing these remarks, we take the liberty to introduce to the reader some stanzas of Madame Guyon, translated into English by the poet Cowper; which seem in a happy manner to express the state of a soul which is temporarily left to interior desolations.

A. K.

STANZAS OF MADAME GUYON.

[TRANSLATED BY COWPER.]

'T was my purpose, on a day,
To embark and sail away;
As I climbed the vessel's side,
Love was sporting in the tide.
"Come," he said, — "ascend — make haste,
Launch into the boundless waste."

Many mariners were there,
Having each his separate care;
They that rowed us, held their eyes
Fixed upon the starry skies;
Others steer'd, or turn'd the sails
To receive the shifting gales.

Love, with power divine supplied,
Suddenly my courage tried;
In a moment it was night;
Ship and skies were out of sight;
On the briny wave I lay,
Floating rushes all my stay.

Did I with resentment burn
At this unexpected turn?

Did I wish myself on shore,
Never to forsake it more ?
No — " My soul " — I cried, " be still ;
If I must be lost, I will."

Next he hasten'd to convey
Both my frail supports away ;
Seized my rushes ; bade the waves
Yawn into a thousand graves ;
Down I went, and sunk as lead,
Ocean closing o'er my head.

Still, however, life was safe ;
And I saw him turn and laugh ;
" Friend," he cried, " adieu ! lie low,
While the wint'ry storms shall blow ;
When the spring has calm'd the main,
You shall rise and float again."

Soon I saw him, with dismay,
Spread his wings and soar away ;
Now I mark his rapid flight ;
Now he leaves my aching sight ;
He is gone, whom I adore ;
'T is in vain to seek him more.

How I trembled, then, and fear'd,
When my LOVE had disappear'd !
" Wilt thou leave me thus," I cried,
" Whelm'd beneath the rolling tide ?"
Vain attempt to reach his ear !
LOVE was gone, and would not hear.

Ah ! return and love me still ;
See me subject to thy will ;
Frown with wrath, or smile with grace,
Only let me see thy face !
Evil I have none to fear ;
All is good, if thou art near.

Yet he leaves me — cruel fate !
Leaves me in my lost estate —
Have I sinn'd ? O, say wherein ;
Tell me, and forgive my sin !
King, and Lord, whom I adore,
Shall I see thy face no more ?

Be not angry ; I resign,
Henceforth, all my will to thine ;

I consent that thou depart,
 Though thine absence break my heart;
 Go, then, and for ever too;
 All is right, that thou wilt do.

This was just what LOVE intended;
 He was now no more offended;
 Soon as I became a child,
 LOVE return'd to me and smiled;
 Never strife shall more betide,
 'Twixt the Bridegroom and his Bride.

For the Guide to Christian Perfection.

WORD OF EXHORTATION.

It is greatly to be regretted, and calls for the lamentations of the weeping prophet, that the doctrine of present sanctification is no more embraced and acted upon in our churches. That there is a more glorious state of the church foretold in the Old Testament, and that in the New, the church appears putting on this glory, is generally understood. But the error of the church is, that she does not at once, individually, and as a body, embrace this view, and perfect holiness in the fear of the Lord. It is readily conceded, that we need more of the power of godliness. And where is the secret of this power? In the affections, in the heart. We need a deeper work of grace in the heart; yea, the turning of the whole heart to the Lord. The want of this, is the cause of all the darkness, doubt and coldness, that rests upon the churches. The heart is *not right*. Perfect love is lacking. Therefore we render to the Lord a cold and formal service; the service of a hireling; not that of sons and daughters. The servant, discontented with his wages, negligent in his services, impatient under rebuke, is often seeking other places of rest and enjoyment. Not so with the grateful and affectionate child. To him, "there's no place like home." He abides in his father's love, and enjoys all the privileges that this love can confer. And is our heavenly Father less gracious? Is it nothing to us, the treasures of his love? O, yes. He can impart to us, by his Spirit, more joy than the heart of man hath conceived. This he does give to those that love him with all the heart. It is the children's bread, and he who feeds upon it asks nothing more. Can they

claim to be sons and daughters of the Lord Almighty, who by their own confession are feeding on husks? Do they thus honor their Father? O Christian, examine thine heart in the light of God's truth, and see where and what thou art. I leave thee with a text to meditate upon, to pray over — "*If any man love the world, the love of the Father is not in him.*" H. G.

LOVE TO GOD THE SOURCE AND SUPPORT OF TRUE OBEDIENCE.

To dispose our minds thoroughly for those religious performances to which we are called, we should above all things possess our hearts with such a conviction and remembrance of God's love to us, as will naturally tend to excite us to return all possible degrees of love to him. Love is a most vigorous affection of the soul; a principle of action that works and exerts itself after an omnipotent manner, as if it resembled that miraculous faith which could remove mountains. It is an affection that bears up against all difficulties, that breaks through all opposition, that spares no cost, that begrudgeth nothing either of time or labor, and that engageth all the faculties of the soul in such generous undertakings as dull and selfish natures are hardly capable even of understanding. In short, it is such a commanding passion, as brings a man into captivity with his own consent, and makes him pleasantly and cheerfully a vassal. And as this affection is more and more purified, so it increaseth in its vigor; and when it is a divine love, placed upon God, and upon the Son of God, it is a most active and delightful principle of obedience to his will in all things. It is that which inspired the Apostles, and other such saints of Christ, (especially in the beginning of Christianity,) to do and to suffer all that was possible for Christ's name, with that resolution, cheerfulness, and zeal, which has made them so renowned throughout all ages. "The love of Christ constraineth us," saith St. Paul. (2 Cor. v. 14.) And to omit other instances, I cannot but remember the ardent zeal of that famous imitator of St. Paul, Ignatius, Bishop of Antioch, who declared, that all the kingdoms of the world would do him no good without martyrdom; and that he had much rather die for Christ, and to be with Christ, than be Monarch of the whole earth; and the true cause of this his flaming zeal was, the great sense he had of Christ's wonderful love in dying for the world.

I have briefly observed these things to show that love is a most powerful affection, when it is sincere and earnest. Of all the affections of the soul, it is that which will not be concealed or lie idle. There is a vehemence in the nature of it which will break forth and discover the desires and delights that are within. And, therefore, to fit and temper our minds duly for those performances which God looketh for, as a genuine return on our part for his abundant love to us all, and as necessary means in order to the final and everlasting fruition of himself, we must raise our affections to this high and noble pitch, to love the Lord our God with all our heart, and with all our soul, and with all our mind. Our Savior there calls it the first and great commandment, not only because it is of prime obligation, but moreover, because it is the main genuine spring whence all acts of obedience to God do naturally flow.

Indeed, Solomon tells us that the "fear" of the Lord is the beginning of wisdom; and doubtless the consideration of God's power and justice is a very necessary thing to keep people in awe; nay, the only thing that is a check upon those who would not stick to commit iniquity with greediness, were it not for fear of God's judgments in this world, and of hell torments in the next. But though there is (and ought to be) in the best and most holy people, a fear of God, and a dread of his displeasure, — a fear that is well-pleasing to God, and very useful to themselves; yet, in those truly pious hearts, it is attended and mixed with a very ardent love; and so it is an ingenuous fear, a filial reverence, like that regard which dutiful and affectionate children have for their dear parents; at the same time that they are afraid of their displeasure, they obey with cheerfulness and love. It is love, — that most generous affection of the soul, — which makes this fear such a good and kindly principle of action; and the warmer our love is, the more extensive, hearty, and acceptable will our obedience be.—*Dr. E. Pelling.*

For the Guide to Christian Perfection.

EXPERIENCE OF A LADY.

FROM my earliest recollections, I was convinced of my sinful state, and the awful consequences of living and dying unreconciled to God, and often resolved to seek the Lord, and yield myself obediently to his laws.

I constantly prayed in secret, yet refused to confess Christ before men, saying, "Go thy way for this time, when I have a convenient season I will call for thee." Thus I continued grieving and rejecting the spirit of God, boasting myself of the morrow, till eighteen years of my precious time had glided into eternity. In the spring of 1838, I determined to commence the work of repentance, and no sooner was this resolution formed, than I prostrated myself before the Lord, in the attitude of prayer.

I asked, expecting pardon. It soon appeared that my sins, though towering like mountains, were all removed. A heavenly calm pervaded my mind, and while looking at the mysterious change wrought, a voice whispered, Praise the Lord. I cried Glory! Glory! Glory to God! for redeeming grace and dying love.

I felt that I was indeed born of God, and bound for heaven. Thus I went on for some months, frequently hearing sanctification spoken of, but without comprehending the meaning thereof.

At length I perceived that though my sins had been forgiven, the dire root and seed still remained, and I was in imminent danger of being betrayed by my inward foes. I became alarmed in consequence of my unlikeness to my Savior and want of deadness to the world, and was led to seek for the "hidden life," for an entire conformity to the will of my Lord.

Sometimes I believed this great blessing within my grasp; again unbelief would suggest, you cannot be wholly saved from sin in this mortal state. With fasting and prayer, I sought an application of that "blood which cleanseth from all unrighteousness." But on examination, I found I had not that *present* faith necessary to bring the present blessing.

September, 1839, hearing of a camp-meeting, to be holden at Dixmont, Maine, I made arrangements to attend, hoping never to leave the ground, till my whole being should be completely sanctified to God. The close of the second day came, and found me unblest. I became almost discouraged.

At this time, Br. H., our circuit preacher, came into the tent, and after attending prayers with us, observed that for some reasons unknown to him, he felt embarrassed whenever he came in to our tent, and judged there was something wrong among us. I felt the force of his remarks, and applying them to myself, fell on my knees in an agony, resolving to make, at that very moment, an entire consecration of my all to God. The contest between the flesh and spirit was sharp; my mind became darker, and under a deep sense of the depravity of my nature, I cried out, almost in despair, "My God! My God! why hast thou forsaken

me." The burden was greater than nature could sustain, and prostrate beneath its load, I could not pray, but only sigh and groan for "full redemption in the blood of the Lamb."

Now faith sprang up; my burden was removed, peace and joy filled every avenue of my soul, and I was able to understand the meaning of the great apostle, when he said, "I live; yet not I, but Christ liveth in me."

The remainder of the meeting was to me glorious. As I retired from the encampment, and returned homeward, every object on which the eye could rest, seemed vocal with the praise of God. From that time to the present hour, I have felt the constant application of that blood which makes the foulest clean. I have been enabled to say, "Not my will, but thine, O God, be done."

Although Satan has been permitted to tempt, and the world to rise in arms against the doctrines of Jesus, I still feel my confidence is unshaken, and am resolved, whether in prosperity or adversity, whether on the mount, or in the vale, enjoyment, or no enjoyment, to rely constantly on Christ, the sinner's only hope and hiding place.

Bless the Lord, O my soul, for what he has done for thee.

Palermo, Me.

PERSONAL EXPERIENCE.

The following letter, to a sister, has been kindly furnished for the Guide.

DEAR SISTER, — I will comply with your request and give a brief account of my experience in relation to the subject of sanctification. In early life, I was counselled by a godly mother, to seek my soul's salvation, but was so involved in present pleasures, that I heeded not her admonition, but grew sceptical, as I advanced in life, doubting the existence of God and a hereafter, till the year of 1828, when I became distressed in view of my situation on account of sin, and felt *if* there was a hereafter, there would be a *hell*. For, to be obliged to keep such company as my mother's, and kindred spirits, for ever, unprepared, would be the greatest hell conceivable. To have been permitted to sink in an eternal oblivion, would have been a great solace to my troubled spirit. In September, 1832, I was induced to attend a camp-meeting, at Lincoln, where I found relief to my burdened heart, and a witness of my acceptance with the Lord, on my return, the

afternoon of the same day ; and now realizing that there was a God, and he my friend, caused raptures of joy.

I, soon after this, commenced reading the life of H. A. Rogers, and thought I enjoyed all that she expressed, but soon found the ardor of my first love subsiding ; and then, truly, felt the need of a deeper work of grace wrought in my heart, but was greatly opposed by my Orthodox brethren in my effort to secure the blessing of entire sanctification ; which I felt fully assured was attainable. On hearing the Rev. C. G. Finney preach, I obtained the blessing, in the spring of 1838 ; but not understanding the nature of the blessing, I soon lost it through unbelief. Then there was a rapid downhill course with me, till I heard President Mahan preach, during the succeeding summer, who spoke of a peace that was like a river ; which, he said, it was our privilege to enjoy. This was what I desired ; but how to attain it I knew not. Soon after this, in August, I attended the Eastham camp-meeting, where I hoped to receive the blessing ; but I had made such a retrograde movement, that I had not now a clear evidence of my acceptance with the Lord. I was free to express my feelings, and solicited prayers in my behalf, remarking, I did not ask for peace or joy, but that God would shew me of what consisted the exceeding sinfulness of sin ; that I might loathe, abhor, and renounce it for ever. The second day, while pleading the promise, "ask, and it shall be given," I felt my sins forgiven ; and again, peace and joy filled my breast as at first. How truly precious the Savior now ; all was peace ; and I thought I had obtained all that the Methodists receive, when they experience the blessing of sanctification being reclaimed from a backslidden state. Happy, seemingly, as I could be, I knew not what more I could have than I now enjoyed ; but I recollected that I had had periodical seasons of revivals and barrenness in my heart, sinning and repenting, till my soul loathed life ; and now, how this present revival can be made lasting, engrossed my thoughts. I felt I must have greater strength than I possessed in good resolutions, to retain it. I watched the prayers of the sanctified, and found they exercised faith I did not have ; my joys might have been as great, but their language I could not use. With deep solicitude, I inquired of one and another respecting the blessing ; desirous of having a thorough work wrought in my heart, if there was not. A great many terms were used I did not understand, some of which were, "being filled with all the fulness of God," — "Christ dwelling in the heart by faith," &c. I expected with the receiving of the blessing, all the glories of heaven would burst upon my view, and I should probably be overpowered by the same ; but I was looking for

too much. A sister, from one of the tents, hearing of my case, came and inquired me out, asking the state of my mind, and of the obstacles that were in the way of obtaining the blessing; to which I replied, if I receive the blessing, I cannot retain it. I must speak of it in our meetings, which I could not do; I was so diffident. Others might enjoy it, but I could not. Said she, Trust the retaining of it to the Lord; and yourself in his hands to give you strength as you need it. He will never call you to do a work which he will not fully prepare you for; and he is as willing to bless you, as any other soul. Various other things I stated, some of which, she said, were temptations; others, I had nothing to do with; just give yourself and them up to the Lord; he will take care of you; or to this effect. I felt greatly encouraged and retired to the grove, and dedicated myself to the Lord anew; but the blessing was delayed. Again I returned, feeling I had given up all, but would do it again; and one item at a time, which I did, till I came to the very last, which I told the Lord I would give, but my affections would not let it go; I was astonished, and said it again, but there was no relinquishing. I arose from my knees and walked backward and forward, nearly half an hour, constantly saying, I will give it; but still was not willing God should take it from me, if he should see fit so to do, until it was presented in this light; Here's your idol for a short life, which was held up in contrast with the glories of heaven, for eternity, for me to decide which I would have. Christ shall be my portion — that instant all was yielded. I now saw I could ask for the greatest blessing I could conceive of, and have it as I asked; for I had now no will of my own. God's will was mine, and what he would choose to give, I should choose to ask. Should I ask for riches or honors? No. I had just given them to my Savior. But I asked for an evidence that I could not doubt, of the work wrought in my heart, which he gave, just as I asked. I returned to the tent and sat down to reflect upon what I had been doing, and saw of what giving up one's self to the Lord consisted, and that it is no vain thing so to do entirely. I now felt the heart to be entirely cleansed, and saw in Christ's redemption a fulness; for in him all fulness dwells; and that he had taken full possession of the temple which he had made meet for himself. Without the slightest emotion, I commenced speaking to a brother, saying, I could now tell him the difference between justification and sanctification. As I proceeded, my views and feelings began to enlarge and increase, while a stream of blessedness seemed gradually to be flowing into my soul; and with such a consciousness of God's presence, as deeply to humble me in the

dust. I had often heard individuals say they felt God to be in their souls, and there was always something very revolting in the expression to me. But now, I not only felt him to be in my soul, but every where present; even the leaves of the trees, as they were moved by the gentle breezes, seemed to speak forth the highest praises in their silence, to the God of heaven; and such a glory as filled the whole expanse, is indescribable. He now discovered to me, of what consisted the exceeding sinfulness of sin, which was selfishness. I saw that its tendency was to bring the whole world into subjection to self, not even excepting the Supreme Ruler of the universe; even him who now revealed himself as filling immensity; as being infinitely pure and holy, and infinite in his love to me; although my life was written out in full, in this one word, selfishness. The contrast between infinite love and supreme selfishness, filled my heart with sorrow. I felt to loathe myself on account of sin, as I never did before. It was astonishing, to think how God could notice such a worthless being as myself; I felt I was infinitely beneath his notice; much more beneath his notice, than the vilest reptile of earth is beneath that of man. While viewing myself with deep abhorrence, there was to my mental vision an opening in the heavens, which gave for a moment, a view of eternity; and at the same time, that selfishness extended far and wide, and all were rushing to that changeless state; for a short season, such a worth of souls as was rolled upon me, such desire for their salvation, and such distress lest they should be lost, as I feel I could not have long endured, had it continued. But it was soon, in a measure removed; but an ardent desire remained for the purity of the church, which seemed to be of the highest importance to secure the salvation of a lost world; and withal, a perfect resignation, which produced a sweet serenity of soul, heavenlike indeed. O, the blessedness of having a consciousness of the heart cleansed from sin. How privileged! For the pure in heart shall see God.

Now, thought I, How shall I retain this blessing in my business? what shall I do? At this juncture, this promise was applied, "God is faithful, who will not suffer you to be tempted above that ye are able; but will, with the temptation, open a way of escape, that ye may be able to bear it," — and immediately another, "My grace is sufficient for you." I felt to say in my heart, this is enough. He will fulfil what omnipotence hath spoken. And I cast my entire being upon these promises with perfect confidence, feeling assured it would be even so. And thus I have found it. Praise the Lord for grace to live by the moment.

I was now led to watch for the first temptation, wondering

what it would be; which occurred while speaking about it. It was a feeling of hunger. I felt I must have something to eat, immediately; and while thinking I would go and get some nice bit, as I had too frequently done before, it was suggested, this is your first temptation; in a moment, the hungry feeling was gone, and I felt to rejoice, that I had caught the tempter in urging me to indulge in a heretofore besetting sin; that, of indulging in luxuries; which led me to decide, I would touch nothing of the kind, and that no part of my happiness should consist in simply gratifying my appetite. My Savior now met the want, and gave such a flood of blessedness as filled my soul, and in every succeeding denial that I made for him, that I felt I was superlatively blest in so doing.

I now made it a point in every thing, to live a life of self-denial, — scrupulously nice about little things, particularly in dress, eating, drinking, sleeping and the spending of money; felt all those selfish propensities must be crucified. For Paul said, he “would endeavor to keep his body under, lest after he had preached to others, he himself might become a cast-away.” And I felt, if there was danger with Paul, it became me to have a rigorous watch over my every thought and feeling; even in what might be innocently gratified. And, by the grace of God assisting, my unruly propensities and passions should be brought in subjection to my higher faculties.

Jesus Christ is to me now, just what he is represented to be, a Savior; and gives the sealing evidence of my heirship, even the spirit of promise, with which he seals his own unto the day of redemption of the purchased possession, which is a rich antepast of my future inheritance in my blessed Savior, which I am permitted to enjoy to the extent of my powers. To whom be praise and glory, for ever.

With my sincerest wishes for your future usefulness, I remain yours in the bond of Christian affection.

A CONGREGATIONALIST. C— N—.

For the *Guide to Christian Perfection*.

EXTRACT OF A LETTER.

OBERLIN, December, 1841.

DEAR BR. KING:—It is but recently I learned of the existence of your little messenger of love, and I cheerfully comply with the wishes of others in adding my testimony to the fulness and richness of the salvation which is

by faith in Christ Jesus. I design, therefore, as perhaps the best way of effecting this, to give a brief account of my past life, with the dealings of the Lord toward me, and submit the communication to your judgment—as you may deem for the best.

Although the child of pious parents and the subject of many prayers, and brought up amid the restraints and religious privileges of a New England city, yet, unknown to my parents, at an early age I became associated with vile and abandoned companions, and in a short time proceeded to such lengths, as to glory in surpassing them in obscene and blasphemous expressions, and youthful villanies. Indeed were I to enter into the particulars, every virtuous mind must be shocked and disgusted at the recital, and unless acquainted with facts upon this point, would be inclined perhaps to discredit the statement. But not to unfold this dark picture of early depravity, at the age of fourteen, I had become an adept in deceit, hardened in sin and ripe for ruin. At this time, I left my father's house to gratify a longing desire to become a clerk in a mercantile establishment. Instead, however, of going, as I anticipated, to New York City, far different was my ultimate place of destination—pated, to New York City, far different was my ultimate place of destination—a flourishing yet retired village in Massachusetts, where a work of grace was already in progress;—and here I was placed under the care of a devoted man of God. In this the interposing hand of God's providence was peculiarly manifest, since in the former case, removed from salutary restraints, with a will unsubdued, and unbridled appetites, passions and lusts to gratify, for which abundant opportunities were not wanting, I should have plunged into the very depths of crime, and become an abandoned villain, lost to decency, as well as virtue and happiness. But I speak after the manner of men; “for with God, all things are possible.” As it was, I soon became, as I then supposed, a subject of converting grace, and, in company with a large number, as the fruits of the revival, united with the church. Whether at this time I had experienced a radical change of heart is extremely doubtful, although a very great change was apparent in my feelings and course of life; and for many months after I supposed I enjoyed the love of God in my soul. But my religious history for more than eight years subsequently may be comprised in a few words. Mine was a religion so rife at the present time, which may properly be designated a sympathetic, periodical religion. It accommodates itself to outward circumstances, and requires its possessor to engage actively in the work of the Lord only when sanctioned by public opinion, and when it would be entirely out of character to stand aloof, an idle spectator. In general it is divorced from the business and every day occurrences of life, and for the most part can be enjoyed consistently with conformity to the world and almost any thing short of gross immorality. The word is at first perhaps received with great joy; and for a time they endure, but lack the essential qualification of continued perseverance in well doing, through adversity as well as prosperity, even unto the end. With some it seems to consist of feelings, good resolutions and outward reformation. Such at least is an outline of my experience of the matter, and in some seasons of coldness

and general backsliding among Christians, I proceeded as much farther in open immorality and outbreking sins than in early life, as my opportunities were greater. Not only was I addicted to habits of licentiousness, card playing and drinking intoxicating liquors to excess, with other attendant vices, but at one time in particular, I seemed entirely abandoned by the Spirit of God, to fill up my cup with wrath. I longed for nothing so much as to be free from all restraint, and actually went to New York City, and there spent weeks in fruitless endeavors to obtain a berth on board some foreign bound vessel, that, on some far distant shore, unknowing and unknown, I might, unmolested, act out the desperate depravity of my heart. But sovereign grace and love prevented. The angel of the Lord was sent, as to one of old, to block up my way, and, in a very marked and striking manner to thwart my designs.—I might say, that most of these scenes, to which I have just alluded, transpired while I was a member of college, pursuing a course of education *professedly* for the Christian ministry, and to cap the climax,—I blush with shame while I write it,—under the care of the American Education Society! But even then I was not wholly lost to all the feelings of humanity, for at times I keenly felt my mean and degraded state, and when conscience would arouse herself and sternly whisper,—“be sure your sins will find you out,”—“for all this, a bitter day of reckoning is at hand,”—I could joyfully rejoice, “let it come;” for I was buoyed up with the hope that it would overtake me this side the grave and the judgment. From this time onward, I grew more and more sick of sin and dissatisfied with myself, groaning under an iron bondage, more oppressive and tyrannical than the worst form of southern slavery. I could fully enter into the spirit of the seventh chapter of Romans, but as yet my experience had carried me no further than this, and to the deliverance spoken of in the eighth chapter, I was, of course, a stranger. At length, when brought almost to the verge of despair, oppressed with the heavy load of a hypocritical life, and not dreaming of any thing more than a temporary deliverance in this world, the Lord seemed to take my case into his own hands. It was six years ago last April, I believe, when one evening, after a season of the strivings of the Spirit to an unusual degree, I was led to make a full, honest, hearty surrender of all to God. It was not, however, until I had been brought to see that my prayers and tears could avail me nothing, that my own resolutions and solemn vows, signed and sealed, were worse than useless, and tried every other way and found them all to fail, that I became willing to die to sin and self. For three or four of the following days, it was indeed a time of God’s mighty power, and I was made willing to look my sins fully in the face, while instituting a rigid and particular review of the past. Now indeed my sins had found me out, and “the pains of hell gat hold upon me; I found trouble and sorrow.” It was entirely a matter between me and my God, into whose very audience chamber I seemed to be brought, and before whose bar I was arraigned, convicted, condemned. Although my cup of anguish seemed to be full, as I lay upon my bed-room floor, in view of the past, yet it was as nothing in the comparison, when I

came to realize that I could not be excused from making a full and frank confession of public as well as private sins, and therefore, to make restitution as far as lay within my power. To go to individuals whom I had meanly wronged, to stand up before the church by whom I had been considered as a brother Christian in good and regular standing, and there rehearse the long black catalogue of guilt; this was a crucifixion indeed to the flesh. From the time the conviction became fastened upon my mind that I must make myself fully known, my burden of soul increased, until I was glad of an opportunity by so doing to relieve my troubled spirit, although it appeared to me, I could expect nothing less than to be cut off from the confidence and esteem of my fellow men in the future, and have my name cast out as evil. At length, the work was accomplished. The Lord accepted the willing heart, when I supposed a long time must elapse before he could receive me into his favor. By this scourging from the hand of faithful love, I was taught, that it is indeed a bitter thing to sin against God, had some just views of the nature of sin, my stubborn will was entirely subdued, and the pride of my heart completely slain. God in Christ, the man Christ Jesus, as my Savior and Redeemer, was now revealed to my wondering, admiring eyes, and my heart ravished with his love. How it came about I cannot tell. But one morning, amid the exercises of mind which I have just described, after I had arisen, to engage as I supposed in new scenes of humiliation, shame and grief, instead thereof, I found myself in a heaven of joy, peace and love. The storm had passed, and in the unruffled calm which ensued, heightened by the contrast, no trace could be found of its progress over the wide expanse of the soul. There was no vision, no unearthly sights or sounds which met the eye or ear, but a solemn, deep, tranquil rest, with a joy in the Holy Ghost, which my imagination in her highest flights had never conceived of as the bliss of heaven. To convey any thing like an adequate idea of such a manifestation to those who know nothing about it by experience, would be impossible, and to those who do, it will be needless. These views continued with greater or less intensity for some days, each of which I supposed must be my last on earth, since they seemed too much like heaven to flourish in so uncongenial a climate. As soon, however, as I found that this was not to be the result, all my energies were concentrated upon one point of inquiry; "can this state of mind be perpetuated?" I had been brought into such relations in reference to sin, that the very idea of sinning again filled my mind with horror, and it was my sincere and ardent prayer to God, for it seemed to me to be in accordance with his will, that I might be taken out of the world, if there was a "needs be" for my sinning by remaining in it. Now it so happened, while I was investigating this subject, and searching the scriptures to know whether as a matter of fact I might live with a conscience void of offence toward God and toward man, that ten or a dozen numbers of the "Perfectionist," a paper at that time published in New Haven, Conn., were placed in my hands. This, was, I believe, during the summer of '35. Here my most sanguine expectations were more than realized, and being

naturally of an ardent temperament and having no competent spiritual guide, who will wonder, that I should eagerly devour unquestioned their whole contents, for the sake of one glorious, heaven-born principle which they advocated. It required a more practised eye than mine to detect the errors which satan had caused to be so artfully interwoven into the texture of this system. The idea of keeping a perpetual Sabbath to the Lord completely captivated my soul, and I could very readily consent to dispense with the shadow in the enjoyment of the substance. No doubt the giving up of means is one of its worst features, but the rock upon which I split was the idea, that by one act of faith, the responsibility of for ever being kept from sin is transferred to Christ. Upon this as eternal verity, I felt willing to stake every interest for time and eternity. Time rolled on. At length, (for I could not go so far as some, that I could not sin, whatever might be my outward acts,) at length, I could not but confess to myself, that I had sinned. One sin was as effectual as a thousand to break the spell and to cause me to cast away my confidence in the Lord. I felt, and rightly too, that a religion which could not suffice to keep me from every sin was not one which met the demands of my being. I had, however, forsworn the garb of the hypocrite and determined that henceforth, theory and practice must coincide. Here I was then, on a tempestuous sea, without chart, compass or rudder, all gone by the board, and exposed to the violence of the winds and waves. A night of Egyptian darkness ensued, and but one star visible above the horizon, and even that sometimes disappearing as though to rise no more. That star was the fondly cherished hope, that at some day, though a distant future, I should again hear from this subject; that though covered up with a mass of rubbish, there was at the bottom a vital principle which would eventually burst forth and illuminate the soul darkened by error and sin. That expectation was not a vain one, for I have lived to see that star usher in to my soul a bright and glorious morn, and for years the sun of righteousness has been pouring upon me his genial beams of light and life, producing joy and gladness through all the trials and vicissitudes of life. And now in the short space allotted me, how shall I best present to earth's weary, tempest-tossed sons and daughters, Jesus the crucified, as a full, free, triumphant Savior from all sin, a deliverer in every time of need;—yea more, who would have them consider "freedom from condemnation" as but the stepping-stone to the temple of the graces, that he may take them by the hand and lead them through its spacious and far reaching apartments, filled with the mysteries of the kingdom. Upon this topic language is poor and feeble at best, but I know of none so appropriate and significant as scripture representations, and if I were to select from these, so as in a word to express the rest of faith, its nature, and its privileges, it should be, "married to Christ." Its nature is that of the deep, fervent, ever endearing, all-absorbing love of an affectionate, faithful wife, without the fear of its ever proving idolatrous. Its privileges, all the blessings which a God can bestow with a heart of infinite love to prompt, and infinite wisdom to guide. No wonder that when brought into such an intimate and dear relation

to Christ, the soul should feel that the Savior, its bosom friend, is a *whole* Savior for *each* and *all* the ills of life, but also able to convert the king of terrors into a welcome messenger. O, nothing, surely, short of triumphant rapture will fill my soul in the certainty of his near approach, be it at what hour it may, although "my Redeemer to know," and his will to do on earth, constitute a heaven. But I must not dwell as I would fain do, upon this and kindred points of interest. A few words more and I have done. I have learned in my past experience, that it is one thing, though truly a great blessing, to have the "old man with his deeds" crucified, dead and buried; and quite another, to keep him from rising again from the dead. It has been elsewhere expressed by the terms, "entire," and "permanent sanctification." To have the entire sensibility sanctified, is indeed a great work; and in this I would include not only a purification of all the feelings and emotions, but a complete revolution in the habits of the mind and the associations of thought, so that the continual out-gushings from a heart of love shall be the language of joy, gratitude and praise. Again I have been taught, that emotions and feelings and joys, however ecstatic, possess no virtue in themselves, although they may be the natural consequent upon a view of truth, by a heart right in the sight of God. Closely allied to this is the error of following blind impulse, under the delusive impression that it is the Spirit of God. Here I had well nigh made shipwreck of faith and a good conscience. Another lesson of no small importance, and generally one of the last for a mind of an ardent temperament to learn, is a joyful resignation to the will of God in being laid aside and seeing him work by others. But upon these points I need not enlarge; for who that lives a life of faith on the Son of God does not prove in his own blessed experience from day to day that Christ is a most wonderful teacher, adapting himself to his or her peculiar temperament and individual wants, as much so, as though the only object of his care on earth. A life of faith! How pregnant with meaning the expression! "For this is the victory," says the Apostle, "which overcometh the world, even our faith." A faith which works by love, and purifies the heart, and overcomes the world, it is, which is as an anchor to the soul, sure and steadfast, causing us to enter within the veil, whither Christ our forerunner hath gone, and to understand what he meant when he said on earth, "the kingdom of heaven is within you."

* * *

For the Guide to Christian Perfection.

CHRISTIAN EXPERIENCE.

DEAR BR. KING:—Having read the Guide with much interest and comfort, I shall be happy if I can add any thing to its pages in favor of the bless-

ed doctrine it teaches ; hoping that some desponding, doubting soul may be encouraged to believe and fearlessly plunge the cleansing fountain.

By the grace of God, I was induced, in the morning of my days, to attend to the strivings of the Spirit. I sought and soon found the pearl of great price ; and, for a considerable length of time, enjoyed the light of the reconciled countenance of my heavenly Father. This peaceful frame, however, did not always last ; for experience taught me, my foes were not all destroyed. Unbelief, my most powerful enemy, often brought me into captivity. Years passed and found me still wandering in the wilderness of unbelief ; frequently travelling over the same ground and making but little advancement. Sometimes I caught a glimpse of the promised land, and desired greatly to partake of its precious fruit ; but, like the distrustful Israelites, I feared I should never be able to possess it ; because my enemies were strong and powerful. Thus I passed eight years of my religious course ; although I endeavored to live consistently with my religious profession. At this time, I was made to feel deeply,

“T was worse than death, my God to love,
And not my God alone.”

Happy would it have been for me, had I then relied with persevering faith upon the never failing promises of God. Then might I have brought forth every thing which I felt opposed to the reign of the Savior in my heart, and had it slain at the foot of the cross. But this was too much for my weak faith to expect at the time. I saw the promised land *afar off*, and resolved to leave no means untried, which would give me the victory over my spiritual foes, and bring me nearer to the land of promise. I accordingly united in a band with a few kindred spirits, who like myself were seeking the full salvation of their souls ; and taking Wesley's rules for our guide, we hoped by watching, fasting, denying self and bearing the cross continually, we should crucify our sins and arrive at that state of mind where we could consistently expect God to apply the all-cleansing blood of Jesus to wash out the stains of sin from our souls. Not that I expected any thing on the ground of merit ; for I was fully sensible that could I keep the whole law, I should do no more than my duty, and should then be but an unprofitable servant. My error was, that I sought by works to prepare myself to exercise faith, believing the Lord could not consistently bless me, while there was any thing I was unwilling to do for his sake. I therefore went forward, neglecting nothing which I thought could be duty, whether in public or private. But instead of getting my heart into a better state, I continually saw it in a worse light. The fountain of the great deep of my depraved nature being broken up, I could only, with the publican, cry — “God be merciful to me a sinner.” I spent much time in prayer and searching the scriptures ; sometimes endeavoring to reach and take the blessing, which I firmly believed was not only my privilege, but duty to enjoy ; but could never believe fully, because I thought I was not quite in the right place. Thus passed many dreary months, and

found me frequently endeavoring to double my diligence in getting myself prepared for the coming of the Lord. Meanwhile I was exhorted to believe; to come to God as I was, and rest upon his promises. But this appeared to me too much like presumption. To me it appeared easier to create a world, than for the Savior to take possession of such a heart! Almost a year had passed, from the time when I decided to be wholly the Lord's, when a special means of grace was appointed. To this, I then looked forward with much interest, hoping and praying it might be the time when I should be delivered from the body of death with which I had so long been oppressed. But alas! the state of my mind can better be imagined than described, when at the close of the anticipated meeting, I found myself unblessed. I was now brought to a critical point, and knew not what to do. I saw it was vain for me to hope to be blessed in the way I had sought the year past; for notwithstanding I had endeavored to discharge my duty faithfully, yet I could see nothing but sin in all I had done; and I never had seen a moment when I appeared farther from God than at this time. I spent much time in prayer, searching the scriptures on my knees, for some sweet promise to shield me from despair, in this time of trial. But the Bible was a sealed book, and the heavens seemed brass over my head. I feared, yea, greatly feared I had so grieved the Holy Spirit by my unbelief, that he had taken his departure from me. But praised be the Lord, who leadeth the blind by a way they know not. A friend called to converse with me, who, by the blessing of God, was made the means of removing the scales of unbelief from my eyes. I was made sensible of the reason why I had so long wandered in darkness. It was because the pride of my heart had hindered me from humbly submitting to the righteousness of Christ by faith, instead of endeavoring to establish my own; or in either words, to find something good in my own heart. I now saw my great sinfulness in distrusting God and of praying in unbelief. From this moment, I raised my heart to the Savior in prayer, believing him a physician able to heal every disease of the soul. I retired to my room, threw myself on my knees, and opened my Bible at the 14th of John. I was greatly comforted, in reading the soothing address of the Savior to his disciples, and when I read the precious promise, "Whatsoever ye ask in my name, I will do;" it was effectually applied to me. It was now clear to me, that though I possessed such a depraved heart—a heart free from any native goodness; yet he, who is the end of the law for righteousness to them that believe, now bid *even me*, ask what I want and he would do it. I now felt it *my* privilege to believe the Savior would perform his word; and with childlike simplicity, asked for a clean heart. The calmness of a summer eve pervaded my spirit as I walked to a place where a humble few had met for prayer. I entered, and a sense of the presence of God rested upon me. I plead the promise, and felt that now was the time when I should be made clean in the blood of Christ. But the adversary of souls was not willing to relinquish his prey without a struggle. He caused my sins like mountains to tower around me, and suggested the temptation—can you expect these to be removed now?

I struggled a moment, and then again grasped the precious promise. Glory to my Savior, he not only comforted me with his word; but himself came to my rescue. I realized his presence, and felt that he presented me to God, the Father, clothed in his own righteousness. My sins were gone, God was reconciled, for Jesus had made a full atonement for my individual sins. Had I been the only sinner, and had I seen the Savior crucified for me, I could not have had a clearer view of the nature of sin, and the price paid for my redemption. I felt that God loved me for his Son's sake, and owned me for his child. O, amazing love! I rose and fell upon my knees, I wondered, and adored. Heaven came down to earth, and the glory of God surrounded me. I felt myself to be but a mote, as it were, wafted about on the ocean of the love of God, — yet with confidence, crying "Abba, Father." I felt indeed I was in Christ and Christ in God, and such was the union I enjoyed with the Father and Son, that with St. Paul, I could say — Nothing was able to separate me from the love of God. *I indeed was dead*, and my life hid with Christ in God. Self was crucified. I was no more my own, but was bought with a price! I was therefore the Lord's, wholly his, soul, body and spirit. To know and do his will, was now the only desire of my heart. I feared no cross, for I was alike regardless of the frowns and smiles of the world; the sword, the faggot or the rack, could not have daunted me; for Jesus was my all, and wherever he saw fit to send me, there he also was to support me.

My simple faith laid hold on every promise. I asked and received, and felt indeed I was in God, and his glory surrounded me. The veil was removed, and the way into the holy of holies was now made clear, by the blood of Christ. I felt that I stood upon its threshold. I drank at its pure fountain, and partook of its precious fruits. I saw before me an extended field, which was mine to explore. Very contrary to what I had anticipated, I had no ecstasy, no, nor even joy. A calm peace pervaded my whole soul, so sacred, that I feared to move, or speak, lest I should disturb the sweet communion which I enjoyed with Deity. I arose, however, and sung — "My God is reconciled," &c., and wished to speak of what the Lord had done for me; but found I was not beyond the power of temptation. I feared I should not be believed, and might convey wrong impressions, and so injure the precious cause; which, for my *life*, I would not have done. My peace, however, was like a river; broad, deep, and ever flowing. I returned home, a new person, and almost in a new world; wondering at the *unparalleled*, unspeakable love of God, to so unworthy and sinful a being as I was. All was of grace, free, unmerited grace! I wondered at my unbelief in refusing, so long, to let go my hold of self, and to fall into the arms of Jesus, which had ever been extended to receive and sanctify me, as unholy as I was. I now found the words of holy writ more precious than gold, for I received them as from the mouth of Deity directly to me. All this, I saw was only because he loved me, because I was the purchase of the precious blood of Jesus. This great salvation, I clearly saw, was not restricted to a few; but was for *all*; and for them now! if they would but believe and accept it.

For about six months, I went on, trusting in God at all times, and endeavoring to discharge every duty which God enjoined on me, and persuade all I could to believe and be made whole. About this time, I attended a camp-meeting, where I expected to receive a fresh baptism of the Holy Ghost. It, however, proved a time of severe trial. A cloud darkened my spiritual horizon. This led me to ask the cause. I feared I had sinned; but felt no condemnation. The direct witness of the spirit was withdrawn, and I knew not what to do. Had I then had some experienced friend to have taught me still to hold on, by faith, in this trying hour, I might still have gone on in this good way. But not having seen or conversed with a single experienced friend since I first received it, and like many other unfortunate souls, I did not distinguish between sin and temptation. I reasoned with the adversary of souls, instead of looking to Jesus, the author and finisher of my faith, until I was induced to believe that if I was guilty of no other sin, I at least had yielded to unbelief! Then was my shield gone; and like Sampson, shorn of his locks, I had become as weak as another.

I need not speak particularly of my exercises during this time, and the time when I was again enabled to lay hold by faith, on the hope set before me, except it be to say, several times for short periods, I was enabled to exercise that faith which brought me near the bleeding side of my dear Redeemer. But not receiving new light, sufficient to make so deep an impression, as at first, I soon cast away my confidence. Having once tasted the good word of God, and the powers of the world to come, nothing short of this could satisfy my mind. I also knew, that I could not glorify and serve God without it; and when I exhorted others, my words returned to myself, and my inconsistencies appeared in its true light. But what could I do? Strange as it may appear, the same obstacles hindered me from coming directly to the throne, as at first. I was not penitent and humble enough. But to live without it, was but a living death. I resolved, deliberately resolved, to place myself once more on the sacred altar. I retired with a friend, and knelt before the Lord. I recalled this promise, knowing him to be immutable: "Whatsoever ye ask in my name, I will do it." I calmly and understandingly believed he would do as he promised; resolving never to remove my cause out of his hands. I asked not for happiness, but a clean heart; and this, I knew, was the will of God I should possess. And glory to his name, as unfit as I was in my own eyes, my Savior permitted me not to wait long. As soon as I had fully consecrated all to him, I was enabled to lay hold, by faith, upon my Savior, and the victory was won. Again I was brought nigh, by the blood of Jesus, to God, my reconciled Father. I now resolved, no more to distrust the willingness of God to bless, since he had so repeatedly bestowed his favor on one so unworthy. None need distrust or hesitate in the least; for he is a Savior well able to save from the power of sin, and impress his image on every heart that will submit to him.

A SINNER SAVED BY GRACE.

Some suppose that when once a soul is made perfect in love, it will be in a state in which it cannot sin. The scriptures teach us of a salvation from sin, but not from a liability to sin. Free agency renders us liable to sin; and the only way to destroy peccability, is to destroy free agency. — *Legacy*.

“O! how I hate those lusts of mine
That crucified my God;
Those sins that pierced and nailed his flesh
Fast to the fatal wood.

Yes, my Redeemer, they shall die,
My heart has so decreed;
Nor will I spare the guilty things
That made my Savior bleed.

Whilst with a melting, broken heart,
My murdered Lord I view,
I'll raise revenge against my sins,
And slay the murderers too.”

IMPORTANT.

We regret to soil our pages by a dun, but such is the neglect of a large number of our subscribers, that we cannot well avoid saying a word about our pay for the Guide. We have given some hints on the cover, but with many they seem ineffectual.

We would remind such that our terms are “PAYMENT IN ADVANCE.” And we ought to have a guaranty in the Christian character of such as read the Guide, that they will be *prompt*. One may say, My subscription is but a dollar; that can make but a little difference. True; neither would one hundred dollars withheld from us, be very seriously felt; but when we have some fifteen hundred or two thousand subscribers who owe us one dollar each, acting on this principle, the effect must be felt. We have to pay for our paper, printing, and other expenses from these \$1.00 subscriptions. Our delinquent friends can easily perceive what would be the result, if all our subscribers were as slack as themselves.

We feel constrained to call on all who owe for the present, or past volumes of the Guide to remit their payments forthwith.

Post Masters are authorised to remit money for periodicals free of expense, provided they themselves write the communication containing it.

In the above, we only demand bare justice. In addition to that, we hope for the love and prayers of all our subscribers.

GUIDE

TO

CHRISTIAN PERFECTION.

VOL. III.

MAY, 1842.

No. 11.

For the Guide to Christian Perfection.

PRINCIPLES OF THE INTERIOR OR HIDDEN LIFE.

No. XIV.

DISTINCTION BETWEEN IMPULSES AND A SANCTIFIED JUDGMENT.

It is sometimes the case, that persons act from certain interior impressions, which may properly be termed *IMPULSES*. It would certainly be very injurious to the cause of holiness, if the doctrine should prevail, that mere interior impressions or impulses may of themselves become the rule of conduct to a holy person. That persons in sanctification are under a divine guidance, and that they cannot retain the grace of sanctification without such guidance, is entirely true. But it has sometimes been the case, that men have mistaken natural impulses for the secret inspirations of the Spirit; and in the flattering belief of being guided by a higher power, have experienced no other guidance than that of their own rebellious passions. On the danger of such a state, of which the church has seen too many melancholy instances, it is unnecessary to remark. We proceed, therefore, to lay down some principles, which, if we do not err in our statement of them, will be of some assistance in guiding us, in relation to this practical and important subject.

FIRST.—The Holy Spirit is very various in his operations upon men; but it will be conceded, I suppose, as a correct principle, that He generally conforms himself in his operations, whatever they may be, to the structure and laws of the human mind. Accordingly in those operations, the object of which is to guide or direct men, it will be found, that He always acts in connection with the powers which are appropriate to such a result; and particularly in connection with the perceptive and judging powers. We desire it to be kept in mind, that we are speaking here of his directing or guiding operations; in other words, those, which have a special connection with

human conduct. We proceed to say, therefore, it is very obvious from man's mental structure, although he is sometimes the subject of a purely instinctive movement, that God designed, that the perceptive and judging powers, which He has given us, should ordinarily furnish the fundamental condition or basis of human action. And if in his spiritual providences it should be found to be his practice to guide men in any way not in accordance with this design, he would be inconsistent with himself. The first principle, therefore, which we lay down is this, that the Holy Spirit guides men, by operating in connection with the perceptive and judging powers.

And we may properly remark here, that this view, which is so important as to be deserving of the reflection of the most judicious persons, seems to be in accordance with the sentiments of the pious and learned John Howe. "We cannot," says this esteemed writer, "so much as apprehend clearly and with distinction the things which are needful for us to apprehend, *without the light of the Spirit of wisdom*. It is necessary, (viz. the light which the Spirit of wisdom gives,) in order to the act of distinguishing or discerning, between things and things, what is to be done, and what is not to be done. There is a continual need through the whole course of our spiritual life, for the using of such a discrete judgment between things and things. And in reference hereto, there needs a continual emanation of the Holy Ghost; for otherwise we put good for evil and evil for good; light for darkness and darkness for light. We need the Spirit's help, to shine with vigorous and powerful light into our minds, so as to bring our judgments to a right determination."

SECOND.—We may lay it down as another principle, that the Holy Spirit does not, either by his gentle influences or by those which are more sudden and powerful, so operate upon a person as to guide him into any course, which is truly irrational and absurd. Now we know in many cases, if we should yield to the direction of mere impressions and impulses, especially those which are of a powerful kind, we should be led to do those things, which, to whatever test or measurement they might be subjected, could not escape the denomination of irrationality or absurdity. Of such impulses the Holy Spirit can never be the author, because nothing which is really absurd and irrational, (we speak not of the mere *appearance* of absurdity,) can come from that source. I recollect once to have read the account of a person, published by himself, in which he gives the reader to understand, that on a certain occasion he was suddenly and violently seized by the power of God, as he expresses it; an expression undoubtedly synonymous in the view of the writer with the power of the Holy Ghost; that he was raised up by this divine impulse from the chest on which he was sitting; and was "whirled swiftly round, like a top, for the space of two hours, without the least pain or inconvenience." We do not see on what grounds such an extraordinary result as this, so unmeaning, so unprofitable and absurd, can properly be ascribed to the power of God or the power of the Holy Ghost; especially if it be susceptible of explanation on any natural principles. We know that

the Savior was full of the Holy Ghost; but we do not read of his being subjected to any operation of this kind. We know also, that the Apostles, although they were plentifully endowed with the Divine Spirit, and under his teachings wrought various wonderful works, yet were never at any time made the subjects of such irrationalities. We have here, therefore, a mark of distinction, viz. that various irrational and absurd results may flow from natural impressions and impulses; but can never flow from the true operations of the Holy Spirit.

THIRD.—No action, which proceeds from pure impulse or a mere internal impression without attendant perception or reflection, can possibly be a holy action. A mere impulse, unattended by perception and reflection, is of the nature of an instinct. And any action, done from mere blind impulse, no matter how strong or extraordinary that impulse may be, is both physically and morally of the nature of an instinctive action. Now as it is universally conceded, that purely instinctive actions have no moral character, it is entirely evident, that impulsive actions, which are of the same nature with instinctive actions, have no title to the denomination or character of holiness. Some persons seem to think, the more they act from impulse, especially powerful impulse, the more holy they are. But this, if we are correct in what has been said, is a great and dangerous mistake.

FOURTH.—That the Holy Spirit does sometimes act directly upon the sensibilities by exciting in them a purely impulsive feeling, we may probably admit. But is it the object of the Holy Spirit in doing this to excite men to immediate action without any reflection, or to excite them to action rationally; that is to say, in connection with suitable inquiry and consideration? This is the important question. And the decision of it involves great practical results. It is certainly reasonable to suppose, that it is not the object of the Holy Spirit, when He makes a direct impulsive impression on the human mind, to lead men to act without perception and reflection; but rather to stop them in their thoughtless and unreflecting career, and to awaken within them the slumbering powers of thought and inquiry. It is reasonable to suppose this, because as a wise being, as a being acting in accordance with the laws of the human mind, as a being infinitely desirous of true holiness in men, we do not well perceive, how He can take any other course than this. The true tendency, therefore, of those impressions or impulses, which come from the Spirit of God, is to awaken men to a sense of their thoughtlessness, and to quicken within them a state of humble and holy consideration. When such impressions and impulses are from the right source, we cannot doubt that the results will be of this character. That is to say; they will not of themselves lead men to direct action; but will lead them to that inquiry and reflection, which is preparatory to action. But when impressions or impulses come from Satan, as they sometimes do, their tendency is to lead men to action at once, without such intermediate consideration.

FIFTH.—Those impulses and impressions, which are from the Spirit of God, are of a peaceful and gentle character. They never agitate and disturb

the mind ; but, on the contrary, lay a wholesome restraint upon it ; and hold it in a state of deep solemnity and of attentive stillness. This is the precise state of things, which is needed as preparatory to the mind's perceptive and reflective action. The first question of the soul, when it is thus arrested by the true impulses of the Holy Spirit, is, "Lord, what wilt Thou have me to do." 2. It pauses ; it reflects ; it inquires ; it reads the Bible ; it watches the Providences of God ; it prays ; it asks for the assistance of the Holy Spirit upon its perceptions and reasonings ; and it dares not take one step to the right hand or to the left, until all its perceptive and reasoning powers have been exercised ; and exercised too under the sanctifying guidance of the Holy Spirit. So that, although we may admit that there are sensitive impressions and impulses, which are from the Holy Spirit ; yet they are not of themselves, when they are really from that right and good source, guiding and controlling principles, but are merely preparatory to the action of such controlling principles, which are to be found in the intellective, rather than the sensitive part. And such impressions are to be known by the decisive mark or characteristic, which has now been given ; viz. they are peaceable, holding the mind in a state of solemn and quiet attention.—Perhaps a simple illustration will make our meaning more readily understood. A person is at a particular time peculiarly impressed, that it is his duty to visit another person and converse with him on the subject of religion. If this impression is of divine origin, it will not violently agitate him ; it will not lead him to action whether rationally or irrationally ; it will not compel him to visit the person at once and without any intermediate exercise of the mind. It will lead him, in the first instance, to reflect, to consider the suggested or impressed duty in various points of view, to mark the openings of God's Providence, and to pray that, in his reflections and inquiries in respect to duty, he may be guided by the Holy Spirit. In a word, the impression, which he has, prompts him, in the first instance, merely to make prayerful inquiry ; but in his farther action he puts himself under the direction of a sanctified judgment ; or if the expression be preferred, under the guidance of the Holy Ghost operating through the medium of a sanctified judgment.

SIXTH.—Impressions and impulses, which are not from the Holy Spirit, but from some other source, such as a disordered imagination, the world, or the devil, are not of that peaceful and quiet character, which has been mentioned ; but are hasty and violent. In violation of the great Scriptural maxim, "HE THAT BELIEVETH SHALL NOT MAKE HASTE," the person, who is under this pernicious influence, thinks he cannot be too quick. He makes but little account of obstacles ; he cannot take time for interior examination ; he has no open eye to God's outward providences ; he is too impetuous, too much possessed by himself or by Satanic influence, to engage in calm and humble prayer for guidance ; in a word, he rushes blindly onward just as his great adversary, who is especially interested in his movements, would have him.

The great plea of these persons is, that the time is now ; that what is to be done is to be done now ; that the present moment is the true moment of

action. This is essentially true ; but there is a valuable remark of Fenelon, which places the doctrine of present or immediate action in its correct position. It is, that *THE PRESENT MOMENT HAS A MORAL EXTENSION*. In other words, we are undoubtedly bound to fulfil the duty of the present moment ; but it is the present moment, not in a state of barren insulation, but considered in all its relations to God, man, and the universe. But it is perfectly obvious, that the duties of the present moment cannot be fulfilled in their moral extension, without calling in the aid of a calmly reflective and sanctified judgment.

SEVENTH.—When an action is performed, to which we are prompted by a gracious and not a mere natural or Satanic impulse, but which action is not attended with all those good results which we expected and hoped, we are entirely acquiescent. We receive the result without trouble of mind. For instance, we are led in the providence of God and under the guidance of the Holy Spirit, to converse with a person on the subject of religion ; and contrary to our hope and expectation, he coolly and superciliously rejects our message. The result, though painful, does not disquiet us. We leave it calmly in the hands of God. Whereas a person, who performs an action from an impulse, which is not from the Spirit of God, and who finds the result different from what he expected, will be likely to experience a degree of unsubmitive dissatisfaction, and to show signs of fretfulness. And I think it is a matter of common observation, that Christians, who are governed in a considerable degree by natural or any other impulses not divine, mistaking them for a truly spiritual guidance, are, to use the common expression in the case, “always in trouble ;”—sometimes with the church ; sometimes with their minister ; sometimes with one thing, and sometimes with another ; and alas, not unfrequently, although they seem to be wholly unaware of it, with the holy Providences of God himself. They are not child-like, and meek and lowly in heart ; as those always are, who are truly guided by the Holy Spirit. They are not like the Savior, who, when he was oppressed and afflicted, opened not his mouth, but was led as a lamb to the slaughter.

In conclusion we would remark, that the doctrine of sanctification has much to fear from not accurately distinguishing natural and Satanic impulses from the true movings of the Holy Spirit upon the heart. Many, who ran well for a time, but who afterwards yielded themselves to impulsive influences which were not from the Spirit of God, have wandered into perplexed and divergent paths, to the injury of the cause of holiness and of their own souls. And we would just remark here, that the most interesting and satisfactory illustrations of holy living, which have come under our notice, are the cases of persons who endeavor constantly to put themselves under the direction of a sanctified intellect ; who are willing to do any thing and every thing for the glory of God ; but who feel that they need and must have wisdom. These persons can testify, that they are guided by the Holy Spirit ; but they can testify also, that the Holy Spirit does not require them to do

any thing which an enlightened and sanctified intellect does not appreciate and approve, enlightening and sanctifying their perceptive and cognitive nature. And hence their course is marked by consistency and sound discretion. They are not different men at different times, on whom no dependence can be placed. They are always at their post; supporters of the ministry; pillars in the church; patient under opposition and rebuke; counselors in times of difficulty; mighty in the Scriptures; burning and shining lights in the world. It is such persons, that truly sustain and honor the blessed doctrine of Holiness; presenting before the world the mighty argument of consistent holy living, which unbelievers cannot confute, and which the wicked and the envious are unable to gainsay. A. K.

For the Guide to Christian Perfection.

SUBMISSION.

In answer to your request, my dear sir, "for thoughts for the Guide," I will simply remark, that if those which may strike my mind as fresh and original, should be viewed as trite and familiar by yourself, it probably will arise from the fact that you have more attentively listened to the teachings of the Holy Spirit. There are some things connected with the subject of submission to the Divine will, which have recently been wonderfully new and delightful to me. *Submission!* I thought I understood the meaning of the term many years ago, when I professed to submit all to Christ; but the forcible reasoning of your correspondent A. K. has, I trust, led me to clearer views on this point. And now that past remembrances recall the oft-repeated dedication of all—save one cherished idol, and the agony endured when danger threatened the loss of that—I am astonished that I could have imagined that it was understood or felt as it should be. One instance is fresh in my recollection, when, after some weeks of delightful enjoyment of the Savior's presence, as if to try me once, he laid his hand upon my idol. My prayer at once was—"all but this—any thing but this." The immediate result was, a horror of darkness which might be felt. Every ray of light and love were withdrawn, and justly too. But I will not multiply illustrations of such miserable half-way submission. But now, through the forbearance of a long-suffering God, submission appears a very different thing. It covers the whole ground. It makes no exceptions—allows no reserves. It asks nothing less than the cheerful yielding up of every thought, word, action, emotion, to

the will of God. It demands that the soul be held up continually for Jesus to impress his own beautiful image upon it, like the seal to the wax. And still more—nothing is so delightful to the submissive soul as to come to this test. It exults in the loss of its own will, which for ever interposed like a gloomy shadow between itself and the face of Jesus. It can think of no place in the universe which it would not choose, should God place it there—no place so dark or sorrowful as the one it formerly occupied—and now when temptations assail, it spreads itself out for the Savior to throw over it the very feelings he would love to see. The subdued soul takes the mingled cup of suffering—misrepresentation, losses, trials, or any thing the world may prepare, and cheerfully drinks it, just as if his Father held it to his lips. Jesus is now the polar star, and the eye ever lifted, having learnt his will, has no further difficulties.

What can disturb such a repose? Is not this like the “shadow of a great Rock in a weary land?” Is it not the “Peace” which Jesus left for his disciples? Is it not a perfect remedy for all uneasiness, discontent, peevishness, disappointment, bereavement? Try it, O, sorrowful one, who mourns an absent Savior. Try it, ye who are surrounded with perplexities of every name, whether in the family or in the world. Try it, ye parents!—Let your children behold the sweet impress of an unvarying submission to the will of God. And may the time speedily arrive when the whole Church shall swell in unbroken harmony the petition, “*Thy will be done on earth, as in Heaven!*”

For the Guide to Christian Perfection.

“GOOD IS THE WILL OF THE LORD.”

There is no sentiment of which the consecrated heart makes so great account, as a love for the divine will. In that will, the devout one delights himself, whether its dispensations seem hard, or easy to be borne by the natural feelings. When afflictions press sorely and heavily upon him, and he sees them accumulating daily, so that nature’s heart is rent, and cries out, a spirit within whispers, “*Good is the will of the Lord;*”—and he replies, “*in Thee, O Lord, is my trust!*” But should one be disposed to cavil, and ask, “How can it be known that this is the Lord’s will? You receive many afflictions by the hands of wicked

men, and through the selfishness of the world, and the perversion of the laws of God." We are ready to reply, God has a will of *permission* as well as *appointment*. Without divine permission no man, nor evil spirit, could harm a hair of the head; for lo! the Almighty is a *shield* to those who rely on no other arm, but look steadfastly upward to Himself. And indeed, the steadfast eye discovers the truth that God does not permit any *real* harm to the faithful Christian. He only uses the evil designs of enemies, and the wicked perversion of physical, mental, and moral laws, as instruments to accomplish his own purposes of good will to his child. Yet, this child must be careful himself, and not partake of the guilt of knowingly perverting any law of God, whether physical, mental or moral; else he must lose his confidence.

But we speak of the consecrated, the sanctified one. Certainly he will not, cannot, and retain acceptance with his Maker, knowingly or carelessly break even the most simple physical law; for these too are his Maker's laws. So, after having done as well as he knows, or has the means of knowing, he may rest in peace, being assured that nothing over which he can have no control, shall be permitted to harm him, while he leans and rests himself upon the arm that encompasses the universe. I have often hesitated when about to speak of the prosperity and adversity of God's dear children; those that walk carefully before him, and love him with the whole heart; for, in a correct sense, I think, it may be said that *all* is prosperity to such. "*All things work together for good,*" &c. There is no *curse* to those who walk with God, and "*follow the Lamb*"—those who can say, "*as he was, so are we in this world;*" living not to do our own will, but to glorify our Father. But the external circumstances with which these are surrounded differ at different times. Sometimes they are resting under the sun of prosperity, and then again, under the clouds of adversity, as we express it. They are equally at rest, in both these cases. I have witnessed the breathings of the heart in love with the divine will. I have seen that constant worshipper, low in the dust, brought there by affliction, such as is felt when the cold hand of death lays hold upon those tender living cords that bind together human hearts. Then I heard the exclamations, "*I love thy will!*" "*Thy will be done!*" "*Do as thou wilt, O God!*" Confusion and agitation afflicted not that breast. A distrust of all prospects of good, save what were given by the all-wise dispenser, induced a calm and serenity, such as human philosophy never had the power to secure. But it is not unimportant to look, and observe this faithful disciple in the less prominent and striking circumstances of life; for it may some-

times be found that those who give up their own will, when a heavy stroke comes upon them, will hold to it in ordinary dispensations. Not so in the case just mentioned.

The following are expressions and petitions in use every day and hour by this praying heart:—"My Father, I know not what is for thy greatest glory and my own good;" "*Thy* will be done;" "I have no *particulars* to ask of thee; only thou appoint all my times for me, and point me to the way which pleaseth thee! Amen!" These are offered in reference to secular arrangements, or temporal blessings. For spiritual communications, the prayer bespeaks the same freedom from self-seeking. An example:—"Give just such exercises and emotions as shall best please thee, my Father!" "I only pray God make me holy, God fit me for my work!" "Help me to do, and say, just what shall honor thee, and save souls, how humble soever I myself must appear in the eyes of those who behold me!" "Give me thyself, or I die!" "Let me live in thee, or I cannot endure my existence!" But there is no crying after this or that particular thing, "that I may be more happy." There is no saying, give me this, and this, restlessly exclaiming, "*if it can be thy will*;" seeming to say, if it *can be made* thy will. If any particulars are mentioned before the Lord, of which there is not a certainty of the divine pleasure, the prayer is, "*if it be thy will*." We know "if we ask any thing according to his will, he heareth us;" and we shall have these things, if we continue to ask aright; and "good is the will of the Lord." All good then, is secured to those who forsake self, and cleave to God. Beholding and considering these things, my whole heart prompts that prayer of prayers: "*Father, glorify thy name!*" Reasons more and more abundant, are seen, why this should be the prayer of a

STUDENT.

From the Oberlin Evangelist.

The following letter was written by a member of the church in Lodi, N. Y., formerly under the care of Rev. R. Cochran, and was addressed to him after his health obliged him to leave.

September, 1840.

MY DEAR BROTHER COCHRAN,—I designed to have written you a long letter, but shall not be able, owing to a great pressure of domestic cares.

To you I owe much under God for leading me by a way which I knew not. Your very kind and instructive letter was duly received, and proved a great blessing to me. I give you many thanks under God, for all the instruction I have received from you. I know, dear brother, you will rejoice and praise God with me, when I tell you that I am truly blessed of the Lord. "My soul doth magnify the name of the Lord," and my heart is filled with praise, for behold, "God is my salvation." Yes, I can now "trust and not be afraid;" and with joy "do I draw water out of the wells of salvation," for "the Lord Jehovah is my strength and my song." Amazing grace! and love—how boundless! The night of affliction was long and truly dreadful, but the day is glorious beyond all description. I yet hear the howling of the angry tempest, the billows rage and roll hard by, but they break at my feet—they cannot harm me, for I am in the "port of peace." Sweet haven of rest—it shall be a rest to my soul, "and here will I dwell for ever, for I have desired it."

During the last two or three years, a series of afflictions, temporal calamities, &c., have followed in quick succession. How to "cast my burdens on the Lord," and "possess my soul in patience," I did not know. I resorted to various methods to enable me to do so, but all in vain. I wearied myself with doing, doing, doing—"ever learning, but never able to come to a knowledge of the truth." "My days were consumed like smoke, and my bones were burned as a heath. I was as a pelican of the wilderness, or as an owl of the desert—as a sparrow alone upon the house-top." In Sept. '38, my dear husband died. I waited on him during his sickness—stood by his bed-side and received his last token of friendship—closed his eyes in death, and all with apparent composure, and, as I thought, with resignation. But when he was gone, my soul was broken up. I now studied my Bible with renewed diligence, and set my face to seeking after the Lord, and with one of old, determined that let others do as they may, as for me I would serve the Lord. That year was one of breaking up and of healing to some extent. I think I received far greater blessings, and had more communion with God that year than ever before. Still my feet were not established. I was often brought into condemnation. There was something wanting. I longed to be filled. My soul panted for deliverance. I cried, "Lord, search me and try me, and lead me in the way that is everlasting." I fully believed that victory was for me through the grace of Christ, and determined never to give over the search till that victory was mine. At this time I heard considerable said about the evil tendencies of the doctrine of Christian Perfection

or Sanctification, as taught at Oberlin. I did not read their publications, but from what I heard, I became very much alarmed, and my mind was now constantly harassed in every effort I put forth after the blessing I was seeking. In short, I can now see that I was seeking after holiness of heart, but careful not to have it tinctured with perfection. And here, dear brother, you found me last fall, strongly prejudiced against that truth.

The first interview I had with you, my mind was very much changed. I now read my Bible with double diligence. Whenever I heard you preach I read and compared. The truth weighed me down—the Spirit strove with me. But there was the temptation—if I gave myself up to the leadings of the Spirit, I might become a perfectionist, and so bring disgrace upon the Church. I was often roused from a quiet sleep in the greatest distress of mind conceivable, by the simple suggestion of the word *perfection*. Although I could now see that my mind had been greatly abused in relation to the doctrine as taught by the brethren at Oberlin, yet I had so long associated such extravagancies with the terms Perfection and Sanctification that it seemed impossible to separate the one from the other. In short, I can now see that I was a dupe to these artifices of the devil, and by these he easily held me in bondage to sin. And here I remained, as you know, in this dreadful condition, during most of your labors with us.

In the spring, (the first Sabbath after you left in consequence of ill health) the Lord, by a remarkable providence as it seemed to me, sent President Mahan to this place. I heard him preach on the Sabbath. This, thought I, is indeed the doctrine the Apostles preached—the spirit that testifieth of Jesus. I listened for a time with great interest to the gracious words. The Spirit seemed to present the truth, and I could almost reach and take the blessing. But in a moment the suggestion returned—the Church—the Church—what will become of the Church? Here again I let my fears prevail. I grieved the gentle Spirit and fell into the dark, and was carried away under the dominion of the tempter, and here I remained for some weeks longing for deliverance. I had wearied myself out and could do nothing more.

At length the Savior's load was put upon me. I followed him into the garden—I heard his groans—I saw him ascend the hill of Calvary bearing his cross, forsaken. With the iniquities of the world upon him I heard him exclaim, *It is finished!* He was a sinless sufferer. An awful moment it was. The face of nature was veiled in the deepest mourning. This view served greatly to strengthen me through the coming night of trial. Here a flood of temptations rushed in upon me. Sins long since for-

gotten, and as I had supposed, repented of, were set in order before me and seemed like mountains. Deprived of the sensible presence of God, I was left in despair. There was no respite, no relief for weeks. I was indeed shut up and could not come forth. I raised my voice in supplication to Heaven, "O, how long, how long!" At length the Lord had mercy upon me, and gave me a brief day of rest. These moments I improved with the full expectation of renewing the conflict, and with the settled determination never to give over till victory was mine. And now I was again thrown into the furnace of affliction. I shall attempt no description other than what is mentioned in the 88th Psalm. I sought solitude and the darkness of night to pour out my soul in prayer to God that He would strengthen me, and put underneath me his Almighty arm. My mental sufferings at this time were inconceivably awful. The Lord put a seal on my lips. While I kept silence, and as the fire that burnt within was consuming me, there seemed like the whisperings of the Spirit within—"When thou art sufficiently tried thou shalt come forth purified as the gold and the silver." At length the storm subsided, the billows receded till all was quiet as the chamber of death. My load however yet remained with me, but I soon felt my heart begin to relent and run like wax before the fire, for my vision was now filled with Jesus in his glorified state standing near by. I opened my hymn book and read:

"O, that my load of sin were gone!

O, that I could at last submit,

At Jesus' feet to lay me down—

To lay my soul at Jesus' feet.

"Rest for my soul I long to find—

Savior, if mine indeed thou art,

Give me thy meek and lowly mind,

And stamp thine image on my heart."

There seemed to be such a charm in the *meek* and *lowly* mind of Jesus that I could not help but raise my eyes to heaven, and as I repeated the verse my heart went out with an intense longing that this blessing might rest on me. My request was granted. I instantly felt myself sinking infinitely low at his feet, willing to be any thing for Jesus' sake. But I did not even now feel that I was complete in Christ. I read the next verse:

"Break off the yoke of inbred sin,

And fully set my spirit free;

I cannot rest till pure within,
Till I am wholly lost in thee."

And my eyes were opened to behold the full day—the brightness of the glory of God. "Blessed are the pure in heart, for they shall see God." That blessed moment God spake, and it was done. I knew that I was delivered from all condemnation; that my heart was now circumcised to keep the law, because the law of the Spirit of life in Christ Jesus had made me free from the law of sin and death, that the righteousness of the law might be fulfilled in us, who walk not after the flesh but after the Spirit." My soul was filled with unutterable glory, adoration, and praise. The whole face of nature seemed most delightful, every where smiling and silently chanting the praise of its Creator.

I now looked around for my sins—they had long been my companions; but they were no where to be found. Jesus had borne them all away. O, what a salvation! I am a wonder to myself. But it is all of grace, grace, grace.

My soul goes out by day and by night in heart-breaking longings for the entire sanctification of the whole Church of Christ on earth. God will hasten it in its time. But my Savior hath wrought in me, and constrains me to proclaim to all around, a full redemption from all sin by the free grace of our Lord and Savior Jesus Christ. "And his name shall be called Jesus, for he shall save his people from their sins." But I see I am protracting my letter to a much greater length than I designed when I commenced, so I will close by saying that I continue to go from strength to strength, and from victory to victory. I find it matters not whether my cares and trials are few or many. The promise covers the whole—"My grace shall be sufficient."

Dear brother, I know that you will and do adore with me this God of love. I have no fears now but the fear of offending so kind a Father, so good a God, so great a Savior.

Your sister in the fellowship of the glorious Gospel,

MARY HUNT.

For the Guide to Christian Perfection.

WORD OF EXHORTATION.

DEAR BRETHREN AND SISTERS IN CHRIST, let us take the Bible in our hands, and, with open eyes and humble hearts, search and see what the Lord requires of us; what our calling is in Christ

Jesus. Let us *search*, as Christ commands us; then shall we have occasion to rejoice, as one that findeth great spoil. Let us begin with the Sermon on the Mount. It may be, it is so familiar to us, that we can repeat it, almost word for word. But let us stop and meditate, and pray over each verse separately. Let us remember that each precept is of equal authority, and all are binding upon us, one as much as another. We may bless the Lord for each instruction, each command here given us, and expect to fulfil *all, his grace assisting us*. Christ said to the twelve disciples, Go,—teaching them to observe *all things whatsoever* I have commanded you. O what does he lose, who diminishes aught from Christ's commands; who shrinks from fulfilling the greatest! Why draw back, snail like, into our shell, when He says, be perfect, be ye holy. Whence comes it that we receive the command "repent," and pass over "be ye holy?" The latter is designed to be the glorious fruit of the former; it is the full corn in the ear, ripening in the full beams of the Sun of righteousness.

There will be found an advantage in reading the writings of each apostle separately, each epistle by itself. And in reading *again and again* the same epistle, before we proceed to another, dwelling on the expressions, and finding out all their meaning. It is surprising to find how much one expression comprehends, when we dwell upon and search out, by prayer and meditation, its meaning. I now recollect Dr. Clarke's comment on one expression of Paul's: *That ye might be filled with all the fulness of God*. To be FILLED (says he) *with God* is a great thing; to be *filled with the fulness of God* is still greater; but to be *filled with ALL* the fulness of God greater still. It is when we meditate upon and pray over the inspired words, that they become spirit and life to our souls. We must receive and *digest* the word, in order to grow thereby.

There seems to have been an error in the church, in referring those texts, which require *holiness*, to the time of death, or to a future state. How this error crept in, how it gained such a hold, even so as to be admitted in some churches as a part of their creed, "*sanctified in part*," is indeed mysterious. It had its origin no doubt in an unsanctified heart. O what a deadly, soul-killing error! What gloom, and darkness, and suffering; how much sin has it occasioned. It is in effect selling licenses to sin. Where does the Christian find one promise that he shall be made holy at the hour of death? There is not one. The Bible is our *rule of life*. It does indeed teach us how to die; we learn that we may sleep in Jesus,—but much more does it teach us how

to live. Dying will take care of itself, if we live aright. Let us, then, beloved in the Lord, search the word of God anew; let us read reflectingly, prayerfully, believably; and before the "word of exhortation" comes again, we shall have advanced in the knowledge of our Lord and Savior, and in conformity to him.

O Holy Ghost, inspire each soul thus to do; then shall the time be hastening on when thy people shall be all holy. Amen. Reader, says thy soul Amen. Then act accordingly. Behold the Father, the Son, and the Holy Ghost waiting to make thee holy.

H. G.

EXTRACT

OF A PRIVATE LETTER TO A BROTHER IN THIS CITY.

I would say that we are still alive, drinking from the fountain of living *waters*, for we feel that Jesus, the Lamb of God, to our souls, is indeed a fountain of living waters and a well spring of *life*. We expect through grace to live *for ever*, for we have given ourselves to God for time and *eternity*; and we believe that God owns us for his children. Yes, the Lord not only owns, but *he* saves us, and saves us *now*. Glory to God, he is our Father and our God, and he has taken up his abode in our poor hearts. Yes, my brother, God, — the eternal *God*, — the *Triune* God — even he whose existence is so incomprehensible, has promised, and does even now condescend, to dwell in our souls. O my brother, I believe Jesus's words when he said, "I and my Father will come and make our abode *with you*;" and again, "I will send you another *Comforter*, even the *Holy Ghost*, who shall abide *with you* for ever; he dwelleth *with you*, and shall be *in you*. Glory be to his name, this to me is a precious portion, but yet I long to plunge deeper and deeper;

"Sink into the purple flood, —
Rise to all the life of God."

I believe with Paul, that it is our privilege to feel self to be "dead indeed unto sin, but alive unto God through Christ." Hallelujah! Jesus is my all, my surety, my life, my peace, my treasure, my wisdom, righteousness, and *sanctification*; my all in all, for time and for eternity.

Since my return from Boston, the Lord Jesus has been with me every day. I believe as long as I trust in him he will never leave me; and I am every day endeavoring to enter with more spirit and zeal into the work of saving souls. O my brother,

when I consider the immense value of an immortal soul, and also how near my fellow men are to the grave and judgment, I dare not remain inactive; I feel I must do what little I have to do with my might. O let me have your prayers. The Lord is yet with us, as a people. We have a few among us still seeking the Lord. We are looking for a *Holy Ghost* time. My Lord, let it come.

ONE OF MR. WESLEY'S LETTERS.

Lynn, November 7, 1771.

MY DEAR SISTER,—At length I have snatched an hour to repeat to you, in writing, the advices which I gave you before. 1. Keep that safe which God has given you: never let slip any blessing which you have received. Regard none who tell you, "You must lose it." No; you never need lose one degree of love. 2. You never will, provided you are a careful steward of the manifold gifts of God. To him that hath, that is, useth what he hath, it shall be given still, and that more abundantly. Therefore, 3. Use your every grace. Stir up the gift of God that is in you. Be zealous! Be active! Spare no one. Speak for God, wherever you are. But, meantime, 4. Be humble: let all that mind be in you which was in Christ Jesus. And be clothed with humility. Pray that you may always feel that you are nothing, less than nothing, and vanity. In this spirit speak and do every thing, giving all the glory to Him that lives and rules in your heart by faith.

Last night I was reading some advices of a French author, part of which may be of use to you. Only observe, he is writing to one that had living faith, but was not perfected in love.

"How can I distinguish pride from temptation to pride? It is extremely difficult to distinguish these, and still more so to lay down rules for doing it. Our eyes cannot penetrate the ground of our hearts. Pride and vanity are natural to us; and, for that reason, nothing is more constantly at hand, nothing less observed, than their effects. The grand rule is, to sound sincerely the ground of our hearts, when we are not in the hurry of temptation: for if, on inquiry, we find that it loves obscurity and silence; that it dreads applause and distinction; that it esteems the virtue of others, and excuses their faults with mildness; that it easily pardons injuries; that it fears contempt less and less; that it sees a falsehood and baseness in pride, and a true

nobleness and greatness in humility ; that it knows and reveres the inestimable riches of the cross, and the humiliations of Jesus Christ ; that it fears the lustre of those virtues which are admired by men, and loves those that are more secret ; that it draws more comfort even from its own defects, through the abasement which they occasion ; and that it prefers any degree of compunction before all the light in the world, — then you may trust that all the motions you feel tending to pride or vanity, whether they are sudden, or are thrust against you for some time, are not sin, but temptation. And then it may be the best to turn from and despise them, instead of giving them weight by fixing your attention upon them.”

I want a particular account both of your inward and outward health. Tell me how you are, and what you are doing.

For the Guide to Christian Perfection.

SACRED MEDITATIONS.

“ *And thou hast loved them, as thou hast loved me.*”

And does God, the holy one, love me ? Me, once a rebel, covered over with guilt, and no spot bright ? Can it be, he loves me ? Yes, redeemed one, he *loves* thee. As he hath loved Jesus, so he loves the purchase of his blood. As a father over his lost son, as the bridegroom over the bride, so does thy God rejoice over and delight in thee. O, it is in my Father’s love that I delight myself. All else but love is cold and formal, and meets not the demands of my being. It is love the soul of man was made for. Here is its home, its rest. To rest in my father’s love, this is bliss beyond expression. Bliss allied to that of the celestial ones. My soul flutters to be free ; to reach and touch an angel’s harp, to give expression to the blessedness of love. O, ye blessed ones, going up and coming down, hear my request. Strike ye a louder note, and praise for me the God of love. Thou seest my harp, descending angel ! It is feeble. Shattered are its strings, and broken. But it is attuned to love. Melody is in my soul.

And shall no stormy blast beat upon and quench this flame ? Can it survive in the rude shocks, which perchance may beat upon it in this nether world ? O, yes, yes. There is a calm, a so-

lace in the storm. *My Father bids it blow.* There is no chance, no accident to me. A Father's hand governs each event. It is love that spreads out the dark, no less than the bright scenes of life. And love can cast a shade of beauty on the darkest hour. It is bright above the cloud.

O God, were not my soul immortal, then might I breathe out my little space of time without thy love. Like the feather, I would float, careless whither. But I am immortal. I have ever felt myself to be a quenchless breath of life, destined to live on for ever. Whither, ah whither, shall I find myself? I have often asked and wept. It was when I knew not Jesus. My faith was like the spider's web, which the wind curls round and bears away. It had no hold on Christ. My love! O what was that? I cannot name it. It was earthly. Thanks, O my Father, that I have come at last to know and to believe the love thou hast toward me. Now will I be a child of love. With all my might, and mind, and strength, help me to love thee, O my Father.

"I go to prepare a place for you."

A home in heaven,—is this thy portion, O my soul? A home with God, with Christ, with all the holy angels. A short, brief space of time, and then shall I be there, where all the air is love? Where nothing enters that defileth? Shall I look around and find no scoffer there? No lip of scorn; no jealous, no malignant eye? See not one face but what is beaming love? Will no unholy thought intrude into my breast? Shall I then be saved, for ever saved from sin? Blessed thought! beyond expression, blessed! My soul longs, my spirit pants to see the God I love. My God! Thou art in my waking thoughts, my noon-day reverie, and my midnight dream. So close art thou unto my heart, thou seemest to be a portion of myself; or rather I a part of thee. O, is it possible, that God can come so near; can so restore us to himself, and bring back again the blissful days of Eden to the soul? Yes, so it is. Infinite love can accomplish all that Infinite Love has devised. This is our God, and we will bless him; our father's God, and we will exalt him.

I have heard a soft and pleasing strain, sung by a voice I loved, and breathing words of love, and I have thought of David's soul, attuned to love in heaven, expanding there, these many years. How rich and full must be the music of his song! I love to think of heaven's music. If that of earth be so sweet, what must the music of heaven be? Heard ye that seraph's song, who sits near by the throne? Saw ye the response in every glistening eye?

It fell on the ear as dew on the tender herb, awaking to new life and beauty each emotion of the soul. There was one heart, one feeling, "*Worthy is the Lamb!*" And shall I too swell the chorus of that song? Yes, I have loved it here on earth. It is to me the song of songs. It comes up from the depths of my soul, a melody akin to heaven's own music; awakened there by the same touch that gives beauty to the seraph's song. And shall I not re-echo it in heaven? Yes. My soul kindling with seraphic fire, will praise the Lamb, for he was slain for me.

P. L. U.

PERSONAL EXPERIENCE.

The communication from which we selected the following pages, being of too great length for the Guide, we have omitted an interesting account of early impressions and of Christian experience, till the point where our correspondent leaves a sick chamber with decided purpose of heart to *continue* seeking a full salvation.

Our sister seems to have encountered more difficulties than some others do in arriving at the eminence on which she is now permitted to stand. We hope the rehearsal of them will enable others to shun the rocks on which her hopes and blessedness were so often dashed; while at the same time they may prove a source of encouragement to those who have long sought without finding the pearl of great price.

I left that sick chamber first to attend a camp meeting, with this resolution fixed. Let others do as they may, I will follow implicitly the light already bestowed, and trust for, yea, expect an increase. Simplicity was the most prominent feature of that state of mind. I had used such means several times before, but with little profit. Though for the alleged purpose of gaining religious knowledge, (for I never saw the hour, since I first felt the force of truth, when this had not charms superior to all other knowledge,) yet, I was expecting, if moved at all, something extraordinary must do it. Now, I felt like taking advantage of the most simple means. Well, in the line of personal effort, light gradually increased until Friday afternoon. Then, while listening to a sermon, from "Open thy mouth wide, and I will fill it," I felt like asking for great blessings. I became more and more earnest until the next evening—when another from "There is no condemnation to them that are in Christ Jesus," gave me such a view of the believer's privileges as I never had before.

We returned to the tent. Our pastor entered, and as if moved

by the same inspiring influence we had felt in the public assembly, said, "It avails nothing, brethren and sisters, to struggle against a tide of unbelief—we may be blessed this evening as well as any time." I grasped the thought. *Now*—can it be that now is the "accepted time" with me? We knelt in prayer, and had a melting season. It was a class-meeting;—but, I know not why, I was not called on to express my thoughts, and if I had been it would have been impossible. Instead of looking, expecting, desiring, I was *receiving*. The boundless provision that had been so feelingly portrayed rose before me; still more, I had a share in it, through infinite grace. Yes; appropriating faith was that moment bestowed. After meeting, our pastor said, "We have not heard from you." Said I, You shall in the morning. These were the only words that I spake that night. I dared not move my lips lest the act should disturb my inward enjoyment. Hours passed before I could close my eyes in sleep. The *change* in my feelings was so great that I was completely lost in it? I wished much that some around me knew it, but it seemed perfectly indescribable. Yet I closed my eyes with the thought, I will attempt it in the morning. That morning was one of the most delightful that I ever beheld. The very trees seemed vocal with the praise of God. I had no more disposition for conversation; and answered the usual interrogation in monosyllables. Went out to the love feast; it was one indeed. Perfect love was the *theme*: about seventy witnesses. Said the tempter, "True, you have received a blessing; but nothing of this kind; you was not seeking for it. So, say nothing about it; they will not understand you." The old stratagem prevailed; light fled instantly. I returned to the tent; was reminded of the promise. Well, thought I, my good feelings have vanished for the day; this is just as it always has been, and I *fear* always will be. True prophecy. I felt less of the Spirit's influence that day than *any* while I was on the ground.

Through the week, nothing would have kept me from the sacrament. Now I was glad of this excuse, Health is insufficient. But, when the shades of the last night gathered over us; particularly, when the hour for meeting in the tent came, I began to have some conception of my loss; I confessed it in the class-meeting; but felt that it is not enough; it must be done publicly. Slept little; shall I go away not as I came, but *worse*? Heard the voice of prayer, at a very early hour. Something said, "here is the last opportunity." Felt instantly, I shall *never* forgive myself if I do not improve it. It was the first time that I ever joined a praying circle at that hour. We knelt near a

father in the ministry. Complete victory was the theme. Presume he did not know us. Yet, he put the question to me first, "Are you seeking for this blessing?" No. I am not certain as I know any thing about justification. I am a real hypocrite, and if the shades of night did not cover me, I would not be seen here. Said he, "I should like a description of your feelings, if you will give it." I began and told the whole story, from a *full* heart. When I came to Saturday eve, said he, "You obtained this blessing then, and if you had confessed it Sabbath morn, would have had the witness." Several that were near responded to it. But I did not give the thought place a moment. However this effort broke the snare; my heart was again filled with love. I cannot describe the inspiration of the parting scene. And when we went on board the boat, the fear referred to of present death was completely taken away. Death looked desirable at that moment. I retained this triumphant state of feeling, five days. A trifling circumstance led me to doubt, which beclouded the evidence, though I lived under its influence for months. A peculiar halo surrounded every act of devotion, at that time.

I had ever felt a great aversion to the terms often used in speaking of Christian holiness. Our pastor addressed us upon "crucifixion to the world." He told the whole story; yet, without any of what I had considered its repulsive features. For weeks afterwards every thought was on this point. A friend then *first* put Mr. Mahan's work into my hands. I read it with breathless interest. And, I find under some extracts from it this resolution: Through the proffered assistance of divine grace, it shall be my fixed purpose, from this moment to endeavor to attain such a state. Feb. 1, 1840, I saw that simple confession, and the act of faith that claims the blessing, was *all* that was wanting. But these thoughts were buried deep in the recesses of my own heart.

That month we were favored with a most gracious revival. However, but little was said on this subject. Indeed, it had but few advocates in this region I believe at that time. It had previously been a time of universal declension in all the churches; and, of course, was preceded by deep, hearty confession. I gave that part of my story that accorded with that of others, leaving out *this* part entirely. True, my feelings were in perfect contrast to what they were in the former revival referred to; and I felt an interest for others unknown before; yet, I was not conscious of much growth in grace, personally, during its progress. As the general interest abated, my own case came up for its share of attention. And I began to ask, Shall I have to say, "Mine

own vineyard have I not kept?" I plead earnestly for a return of former convictions. During the season of confinement spoken of I had read some of our best authors on this point. Providence now put the Oberlin Evangelist into my hands. An extract from my note-book will best show its effect on my mind.

June 1. I trust, I begin this summer with a fixedness of resolution unknown before, to give up *all* for my Savior. The world is stained in my esteem. Its honors, pleasures, friendships wither under the scorching beams of the Sun of righteousness. The light of divine truth sets them in their true colors. Says one, "as we are unhappy, it is the effect of that evil principle that lurks within, in chains but not destroyed. Our peace is just in proportion to our submission to the will of God. And as we shrink from those duties that grow out of it, wrong propensities gain strength; but, every duty performed weakens their power."

This is my experience to the life. I have been unwilling to make the sacrifices that the Gospel requires, and have reaped the fruits of disobedience. Of late I have been trying to shun this snare of the tempter. The impression was distinct, that the degree of light I was asking would never be imparted without these sacrifices. I might refer to a similar state of feeling, at a Camp-meeting, shortly after; but, it matters not, as the point was not gained. A short extract will show how the year closed. Dec. 28th, referring to some instruction. The doctrine was perseverance in Faith and Prayer, till bold to say, My hallowing Lover hath wrought a perfect cure. This, I have ever hoped ere the close of the year to say, but I feel I cannot. 30th, The subject of entire consecration was the topic in general class. Felt that I received an impulse for the ensuing year. But, an injudicious act the next day darkened my mind exceedingly. Our pastor addressed us the first Sabbath of the year, from "I beseech you, brethren," &c. but I was not prepared for it. When he was recounting our mercies, I could not feel half as sensible of, and grateful for them, as on Thanksgiving, when the same point was touched upon. The Sabbath usually gives an impress to the devotional exercises of the week. The next Sabbath our instruction was from "Perfecting holiness in the fear of God." I find this sentence in reference to it. That morning sermon did me good; and never ceasing thanks to thee, My Father, that I verified its truths by blissful experience ere another Sabbath closed.

Our protracted meeting began Tuesday. I felt I wanted, needed, must have, *a* blessing; but my desires were quite too indefinite until Friday. Then, they assumed this form: Father,

give me *clearly* to understand my situation, before thee; the measure of grace that I now possess, and the supply needed to serve thee acceptably. Shall this special season pass without some new token of thy favor? At the morning meeting a brother in the ministry gave his experience relative to a full surrender. It seemed as if a flood of light was poured into my mind, in a moment. Every step, as he spake, confirmed me in the thought, that I had passed through the same process.

I arose under the almost irresistible impulse, and confessed it, though I had been silent on this point eighteen months. Never, never, can I doubt, but that supernatural influence drew forth that acknowledgement. As soon as it was *out* I was in a new world. The *scales* had fallen from my eyes. If the instruction had been specially designed for me it could not have been more appropriate than that with which we were favored that afternoon. "He is able to save to the uttermost."

I feasted; all was plain—a whole Savior. Why not as easy to believe for *full* as *partial* salvation. O the discoveries of that hour—language fails. Well, I thought, I can have the blessing; but I never can *profess* it, and I know I can never *live* it. Preaching to the irreligious in the evening, but I heard not. Though the house was full, I was alone. Nor did aught without vary my train of thought. I awoke the next morning, about two o'clock. My varied feelings through the year in reference to this point were the theme. Every breath was ejaculatory prayer. It seemed as if the *form* was almost useless. My business was alone with God—I could not explain it to mortals.

At our morning meeting the same point came up again. Our pastor gave us his experience, on this point, for the first time. A revered father in the ministry, also remarked, "The act of consecration is one thing—the witness another," and commented largely on their distinct characteristics. The afternoon and evening preaching did not touch my case. Sabbath morning, 17th. Thought began to stir early, and on the same point. It seemed a proper time for the act of consecration. I tried to view it in its length and breadth. Here, again, I am lost. If I had opened my thoughts that day, I might possibly have described them.

I felt, I will shrink from nothing. Any step, only grant me thy favor. The way—the only way, to get the light I wanted—seemed to be to acknowledge, candidly, *how* I had *once* obtained it.

This state of quiescence was such a perfect contrast with the turmoil of my feelings for several days, that it seemed like happiness complete. The instruction in the afternoon was interesting;

but I could not fix my thoughts. I often proved that "Devotion ends where weariness begins." After caring for the body we had a season of prayer; and felt, our Father heard. Went to the prayer-meeting. The hymn commencing, "Jesus, my all," was read. *This* is the way I long have sought. I have heard it many times, but never with such feelings. Can it be, that I have at last found it? I felt not the least disposition to express a thought; language seemed entirely inadequate. But, the impression was, talk to your Heavenly Father; he knows all about your feelings, and the tempter may take advantage of your silence. At home, all were conversing and preparing for an event, of which I too had been thinking for weeks. But how different my feelings. Now, to unite with those who were using special means of grace in a neighboring town seemed far more desirable. Not that I do not enjoy such scenes; but, just at this time, I feared their influence. I thought, what are the fleeting enjoyments of an hour, compared to an eternity of blessedness? Did not feel the force of temptation until Tuesday afternoon. Then, after a short conflict, a much greater degree of light was imparted. Had the pleasure of mingling in devotional exercises on Wednesday; and every hour swelled the current of love. In the evening a father in the gospel addressed us. They sang, "O for a heart to praise my God." I was lost in it; nor could I fix my thoughts on the preaching at all. I felt my Savior had entered—may I not say, taken possession of my heart. Never, no never can I describe my feelings. I was satisfied. I asked no more. That night will never be forgotten, while memory performs its office. The entire life, spiritually, passed in review. It has since appeared to me as a *type* of the great decisive day.

Though I have had seasons of *trial*, yet, from that moment to the present, I have *usually* been enabled to say, with the poet,

No condemnation now I dread;
 Jesus, and all in him, is mine!
 Alive in Him, my living Head,
 And clothed in righteousness divine,
 Bold I approach the eternal throne,
 And claim the crown, through Christ, my own."

GUIDE

TO

CHRISTIAN PERFECTION.

VOL. III.

JUNE, 1842.

No. 12.

For the Guide to Christian Perfection.

PRINCIPLES OF THE INTERIOR OR HIDDEN LIFE.

No. XV.

OF THE TRUE IDEA OF INTERIOR ANNIHILATION OR NOTHINGNESS.

When we use the phrase "interior annihilation," we of course use it in a mitigated or qualified sense, as meaning not an entire extinction of any principles within us, but only an extinction of certain irregularities of their action. In other words, it is not an absolute annihilation; but only the annihilation of any thing and every thing which is wrong — the annihilation of what the scripture calls the "old man," in distinction from the new man, created anew in Christ Jesus. Perhaps we should not recur to this form of expression at all, nor make any remarks upon it, although it is sometimes a convenient one in the description of internal experience, were it not that it is often employed, or some phrase of equivalent import, in writers, particularly those of an ancient date, on the interior religious life. I believe, also, it is quite common among many Christians at the present time, to speak in rather a loose way of their Nothingness, of the importance of feeling that they are Nothing, and the like; which shows that this form of expression indicates the existence of some great practical truth, although it may be but indistinctly developed, which is clear to the religious mind. We shall give our ideas on this subject, as plainly and concisely as we can.

FIRST. — The state of inward annihilation is characterized, in the first place, by the extinction of all unregulated or unsanctified love of created things, or "love of the creatures," as it is sometimes expressed. Accordingly, we cannot say that a person is interiorly lost or annihilated, who is in any degree the slave of his appetites. The action of the appetites, when directed to their original objects, and when subjected to the regulation of a purified conscience, is undoubtedly consistent with this state: that is to say, when

they are exercised, not from a view to the mere pleasure which they afford, but in accordance with their primitive constitution, and consequently in accordance with the will of God. But he who takes delight in the pleasures of the senses and indulges the lower appetites of our nature, that the attendant pleasures rather than the original objects of the senses may be realized, has not so crucified and slain himself that he can be said to be inwardly annihilated. There is still within himself the germination and the growth of that form of selfish gratification which may properly be called a "love of the creatures."

A similar statement may be made in regard to those principles which are understood to be higher in rank than the Appetites; and which, in order to distinguish them from the lower or appetitive part of our nature, may properly be denominated the Propensities and the Affections — such as the social propensity, the desire of knowledge, the desire of esteem, the filial affection, the parental affection, friendship, and the love of country. If these propensitive principles and affections, whatever comparative rank they may sustain, are not perfectly subordinated to the principle of supreme love to God, if they exist in such a degree as to be in conflict with what the law of God requires, then it is very clear that the state of mind does not exist, which, in the language of religious experience, is denominated "interior annihilation." There is still a vigorous portion of the life of the "old man," which has not been slain. And hence it is, that we lay down the extinction of the love of created things or of "love of the creatures," with the explanation and illustration of the meaning of the terms just given, as one of the characteristics of the state of mind under consideration. Of a person who is thus interiorly annihilated, it can be truly said, "he is crucified to the world, and the world is crucified to him."

SECOND. — Another mark or characteristic of that state of mind which is described as interior annihilation, is the extinction of self-will. He who is annihilated and lost to himself, has no will of his own. We ought to remark here, that, when we speak of the extinction of inordinate creature love and of self-will, we do not mean to imply that the mind is rendered naturally or physically incapable of such irregular exercises. But merely that the work of grace on the heart has been so deep that there is, at the present time, a practical extinction of all such wrong internal acts. We are no longer troubled with them. Acting from supreme love to God has become the confirmed principle and habit of the mind; so that sensual pleasure, and worldly applause, and private ends of whatever kind, have lost their power. We have no pleasure of our own; we have no desires of our own; we have no will of our own. Under all circumstances, rejecting all wisdom and all plans originating in ourselves, our inquiry is, "What wilt *thou* have me to do?" "God within us," the divine image, living operatively in the soul, is the all-powerful and absorbing principle.

THIRD. — The state of interior nothingness is characterized, further, by the extinction of the power of antecedent evil habits. A person may be sancti-

fied to God, his heart may be pure in the divine sight, and still there may be a constant struggle on the part of the "old man," or the "old nature," to regain possession. It is difficult to explain this, viz. that a truly holy heart may still have a struggle antagonistical to sin, and oftentimes a fearful struggle; but it is probably owing, in addition to the direct temptations of Satan, to the tremendous power of antecedent evil habits. The principle of self-love, for instance, may be brought to its true subjective position and become a holy principle; and yet, in consequence of its previous habits of inordinate exercise, there may be a strong tendency, which requires constant resistance, to resume its former position of irregularity and sin. This tendency is not, properly speaking, in the principle itself; but is forced upon it *exteriorly*, if we may so express it, by the law of habit; and therefore, although it is extremely dangerous, it is not necessarily sinful. The idea here may perhaps be illustrated in the case of the reformed inebriate. He has refrained from drinking; but the influence of the antecedent law of habit is still felt in his system. He is no longer guilty of the sin of drinking; but his liability to fall into this sin is greatly increased by his antecedent evil habit. This is mysterious, but it is true. He feels that, in consequence of his former evil habits, the enemy is near at hand and in great power; that his danger is thereby increased, and that he must always be in the attitude of watchfulness and of resistance. Something like this is the case with those who have just entered into a state of sanctification. The enemy is cast out; but he avails himself of the influence of the law of habit, to take a hostile attitude and to seek a re-entrance.

Now when a person has experienced the state of interior nothingness, as it is conveniently, perhaps, and yet not accurately termed, he has, by divine grace, not only succeeded in conquering sin in the gigantic forms of creature-love and of self-will, but in breaking down the perplexing influence and the unfavorable tendency of former habits. And hence there is a vast accession to his power, and to his tendency to union with God. Satan himself, in the presentation of his temptations, has comparatively but little influence over such a soul. He has, comparatively speaking, no basis to operate upon, no way of secret, circuitous, and indirect attack; but must come boldly up and make his attack, face to face, as he did in his temptation of the blessed Savior. And this he would rather not do if he can approach the object of his attack in some other way.

FOURTH. — It is a further characteristic of the mental state, which we are considering, that a person in this state of mind has no disposition to exercise self-reflecting acts, originating either in undue self-love or in a want of faith. What I mean to say is, that, when he has done his duty, he no longer turns back upon himself and asks, as the half-way Christian often does, What does the world think of me? Divested of all selfish purposes and aims, and having no will of his own, he acts deliberately and supremely for God; and therefore he feels that whatever is done, so far as motives and intentions are concerned, is well done. In that respect no trouble enters his mind. There is no need of retrospection; no need of apologies to cavillers. Indeed, he can

scarcely be said to exercise retrospective acts and reflections upon himself in any sense whatever. Such acts seem to be, to some extent, inconsistent with the fact that his heart is fixed exclusively upon an object *out of himself*. What is done stands written in the record of his Divine Master; and there he leaves it. His whole soul is given to the present moment. The present moment is given to God.

FIFTH. — Another and remarkable characteristic of this state of mind is this. He who is the subject of it, is dead and crucified to all internal joys also, as well as to all pleasures and joys of an external kind. He has no sympathy with those who are always crying, "Make me happy." "Pay me well, and I will be holy." Personal happiness, as a supreme or even a separate object of desire, never enters his thought. It makes no difference what the form of that happiness is, whether pleasures of the senses or pleasures of the mind. He is willing to abandon and sacrifice even the pure and sublime pleasure, almost the only consolation left to him in this sad world, which flows from communion with those who, like himself, are sanctified to God. His true happiness consists in hanging upon the Cross, and in being crucified to self. Whether he is tempted or not tempted, interiorly and in the bottom of his heart he can say, all is well. Whether he suffers or does not suffer, the throne of peace is erected in the centre of his soul. Wretchedness and joy are alike. He welcomes sorrow, even the deepest sorrow of the heart, with as warm a gush of gratitude as he welcomes happiness, IF THE WILL OF GOD IS ACCOMPLISHED. In that will his soul is lost, as in a bottomless ocean.

Accordingly, it will not be surprising, when we say further, that he makes no account of raptures, visions, extacies, special illuminations, sudden and remarkable impressions, or any thing of the kind, except so far as they tend, which is sometimes not the case, to extinguish self, and to lead the soul into the abyss of the supreme Divinity.

FINALLY, the soul, that has reached the centre of its Nothing, (that is, is absolutely and for ever nothing relatively to *self*;) remains without resistance in the hands of God, like clay in the hands of the potter. It has become perfectly pliable and impressible to the divine touch. Such a soul is peculiarly the subject of that ennobling form of prayer, which is called in certain writers the Receptive or Passive Prayer. Entirely divested of those habits of self-activity, which are so common and so injurious, it remains quiet and childlike in the divine presence. Like the placid lake, that receives and reflects to the eye of the beholder the image of trees and flowers on its banks, returning image for image, without a stem disarranged, or a petal broken; so in all the hidden aspirations which it constantly sends forth, it passively and almost unconsciously receives and reflects the image of God — an image which is not distorted by the mixture of self-originated acts, nor marred by the disturbing power of internal agitation. God loves to leave the impress of his blessed image on the self-annihilated soul. And the prayer which it breathes, as it is not self-moved, but moves as it is moved upon, may truly be regarded

as the praying breath of the Holy Spirit, who always dwells in the soul that knows itself no more.

We may see, therefore, how strong must be the position of the Divine Mind, (the *DEUS AGENS INTER*, as it has been expressed in the Latin,) in the self-annihilated soul. A soul, in the language of Michael de Molinos, "desiring as if it did not desire; willing as if it did not will; understanding as if it did not understand; thinking as if it did not think, without inclining to any thing; [that is, independently of the will of God:] embracing equally contempts and honors, benefits and corrections. O what a happy soul is this, which is thus dead and annihilated. It lives no longer in itself, because God lives in it. And now it may most truly be said of it, that it is a renewed Phenix, because it is changed, spiritualized, and transformed into the divine image."

And again, he says, "We seek ourselves every time we get out of our Nothing; and, therefore, we never get to quiet and perfect contemplation. Creep in, as far as ever thou canst, into the truth of thy Nothing; and then nothing will disquiet thee; nay, thou wilt be humble and ashamed, losing openly thy own reputation and esteem.

"O what a strong bulwark wilt thou find of that Nothing! Who can ever afflict thee, if thou dost once retire into that fortress! Because the soul, which is despised by itself and in its own knowledge is nothing, is not capable of receiving grievance or injury from any body. The soul, which keeps within its Nothingness, is internally silent, lives resigned in any torment whatsoever, by thinking it less than it doth deserve — is free from abundance of imperfections, and becomes commander of great virtues. While the soul keeps still and quiet in its Nothingness, THE LORD DRAWS HIS OWN IMAGE AND LIKENESS IN IT, WITHOUT ANY THING TO HINDER IT."* A. K.

* See the work, entitled, "Abstract of the Spiritual Guide of Michael de Molinos." Chaps. xix. xx.

For the Guide to Christian Perfection.

SACRED MEDITATIONS.

Ye are come, — to an innumerable company of angels.

What beautiful scenes open upon us in the sacred volume! It is there we come, not only into the presence of God, to hold communion with the Father, Son and Holy Ghost, but also into the company of angels; those sinless, bright intelligences, whose dwelling place is heaven, but who, nevertheless, are often about our path on earth. Blessed are our eyes that see; our hearts that

discern the bright and shining truths which are spread out before us in the sacred volume. They come up in all the freshness of a beauteous landscape — a scene afar off — and yet real, and filling the soul with gladness. The ministry of angels! It is not a dream of the imagination. That was no idle, roving fancy, when Jacob saw the ladder, and the angels of God ascending and descending. No, there was inspiration, and heavenly truth in that slumber; truth, which unfolds itself in beautiful reality, in scenes acted, throughout the sacred volume. On what one shall I light, they are so many and so various? Seest thou Elijah, faint and weary in the desert? His prayer is uttered, "Take now away my life, O Lord;" and he sinks heavily, oppressed with grief, to sleep. Saw ye that touch, so light, so gentle, that awoke his slumbers? It was an angel. That angel visit gives him strength, and he pursues his journey. Look now into that prison. There lies Peter sleeping. He is between two soldiers, and bound with chains. An angel enters. It is light in that dark place. No taper light; the glory of the Lord is there. Peter awakes — he rises — the chains fall off his hands and feet — he binds on his sandals — throws around him his garment. The angel leads him out. His airy tread cannot be heard — the doors, at his touch, leave no sound — the heavy iron gate springs lightly open — all is well. Peter is safe. An angel goes before him to prepare the way.

Again it is night. The shepherds are in the fields, watching their flocks. The angel of the Lord descends. Yea, a multitude proclaim, in one grand shout of praise, the birth of Jesus. No wonder that a multitude was seen. Methinks they would ask leave to come, and, on such an errand, joy to leave heaven. Happy messengers! Did not your bosoms swell and glow with ten-fold rapture, to proclaim such joyful tidings? And did ye not expect a world would echo back, "Glory to God?"

Blessed angels, thrice happy are ye now, to have in charge the infant Jesus. His birth you have foretold; his advent proclaimed. It is ye who whisper in his parent's ear, "Arise and flee, for Herod seeks his life." We see you come to soothe his troubled spirit in the wilderness; and in the dying scene, the closing agony, we meet an angel visitor. In the resurrection scene we see you. Angels of God! We hail you still, as visitors of earth, to minister to God's children. And in our weary hours, our seasons of temptation, of darkness, and of distress, we will believe you are about us, to lift up our heads and comfort us, even as ye did minister to our blessed Jesus. Jesus, whom ye worship, and whom we adore, as ye cannot — *for he was slain for us.*

P. L. U.

For the Guide to Christian Perfection.

SHORT SERMON.

TO WHICH IS ADDED A BRIEF SKETCH OF THE AUTHOR'S LATE EXPERIENCE.

Text, Psa. xl. 1—3. "I waited patiently for the Lord; and he inclined unto me, and heard my cry. He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And he hath put a new song in my mouth, even praise unto our God: many shall see it, and fear, and shall trust in the Lord."

Two things are observable in this text; the first is, what God did for David; and the second, what David resolves to do for God.

I. What God did for David. We remark,

1. Whatever the work itself was, it was done purely from choice, and not because the great Author was under any obligation to do it. "He *inclined* unto me." God is benevolent. Salvation is of grace.

2. The work. "He brought me up also out of an horrible pit, out of the miry clay." Now we know of nothing in the history of King David that will justify us in interpreting this passage literally. It must, therefore, be understood figuratively and *spiritually*. It discloses to us his true internal experience; *his redemption from sin*. Sin is a pit, deep and dark. It is full of miry clay where there is no standing. It is a "*horrible*" pit, for there is nothing but misery and degradation in it.

3. David does not say he was left in the sides of the pit, or so near the pit's mouth that he must almost necessarily slide back into it again, and that, too, as often as he should be brought out. No; he says no such thing; he *intimates* no such thing; but "he brought me up also *out* of an horrible pit" — or, as it is expressed in another psalm, "he brought me forth into a large place." And what does this imply but salvation from *all* sin?

4. Mark the safety and joy. "He hath set my feet upon a rock, and established my goings. He hath put a new song into my mouth, even praise unto our God." Here is evidence that the believing soul finds acceptance with God; and here is the joy of that evidence.

Lastly, All this is done in answer to prayer; fervent, persevering prayer; in other words, *the prayer of faith*. What cannot and what will not God do in answer to such a prayer?

II. Let us consider what David resolves to do for God. This is in return.

I say in return, in *grateful* return, for evidently this is the true spirit of the passage. The psalmist does not mean that he would remunerate by giving an equivalent for what had been done for him. This he could *not* do. This *no* man can do; neither is any man *required* to do it. What he resolves to do is, to show forth his love and gratitude, his sense of obligation, arising from the dealings of the Almighty to his soul. This is the return, my brethren, we all should make. "Many shall see it, and fear, and shall trust in the Lord." For the honor of religion, and through divine grace.

1. Let many see it in the spirituality of our minds—in our love and devotedness to God. Happy would it be if all who have named the name of Christ, would separate themselves from the spirit of the world and seek communion with God. Then would they say with the sweet singer of Israel, "*My soul is even as a weaned child.*"

2. Many should see it in the government of our lives and in our conversation. "I said I will take heed to my ways, that I sin not with my tongue. I will keep my mouth with a bridle, while the wicked is before me."

3. Many should see it in our growth in grace—for "giving all diligence," let us "add to our faith, virtue; to virtue, knowledge; to knowledge, temperance; to temperance, patience; to patience, godliness; to godliness, brotherly kindness; to brotherly kindness, charity." "Then shall I not be ashamed when I have respect unto all thy commandments."

4. In the frequency and fervor of our prayers and exhortations. "My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto thee, and will look up." "Evening, and morning, and at noon, will I pray, and cry aloud, and he shall hear my voice." "Seven times a day do I praise thee, because of thy righteous judgments." "Praise ye the Lord. I will praise the Lord with my whole heart in the assembly of the upright, and in the congregation."

5. In a tender compassion for the wicked, even though they revile us, accompanied with efforts to do them good. "False witnesses did rise up, they laid to my charge things that I knew not. They awarded me evil for good, to the spoiling of my soul. But as for me, when they were sick, my clothing was sackcloth; I humbled my soul with fasting, and my prayer returned into mine own bosom. I behaved myself as though he had been my friend or brother. I bowed down heavily, as one that mourneth for his mother."

6. In desires and efforts for the conversion of the world.

"There is no speech nor language where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world."

7. In the choice of our companions. "Blessed is the man who walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful; but his delight is in the law of the Lord; and in his law doth he meditate day and night." "My goodness extendeth not to thee, but to the saints that are in the earth, and to the excellent, in whom is all my delight."

Finally. *Then*, when we have done all, many shall see it on our dying bed. They shall see how the Christian can die. "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me; thy rod and thy staff, they comfort me."

The result of all this will be that those who see it, "shall fear, and shall trust in the Lord." Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

SKETCH, &c.

DEAR BR. KING,—At the suggestion of a friend whom I highly esteem, and especially as I wish to encourage, by every possible means, attention to the subject of vital godliness, I hereby transmit to you a brief sketch of the late dealings of God to my soul. Perhaps some thought may be here expressed that shall do good to some child of God who is laboring under trials, or seeking for daily communion with heaven. If so, my only object in writing at this time is gained.

It is now some twenty-four years since, I trust, the Savior forgave me my sins, and made me an heir of his grace. Nor is it my intention in the following remarks to speak in a manner that shall indicate in the least, that I undervalue any portion of my religious experience since that time. I thank God for all his mercies bestowed upon such an unworthy worm as I am. In too many instances, however, have I done those things which I ought not, and left undone things which should have been done. My pilgrimage has not always been marked with that evenness of spirit which it is the object of the higher degrees of faith and love to promote. But even here, in these exceptions of religious experience, I have consolation in the reflection that there is an ad-

vocate with the Father, even Jesus Christ the righteous. At no time have I been wholly destitute of hope, though at some seasons my enjoyments have been greater than others. Recently my enjoyments have been considerably increased.

Sometime during the month of March last, I was called to pass through one of those fiery ordeals which I suppose are common in a greater or less degree to all Christians; and which, though I did not recognize so clearly then as I now do, was, I doubt not, designed for my good—for *the trial of my faith*. The following passage of scripture, which I entered in my note-book at the time, will indicate what state my mind was in. Gen. xv. 12—17. “And when the sun was going down, a deep sleep fell upon Abram; and lo, an horror of great darkness fell upon him,” &c. My trial arose from several circumstances, the most important of which were the following:

1. A beloved daughter, endeared to her parents by a thousand ties, lay, as was supposed, at the point of death for several days; and

2. An unpleasant state of things, existed in the society with which I am connected, which, although it was of short duration, seemed to threaten a prostration of all our revival interests which were then in progress, if not divide the church itself; which I felt would be a very great reproach to the cause of religion. In this situation my heart sank within me. My soul was bowed down to the very dust. I said, Lord what shall I do? This cup truly is the wormwood and the gall.

It pleased the Lord not to leave me. I sought him by prayer, and in answer to prayer, he gave me these blessed words, which came to me with an unwonted sweetness: “Casting all your care upon him, for he careth for you.” My heart responded and said, Lord, these are thy words, and I will obey. I will obey even now.

No sooner was this mental act performed, than my mind passed out of this “smoking,” I like to have said, for so it seemed to me, powerfully heated “furnace,” without suffering either from the flames or the transition, otherwise than in the removal of dross. My mind became calm. My soul was filled with peace, and I sang,

“Give joy or grief, give ease or pain,
Take life or friends away;
But let me meet them all again,
In that eternal day.”

O how lovely the Savior was in my view. I could have gone into

a thousand such furnaces had he required it. I saw the King in his beauty, and as I gazed upon him, my only wish was that I might be like him. My heart was filled with gratitude. Fear was dissipated—unless it was the fear that Christ would depart. In this respect, I seemed to myself like a child with a dove perched upon its folded arms. Between the dove and the child's heart an unutterable sympathy exists. Lest the dove should depart, the child cries at every motion of the little visitor, "Stay, dove, stay!" The figure, I know, is a simple one; but to me it was expressive of a blessed reality. What this blessing was, I shall not pretend to say. I give it no name. It is nameless, for it passeth all understanding. It was not rapture, but love; it was not agitation, but peace; it was not the flush of the moment, for if I do not mistake my own consciousness, it continues in a good degree till now. It utters itself, though in reality it is unutterable, in such language as this, "He that believeth on the Son of God hath the witness in himself."—"The Spirit itself beareth witness with our spirit, that we are the children of God."—"Thou wilt keep him in perfect peace whose mind is stayed on thee."

Thus, dear brother, I have briefly told you of some of the exercises of my mind of late. I wish I could tell you more; but those who will seek communion with God, who will not content themselves with any thing short of "walking with God," will know a thousand times more than I can tell them. Only have faith in God, and it shall be done. Cast thyself and thy all upon him, for he careth for you.

I only add, that the influence of the good hand of God upon me, of late, is, after giving me an assurance that I am accepted in the beloved—

1. I find my feelings more equalized. There is less rapture than formerly, but more love; less depression of spirit, and more faith. If trials come—for clouds sometimes return after the rain—then one such text as this, accompanied with prayer, puts all to rest: "Come, my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself as it were for a little moment, until the indignation be overpast."

2. My soul is relieved of many unnecessary anxieties. For one, whose duty it is to feed the flock of God over which the Holy Ghost hath made him overseer, to feel anxious and deeply anxious for the welfare of his charge, is both natural and proper. But when he begins to *borrow* trouble, to look forward with feverish anxiety to results over which he can have no control, thus destroying the peace and harmony of the soul, it is time that this department of the soul's exercises, should be checked. Do thy

duty, Christian brother; do it faithfully in the Spirit of thy Master, then patiently wait the issue. Thou art not accountable for consequences; thou art accountable only for the *performance* of thy duty. Do thy duty; then, *rest*. Why shouldst thou destroy thyself?

3. A greater pleasure is enjoyed in the study of the Holy Scriptures. Not only are their truths more clearly perceived, but more strongly felt and appreciated. "Thy word," says the psalmist, "is a lamp unto my feet, and a light unto my path."

4. Prayer, especially secret prayer, is attended with increasing delight.

5. Greater freedom is enjoyed in the duties of the sanctuary. Here the influence has been peculiarly salutary. I cannot say that for the last two months I have had one single barren season while speaking in public—though by no means would I make this a criterion of my acceptance with God. Nor do I know what the effect has been on others. I only know that I have had (at least I think so) great help from the Spirit's influences. This I say for the special encouragement of those in the ministry. If you would, dear brethren, preach with ease and satisfaction to your own souls, I entreat you with a heart that sympathizes in your work, and that overflows with love and gratitude for blessings now enjoyed, seek "the unction from the Holy One." "Let this mind be in you, which was also in Christ Jesus." You will then say, the "one half was never told you." Believe you *may* receive the blessing, and you *shall*.
X. L.

May 16th, 1842.

For the Guide to Christian Perfection.

SELECT THOUGHTS FROM VARIOUS WRITERS.

Something must be left as a test of the loyalty of the heart: in Paradise, the tree; in Israel, a Canaanite; in us, temptation.

God denies a Christian nothing, but with a design to give him something better.

Looking back is more than we can sustain, without going back.

The Christian's fellowship with God is rather a habit, than a rapture. He is a pilgrim, who has the habit of looking forward to the light before him; he has the habit of walking steadily in the way, whatever be the weather and whatever the road. — Cecil.

He that has the happy talent of parlor preaching has sometimes done more for Christ and souls in the space of a few minutes, than by the labor of many hours and days in the usual course of preaching in the pulpit.—*Dr. Watts.*

I look upon *personal conversation and prayer with individuals*, as among my most successful endeavors. When I first obtained a hope, I prayed year after year, that God would make me the means of saving souls; and I think I have had evidence that more than one hundred souls have been converted to God, through my own direct and personal instrumentality. It is all of God's grace, and nothing that I have done.—*Harlan Page.*

It is impossible for any rational creature to be happy, without acting all for God. God himself cannot make him happy in any other way.—*Brainard.*

Praying unto God without communion, is like talking to a man who neither gives an answer, nor a smile, not yet a look. No persons find a heart to pray who feel no fellowship with God. Fain would we grow notable by doing; it suits our legal spirit; but we can only grow valiant and successful by believing. Believing is the Christian's trade and maintenance. By it he obtains pardon and holiness. Naked faith, or a whole and simple trust in Jesus, is the gospel instrument which brings salvation. But though faith alone, apart from its fruit, is the saving instrument, yet it cannot be alone, or without its fruit, where it is saving faith, as St. James declares. Saving faith brings heavenly peace, purifies the heart, overcomes the world. If you are not a real subject of Jesus Christ, you must be a stranger to the blessings of his kingdom. The riches are not bestowed upon the outward court worshippers. You must come within the veil, which is now rent open for access, before you view a reconciled Father, and feast upon his grace. If Jesus Christ kept his court in your bosom, he would make peace there, for He is the Prince of peace. Where he reigns, he commands peace. How can Jesus be your King, if he does not rule in your breast? How can you call Christ a Savior, if he does not save you from your sins?

I must watch against sin, and pray against it too; yet not rely upon my own strength to conquer it, but wholly trust in Jesus, as my King, to subdue my will, my tempers, my affections, by his Spirit. I must wholly trust in Jesus, as my Priest, to wash my guilty conscience in his purple fountain, and clothe my naked soul in his righteousness.

Faith is the master-key to the treasury of Jesus; it opens all the doors, and brings out every store. A heart well nurtured in this precious grace, finds the gospel rest. In time of danger or temptation, it flutters not, nor struggles hard to help itself, but stands still, and sees the salvation of God. The eye is singly fixed on Jesus; the heart is calmly waiting for him, and Jesus brings relief.

Once I went to Jesus like a coxcomb, and gave myself fine airs. I used him, as a healthy man uses a walking staff, lean an ounce of weight upon it,

or vapor with it in the air. But now he is my whole crutch; no foot can stir a step without him.—*Berridge's Christian World Unmasked.*

If I parley with my enemies, they prevail.

There is one invaluable rule which God observes in all his dealings with the children of men; "unto him that hath," uses what he hath, "shall be given, and he shall have more abundantly."

The Christian only shines by reflection; and therefore if he would fulfil the character which St. Paul ascribes to him, he must live under the direct influence of the Son of righteousness.

If we had more faith, we should have more communion with our blessed Lord in his mediatorial office; and by beholding him as praying to the Father to send the promised Comforter, how would our expectations of receiving more abundant power from on high be increased!—*Mrs. Mortimer.*

While the hallowed soul rejoices to contemplate the perfections of the Deity, and feels that to reflect his glory is its highest bliss and privilege, its sense will be proportionably poignant of its own infirmity, and of the imperfection of its most devoted services. Hence on the mediatorial work of the Redeemer, will rest its only hope for pardon and acceptance.—*Bulmer.*

Give God thanks for every weakness, deformity, and imperfection, and accept it as a favor and grace of God, and an instrument to visit pride, and nurse humility.—*Jer. Taylor.*

Defilement is inseparable from the world. A man can no where rest his foot on it without sinking. We are to avoid the danger, rather than oppose it. Keep thyself unspotted from the world.—*Cecil.*

Let us take the cross in our hands, and Christ's name upon our lips, and the seal of the Spirit on our forehead, and walk before all men in the strait road that leads to everlasting life, and we shall soon be disembarassed of all worldly company.—*Caroline Fry.*

When I appeared like the world, in Babylonish garments, I had its esteem, and knew not how to part with it. But when I showed by my appearance, that I considered myself as a stranger and foreigner, none can know, but by trying it, what an influence it has on the whole conduct, and what a fence it is to keep us from sinking into the spirit of the world. For there is no medium; they who are conformed to the fashions, customs and maxims of the world, must embrace its spirit also.—*Mrs. Fletcher.*

IMPULSES AND THE HOLY SPIRIT.

Man is prone to extremes. When convinced of one, he is in danger of going directly into the opposite. Thus when a child of God is convinced that he cannot follow his feelings as a rule of duty, he is in danger of going to the opposite extreme and following impulses. The enemy of souls is continually transforming himself into an angel of light, so that we have to "try the spirits whether they are of God." The fact that we have an impression to do something "right in itself," is no evidence that the impression comes from God. When Satan finds your heart fully set in you to do the will of God, and he cannot draw you away into open sin, he will then endeavor to give a wrong direction to your good intentions, and try to make you injure the cause of Christ by your unwise attempts to do good. Now if Satan may influence us to do things in themselves right, how can we distinguish between his influence and that of the Spirit of God? Satan cannot melt the soul in love. For example, an individual of my acquaintance, whose heart was full of the love of God, and wished to do his whole will, had a very strong impression, which followed her night and day, that she must warn every sinner in the village in which she then lived. I saw there was something peculiar on her mind, and asked her what it was. With great reluctance she told me. I asked her if she had felt her heart drawn out in love for those souls? She thought a moment — light broke into her mind — and she said, Now I know it is the devil; for always before, when I have felt it my duty to warn sinners, I have felt my soul drawn out in prayer for them.

Impulses *drive* us blindfold — the Spirit *melts* and *draws* the soul with love.

The man who follows his feelings, is like a ship continually driven by a tempest, or laying in a dead calm, while he who gives himself up to impulses, is sailing in the whirlpool of death.

You ask, How shall we guard against these two extremes? If you are a child of God and filled with his Spirit, you will soon learn the voice of the enemy. Christ says, "His sheep follow him, for they know his voice;" but "they know not the voice of strangers."

The influence of impulses on the soul is like the *simoon* wind, which stamps death upon every living thing that comes in its way; while that of the Spirit is like a summer's breeze, attended with a genial shower of rain, spreading new life and vigor wherever it goes. — *Legacy*.

For the Guide to Christian Perfection.

THERE IS MUCH TO BE DONE BEFORE THE WORLD IS CONVERTED.

What a vast field is spread out before the rightly-directed and sanctified mind for contemplation! Here are objects the most noble, grand, stupendous — objects sufficient in importance to call forth its mightiest energies. Here the most towering intellect, under the influence of grace, will find ample scope for action. In surveying the field for intellectual achievements, how is every moral feeling shocked and pained at the sight! How deplorable the condition of our beloved country! What a fearful amount of intellectual darkness! And who will step forth to redeem this mighty mass of imperishable intellect? Who will dive into the pool of degrading ignorance, and, seizing the prey from the monster, bring up the gems of immortal spirits, “flashing with the light of intellect and glowing with the hues of Christian graces?” Who will step forward as the benefactor of mankind? Who will come forward as master spirits in the noble and Heaven-approved work of mental illumination?

The physical condition of a large proportion of our race is extremely wretched. Look at our cities, large towns, villages, and even at the “country waste,” and what physical wretchedness every where abounds! What an appalling spectacle! How many are destroying their noble bodies by crime; and how many are lingering out a miserable existence, weltering in “mire and filth!” Where are the Howards who will come forward, amid reproach and suffering, to annihilate the physical condition of man? Let the sanctified intellects come forward to the rescue.

And what an awful spectacle does man’s moral condition exhibit! What a love for sin, and utter disregard of Heaven’s commands! What crimes are every where perpetrated by nearly all ranks, classes and conditions of society! How does profaneness, licentiousness, intemperance, Sabbath breaking, theft, idolatry, avarice, lust, pride, profligacy and sensuality, almost every where abound! Who will appear to stem this desolating torrent of vice and wickedness? Where are the professed followers of Wesley?

The social state of man furnishes another heart-rending exhibition. Who can behold the “smiles which conceal rancor; vociferous praise alloyed with envy, and dying away with the whispers of calumny;” the jealousies, distrusts, collisions, strife, hos-

tility, contentions, animosity, recrimination, acrimony and war, which every where disturb and destroy the peace and happiness of man, without feeling their “spirit move” within them? What a dark, desolate field is here exhibited! What a field for sanctified action!

This fallen, wretched, unregenerate world, is spread out in glowing colors before us. Here is enough to arouse every mental energy, to awaken every sympathy. Here is enough for both sexes to do; yea, enough for all. The world is to be redeemed; the deathless spirit is to be saved. Who will not come forward to the work? Who will come *now*? Who will consecrate all their energies to the work of redeeming this fallen, unhappy world from sin? O let us seek for entire sanctification; without this, whatever else we may have, we can never be fully qualified for this great work.

R. W. A.

New London, Dec., 1841.

For the Guide to Christian Perfection.

PRACTICAL THOUGHTS AND EXERCISES.—TEMPTATION.

That temptation is trial, that it is sometimes keen anguish, every sanctified heart knows. Did we at all times have a distinct perception of the tempter, did we see his cloven foot, it might be less so. But he comes so rapt in folds, he so conceals himself, we know not that it is he. He is so apt to take advantage of the circumstances in which we are placed—the temptation comes so naturally—he so deceives us—that we are thrown into a maze, and cannot tell whether the thoughts are our own, or are suggested by our enemy. Then again the temptation sometimes so presses upon us and follows us, we fear that we may have yielded, and are guilty of sin before God. Hence there is keen suffering. Scruples of conscience sometimes arise about a certain course, and we suffer our minds to become too anxious and disquieted; this gives the enemy great advantage over us. We should endeavor by a firm confidence in the Lord, to preserve our minds in peace, even in seasons of greatest darkness and perplexity; and to say, and to feel, that the Lord will in due season direct, and shed light upon our path. Satan does still appear as “the *accuser* of the brethren”—he loves to mar our peace. His grand attack upon the Christian is to weaken his faith, and thus separate him from Christ. He knows that Christ is the believer’s life, and if he can separate the soul from him, then he is his sure prey. But to all his wily devices, or barefaced suggestions, we have a sure resort, viz., to the *blood of sprinkling*; the *present application of which is life to the soul*. So that, if we have sinned, we

may now by faith be healed. But we may, for our comfort, bear in mind that temptation is not sin. "Evil into the mind of man may come and go, and yet so unapproved as leaves no *stain behind*." What sanctified heart has not experienced the truth of this sentiment? It is not the bare presentation of evil to the mind that makes us guilty before God? If so, then had our Savior not been sinless. It is the entering into temptation, the consenting of the heart and will to the evil suggestion that brings condemnation. If in time of temptation, we can at once lift up our hearts to God and find some precious truth on which to stay our minds, we may feel a degree of confidence that we are not consenting to the evil, but do abhor and watch and pray against it. Satan will attack us, but he has no power against us, if we determine, in the strength of the Lord, to give sin no quarter. He is still going about seeking his prey, and none but those who have on the whole armor of God can completely overpower him. Says our Savior, watch and pray, lest ye enter into temptation. It is easier to watch and keep our enemy at bay, than to overcome the tempter when once he enters into the heart. With all diligence we must keep the heart. Let us not parley with the tempter. It was when Eve began to listen to his suggestions, to reason with the enemy, that he gained her over to a wilful disobedience of God's command — and what ruin has *one sin* brought into our world? Let us not think of the least sin, *Is it not a little one?*

But even in temptations themselves, painful as they are, is there not some benefit? How could we know the power and sweetness of delivering grace, did we not sometimes feel the anguish of temptation? Are not temptations part of our daily food, which the Lord gives us? Is not discipline as necessary for us as indulgence? Do not temptations show us what we are, and increase our confidence in the Lord? By them are we not proved and tried, as gold in the furnace, seven times purified? Do they not learn us to endure, to suffer patiently?

Seeing there is a needs be for trial, for a warfare with the powers of darkness, let us prepare our souls for the contest by a constant, unyielding faith in Christ. Faith is our shield by which we may ward off our enemy. It is by faith we stand; by faith we conquer; by faith we triumph. Well might Paul say, in enumerating the Christian armor, "*Above all, taking the shield of faith.*" And does he not assure us, that by this we shall be able to quench *all* the fiery darts of the wicked? Let us, then, take courage and fight manfully the good fight of faith; and not be cast down and overpowered when our spiritual foes rise against us.

DOMESTIC AND RELIGIOUS OFFERING, for 1843, is the title of a new book about to be published by D. S. King. It is a poetical work, selected from the notes of one of Zion's sweetest songsters. We copy the following as appropriate to our pages.

SOMETIMES I UPWARD LIFT MINE EYES.

Sometimes I upward lift mine eyes,
And, filled with pleasure, see
The happy hosts that throng the skies —
The blood-washed company.

How beautiful their robes, I say;
Their garments all, how white!
Fair as the sun's ascending ray,
And clear as noon-day light.

O, Savior, thou hast made them clean,
The garments that they wear;
And all, who wash in Thee their sin,
May in those garments share.

I too may wear that spotless dress,
Its beauty I may prove;
It is the robe of Holiness,
The dress of Perfect Love.

THE DIVINE LIFE.

"But he that is joined to the Lord, is one spirit." 1 Cor. vi. 17.

O sacred union with the Perfect Mind!
Transcendent bliss, which Thou alone canst give!
How blest are they this pearl of price who find,
And, dead to earth, have learnt in Thee to live.

Thus, in thine arms of love, O God, I lie,
Lost, and for ever lost, to all but Thee.
My happy soul, since it hath learnt to die,
Hath found new life in thine Infinity.

O go, and learn this lesson of the Cross;
And tread the way, which saints and prophets trod,
Who, counting life, and self, and all things loss,
Have found in inward death the life of God.

RESTORATION TO THE DIVINE IMAGE.

"We are changed into the same image from glory to glory, even as by the Spirit of the Lord." 2 Cor. iii. 18.


Upon the morning flower the dew's small drop,
 So small as scarcely to arrest the eye,
 Receives the rays from all of heaven's wide cope,
 And images the bright and boundless sky.
 And thus the heart, when 't is renewed by grace,
 Recalled from error, purified, erect,
 Receives the image of Jehovah's face,
 And though a drop, the Godhead doth reflect.
 It hath new light, new truth, new purity,
 A rectitude unknown in former time,
 A love, that in its arms of charity
 Encircles every land and every clime;
 Submission, and in God a humble trust,
 And quickened life to all, that 's pure and kind and just.

Let no reflections on the past good or ill of life, prevent giving the present moment to Christ.

Not giving up entirely all our former experiences, whether good or bad, and limiting all reflections upon our own or others' conduct, farther than they help to bring all pertaining to us into the obedience of Christ, is the way to hinder the work of God in our souls.

Acknowledge God in all the dispensations of his providence, as well as grace; for the evil as well as the good, is under his permission and control; and viewed in that light, are calculated to effect the best ends.

If we do not see God in all things, and all in God, we neither be, nor do, nor suffer right.

 This being the last number of the present volume, we have placed some remarks on the second page of the cover to which we would call the attention of our readers. Will you do us the favor to read them?

THE
GUIDE
TO
CHRISTIAN PERFECTION.

T. MERRITT AND D. S. KING, EDITORS.

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VOLUME IV.  
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BOSTON:
PUBLISHED BY T. MERRITT AND D. S. KING,
No. 1 Cornhill.

D. H. BLA, PRINTER.
1842-3.

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GUIDE

TO

CHRISTIAN PERFECTION.

VOL. IV.

JULY, 1842.

No. 1.

For the Guide to Christian Perfection.

PRINCIPLES OF THE INTERIOR OR HIDDEN LIFE.

No. XVI.

ON THE TRUE IDEA OF SPIRITUAL LIBERTY.

It has probably come within the observation of many persons, that there is a form or modification of religious experience which is denominated "Liberty." Hence, in common religious parlance, it is not unfrequently the case that we hear of persons being "in the liberty," or in the "true liberty." These expressions, undoubtedly, indicate an important religious truth, which has not altogether escaped the notice of writers on the religious life. The account which is given by Francis de Sales of "liberty of spirit," is, that "*it consists in keeping the heart totally disengaged from every created thing, in order that it may follow the known will of God.*"

To this statement of De Sales, considered as a general and somewhat indefinite statement, we do not find it necessary to object. Certain it is that he who is in the "true liberty" is "disengaged," and has escaped from the enslaving influence of the world. God has become to him an inward operative principle — without whom he feels he can do nothing; and in connection with whose blessed assistance he has an inward consciousness that the world and its lusts have lost their enthralling power. Liberty, considered in this general sense of the term, is to be regarded as expressive of one of the highest and most excellent forms of Christian experience. And we may add further, that none truly enjoy it in this high sense but those who are in the state of sanctification of heart — none but those whom God has made "free indeed." We proceed now to mention some of the marks by which the relation of true spiritual liberty is characterized. But this seems to us easy to be done, because liberty is the opposite of enthrallment; and because it is

easy, as a general thing, to understand and to specify the things by which we are most apt to be enthralled.

FIRST.—The person who is in the enjoyment of true spiritual liberty, is no longer enthralled to the lower or appetitive part of his nature. Whether he eats or drinks, or whatever other appetite may claim its appropriate exercise, he can say in truth that he does all to the glory of God. It is to be lamented, but is, nevertheless, true, that there are many persons of a reputable Christian standing who are subject, in a greater or less degree, to a very injurious tyranny from this source. But this is not the case with those who are in the possession of inward liberty. Their souls have entered into the pleasures of divine rest. And they can truly say they are dead to all appetites, except so far as they operate to fulfil the original and wise intentions of the being who implanted them.

SECOND.—The person who is in the enjoyment of true spiritual liberty, is no longer enthralled by certain desires of a higher character than the appetites,—such as the desire of society, the desire of knowledge, the desire of the world's esteem, and the like. These principles, which, in order to distinguish them from the appetites, may conveniently be designated as the propensities or propensive principles, operate in the man of true inward liberty as they were designed to operate, but never with the power to enslave. He desires, for instance, to go into society, and, in compliance with the suggestions of the social principle, to spend a portion of time in social intercourse; but he finds it entirely easy, although the desire, in itself considered, may be somewhat marked and strong, to keep it in strict subordination to his great purpose of doing every thing for the glory of God. Or perhaps, under the influence of another propensive tendency, that of the principle of curiosity, he desires to read a book of much interest, which some individual has placed before him; but he finds it entirely within his power, as in the other case, to check his desire, and to keep it in its proper place. In neither of these instances, nor in others like them, is he borne down, as we often perceive to be the case, by an almost uncontrollable tendency of mind. The desire, as soon as it begins to exist, is at once brought to the true test. The question at once arises, Is the desire of spending my time in this way conformable to the will of God? And if it is found or suspected to be at variance with the divine will, it is dismissed at once. The mind is conscious of an inward strength, which enables it to set at defiance all enslaving tendencies of this nature.

THIRD.—A man who is in the enjoyment of true religious liberty, will not be enthralled by inordinate domestic or patriotic affections, however ennobling they may be thought to be,—such as the love of parents and children, the love of friends and country. It is true that spiritual liberty does not exclude the exercise of these affections, which are in many respects generous and elevated, any more than it condemns and excludes the existence and exercise of the lower appetites and propensities. It pronounces its condem-

nation and exclusion upon a certain degree of them, or a certain intensity of power. When they are so strong as to become perplexities and entanglements in the path of duty, then they are evidently inconsistent with the existence of true spiritual freedom: and in that shape and in that degree necessarily come under condemnation. I have, for instance, a very near and dear friend, who is exceedingly worthy of my affections; but if my love to him leads me, perhaps almost involuntarily, to seek his company when my duty to my God and my fellow men calls me in another direction; and if I find it difficult to subdue and regulate this disposition of mind, it is evident that I am not in the purest and highest state of internal liberty. I have wrongly given to a creature something which belongs to God alone.

FOURTH.—When we are wrongly under the influence of disinclinations and aversions, we cannot be said to be in internal liberty. Sometimes, when God very obviously calls us to the discharge of duty, we are internally conscious of a great degree of backwardness. We do it, it is true; but we feel that we do not like to do it. There are certain duties which we owe to the poor and degraded, to the openly profane and impure, which are oftentimes repugnant to persons of certain refined mental habits; but if we find that these refined repugnancies which come in the way of duty have great power over us, we are not in the true liberty. We have not that strength in God which enables us to act vigorously and freely. Sometimes we have an aversion to an individual, the origin of which we cannot easily account for; there is something unpleasant to us, and perhaps unreasonably so, in his countenance, his manners, or his person. If this aversion interferes with and prevents the prompt and full discharge of the duty which, as a friend and a Christian we owe him, then we have reason to think that we have not reached that state of holy and unconstrained flexibility of mind which the true idea of spiritual liberty implies.

FIFTH.—The person is not in the enjoyment of true liberty of spirit who is wanting in the disposition of accommodation to others in things which are not of especial importance. And this is the case when we needlessly insist upon having every thing done in our own time and manner; when we are troubled about little things, which are in themselves indifferent, and think, perhaps, more of the position of a chair than of the salvation of a soul; when we find a difficulty in making allowance for the constitutional differences in others, which it may not be either easy or important for them to correct; when we find ourselves disgusted because another does not express himself in entire accordance with our principles of taste; or when we are displeased and dissatisfied with his religious or other performances, although we know he does the best he can. All these things, and many others like them, give evidence of a mind that has not entered into the broad and untrammelled domain of spiritual freedom.

We may properly add here, that the fault-finder is not a man of a free spirit. Accordingly those who are often complaining of their minister, of the brethren of the church, of the time and manner of the ordinances, and of

many other persons and things, will find, on a careful examination, that they are too full of self to know any thing of that ennobling liberty which the Savior gives to his truly sanctified ones.

SIXTH. — The person who is disturbed and impatient when events fall out differently from what he expected and anticipated, is not in the enjoyment of true spiritual freedom. In accordance with the great idea of God's perfect sovereignty, the man of a religiously free spirit regards all events which take place, SIN ONLY EXCEPTED, as an expression, under the existing circumstances, of the will of God. And such is his unity with the divine will, that there is an immediate acquiescence in the event, of whatever nature it may be, and however afflicting in its personal bearings. His mind has acquired, as it were, a divine flexibility, in virtue of which it accommodates itself with surprising ease and readiness to all the developments of Providence, whether prosperous or adverse.

SEVENTH. — Those who are in the enjoyment of true liberty, are patient under interior temptations and all inward trials of mind. They can bless the hand that smites them internally as well as externally. Knowing that all good exercises are from the Holy Spirit, they have no disposition to prescribe to God what the particular nature of those exercises shall be. If God sees fit to try and to strengthen their spirit of submission and patience by bringing them into a state of great heaviness and sorrow, either by subjecting them to severe temptations from the adversary of souls, or by laying upon them the burden of deep grief for an impenitent world, or in any other way, they feel it to be all right and well. They ask for their daily bread spiritually as well as temporally; and they cheerfully receive what God sees fit to send them.

EIGHTH. — The person who enjoys true liberty of spirit is the most deliberate and cautious in doing what he is most desirous to do. This arises from the fact that he is very much afraid of being out of the line of God's will and order. He distrusts all strong desires and strong feelings generally, especially if they agitate his mind and render it somewhat uncontrollable. Not merely or chiefly because the feelings are strong; that is not the reason; but because there is reason to fear, from the very fact of their strength and agitating tendency, that some of nature's fire, which true sanctification quenches and destroys, has mingled in with the holy and peaceable flame of divine love. John the Baptist, no doubt, had a strong natural desire to be near Jesus Christ while he was here on earth, to hear his divine words, to enjoy personally his company; but in the ennobling liberty of spirit which the Holy Ghost gave him, he was enabled to overrule and suppress this desire, and to remain alone in the solitary places of the wilderness.

NINTH. — The possessor of true religious liberty, when he has submissively and conscientiously done his duty, is not troubled by any undue anxiety in relation to the result. It may be laid down as a maxim, that he who asserts that he has left all things in the hands of God, and at the same time exhibits trouble and agitation of spirit in relation to the results of those very things, gives abundant evidence, in the fact of this agitation of spirit, that he has not

really made the entire surrender which he professes to have made. The alleged facts are contradictory of each other, and both cannot exist at the same time.

TENTH.—The person of a truly liberated spirit, although he is ever ready to do his duty, waits patiently till the proper time of action. He has no choice of time but that which is indicated by the providence of God. The Savior himself could not act until his "hour was come." When he was young, he was subject to his parents; when he was older, he taught in the synagogues. In his journeyings, in his miracles, in his instructions, in his sufferings, he always had an acquiescent and approving reference to that providential order of events which his heavenly Father had established. On the contrary, an enthralled mind, although it is religiously disposed in part, will frequently adopt a precipitate and undeliberate course of action, which is inconsistent with a humble love of divine order. Such a person thinks that freedom consists in having things in his own way, whereas true freedom consists in having things in the right way; and the right way is God's way. And in this remark we include not only the thing to be done, and the manner of doing it, but also the time of doing it.

FINALLY.—In view of what has been said, and as a sort of summary of the whole, we may remark that true liberty of spirit is found in those, and in those only, who, in the language of De Sales, "keep the heart totally disengaged from every created thing, in order that they may follow the known will of God." In other words, it is found with those who can say, with the Apostle Paul, that they are "dead, and their life is hid with Christ in God." The ruling motive in the breast of the man of a religiously free spirit is, that he may in all cases and on all occasions, do the will of God. In that will his "life is hid." The supremacy of the divine will,—in other words the reign of God in the heart,—necessarily has a direct and powerful operation upon the appetites, propensities, and affections; keeping them, each and all, in their proper place. As God rules in the heart, every thing else is necessarily subordinate. It is said of the Savior himself that "he pleased not himself," but that he came "to do his Father's will."

Another thing which can be said affirmatively and positively is, that those who are spiritually free are led by the Spirit of God. A man who is really guided by his appetites, his propensities, his affections, his love of country, or any thing else other than the Spirit of God, cannot be said to be led by that divine Spirit. The Spirit of God, ruling in the heart, will not bear the presence of any rival, any competitor. In the heart of true liberty the Spirit of God rules, and rules alone: so that he who is in the possession of this liberty, does nothing of his own pleasure or his own choice. That is to say, in all cases of voluntary action he does nothing under the impulse and guidance of natural pleasure or natural choice alone. His liberty consists in being free from self; in being liberated from the dominion of the world; in lying quietly and passively in the hands of God; in leaving himself, like clay in

the hands of the potter, to be moulded and fashioned by the divine will. Natural liberty may be said to consist in following the natural sentiments; in doing our own desires and purposes, which naturally throng in upon the soul and take possession. It is like a strong man that is under the complete control of his irregular passions. Spiritual liberty consists in passively, yet intelligently and approvingly, following the leadings of the Holy Ghost. It is like a little child, that reposes in simplicity and in perfect confidence on the bosom of its beloved mother. Natural liberty combines, with the appearance of liberty, the reality of subjection. He who has but natural liberty is a slave to himself. In spiritual liberty it is just the opposite. He who is spiritually free has entire dominion over himself. Spiritual liberty implies, with the fact of entire submission to God, the great and precious reality of interior emancipation. He who is spiritually free is free in God. And he may, perhaps, be said to be free in the same sense in which God is; who is free to do every thing right and nothing wrong.

This is freedom indeed. This is the liberty with which Christ makes free. This is emancipation, which inspires the songs of angels; a freedom which earth cannot purchase, and which hell cannot shackle.

A. K.

For the Guide to Christian Perfection.

UNBELIEF.

Unbelief is a sin from which every Christian should labor to be saved. By unbelief, we do not here mean what is meant by it in its most extensive signification, including a denial of the existence of a Supreme Being, &c., popularly termed Infidelity; but simply a want of faith, not only in the promises of God's word, whereby we are assured he has provided for us a full salvation — i. e., a salvation from all sin — but in that demonstration he has given, that he is willing to impart to us that salvation. This want of faith is observable among the largest proportion of professing Christians composing the entire Christian church. Many of them have undoubtedly been justified, and, at times, have had a sense of pardon; but who, nevertheless, have but little peace and enjoyment, always filled with doubts and fears. This unbelief may arise from several causes:

1. There may be some who deny the doctrine in theory altogether, as the duty and privilege of Christians in this life. Such, of course, cannot be saved from sin, while they believe such a state unattainable. Their creed generally is, "We cannot be

saved from *all* sin in this world. God will sanctify us at death, and take us to glory." Let such Christians examine the Bible, particularly on this subject, especially those passages which evidently teach the possibility of being saved from all sin in this life. In addition, let them read Wesley's "Plain Account of Christian Perfection," and the "Christian's Manual," by Rev. T. Merritt.

2. Others may suppose it is the privilege of some to be saved from sin, but not for them. Such are always in unbelief, unless they have obtained this blessing while seeking for higher attainments in Christian experience; and not knowing that it is what some Christians call holiness, they are unwilling to acknowledge it; though, perhaps, at the same time, they acknowledge, in their way, as much as any holy Christian would ever feel it his duty to acknowledge. There may be such in all Christian churches. But how many are ready to say, "It is the privilege of some to be sanctified, but not for us?" Here unbelief takes possession of the heart. But it was the privilege of Bramwell, Hester Ann Rogers, and others, who have undoubtedly enjoyed this blessing; and why not for all believers? Is it said, they were called to perform special duties, and God gave them a clean heart for this purpose? We answer, all Christians are called to perform special duties. It is true, they may have been called to attend to certain duties which every Christian may not be called to attend to; yet they were only called to serve God with all their powers; and this every Christian is called to do. But how can this be done without a clean heart? Indeed, every Christian may and ought to be as free from sin as any Christian who has ever lived, St. Paul not excepted. And let none suppose that the weakest Christian cannot be saved from all sin, and consequently from unbelief. It is the privilege of every private member of the church.

3. But many are led into unbelief from the fact, that they have once professed this blessing, but subsequently have felt some evil principle springing up in the heart. Such persons frequently reason thus: "If I ever obtained this blessing, why do I feel thus? And if I have not, it cannot certainly be for me." Such reasoning is unsound. It contradicts experience and the Bible. It may be that such have been sanctified; but through unfaithfulness, have admitted some sin into their hearts again: for a sanctified state does not insure us against apostasy. Neither does it follow that because we have been deceived in regard to this blessing once, it is not for us. Now, we advise all, whether they have once received this blessing, and partially lost it, or have never re-

ceived it, to commence seeking it with all the heart. Unbelief will give way before the prayer of faith.

How many in the Christian church are troubled with unbelief all their days, till perhaps just before they die, they get hold by faith, and go shouting home to glory. But this enemy of the Christian's happiness may be destroyed. Seek and obtain a clean heart, and you will be enabled to cry out with the poet —

“Faith lends its realizing light:
The clouds disperse, the shadows fly;
The invisible appears in sight,
And God is seen by mortal eye.

New London, Dec., 1841.

R. W. A.

For the Guide to Christian Perfection.

WORD OF EXHORTATION.

Who is our example? Whom are we required to be like? What does He in plain language require us to be? What do prophets and apostles require us to be? What is the demand of scripture of us, from beginning to end? No one disputes that God requires of us holiness. Does he demand of us what we cannot render? Do our fathers of the flesh do so? And is God less kind?

It is not so much for want of Bible proof that we do not embrace full redemption, salvation from sin, as for want of simple faith in the declaration and promise of God. There is a general belief, a belief in the mass, that Christ's kingdom will come, and his will be done on earth. And we are watching the signs of the times, the coming of this kingdom. All eyes seem to be turned towards the latter day glory, as the day of the fulfilment of the promises. But it is still a *latter* day glory, and will continue to be, so long as the Church refuses to embrace it as a present reality. It is a great mistake of the Church that she must be in mists and clouds, since her Redeemer has come. He is her light, her strength: what other glory shall arise upon her? Because Isaiah and Jeremiah, who wrote hundreds of years before Christ, spake prophetically of a glorious era, the coming of Christ, are we, who live almost two thousand years subsequent to this period, to catch the same strain, and be borrowing life and light from futurity still? Yea, rather let us now, each one, turn our eyes within our own breasts and ask, is the kingdom of God come there? It is righteousness, peace, and joy in the Holy Ghost. Has it come in thy heart, reader?

What present benefits result to the believer in this life, if he is not to gain

a conquest over sin, over self? Is not this the one thing Christ came to deliver us from? From all, and every form of sin? We must receive and *believe* this truth, and act accordingly. It is in vain to pray to be made holy, if we believe we cannot be made so. Is this a prayer of faith? Yea, does not the result prove that it is only mockery? We have been praying thus, perhaps, with an unbelieving heart, for many years. What advance have we made? Is it not time we prayed in faith, and realized an answer to our prayers? Is it not time we prayed intelligently, understanding God's will and promise, and in the exercise of true and living faith in the same? Why have we thus long limited our faith in a partial cleansing, or rather to no cleansing at all? for he that offendeth in one point is guilty of all. For one sin, one act of disobedience, our first parents lost Paradise. Our Savior has plainly taught us to pluck out a right eye, to cut off a right hand, if it cause us to sin. Can any thing be more explicit? Shall we say of any one sin, is not this a *little one*? Let us remember Christ's law extends to the heart: hence the necessity of heart cleansing. This is the blessedness of this salvation, that it cleanses the fountain from which all our actions flow. Why should we go all our days groaning under the burden of sin, when our debt has been paid,—when the ransom for sin is found? It is finished: all is done that God can do, and faith is the lever that must remove the burden. H. G.

EXTRACT OF A LETTER

FROM A GENTLEMAN TO HIS SISTER IN THIS CITY.

This letter seems couched in figurative language, but we trust the sentiment and spirit will be understood and appreciated.

Whitesboro', Dec. 17, 1841.

ALL HAIL, BELOVED!—Your letter came in good time—in God's time. Your silence tried me, but through grace the trial had yielded the peaceable fruits of righteousness. And now, eating such fruit, through God, our intercourse must continue in the Lord wholly, and not in any other name or to any other end. Since I read what you say, I have not ceased to give thanks to God for keeping your head above the deep waters. Surely Satan would swallow you up. And has he not desired to have you and sift you as wheat? Has he not threatened to get you slain, as Saul thought to get rid of David, by thrusting you into the midst of the uncircumcised? Has not God suffered the trial to be made, and are you not alive and having life more abundantly through Him that was dead and is alive for ever more? Surely your escape is of Him who is greater than he that is in Bostonian Phi-

listines, and to Him be *all* the glory, and that not by your rendering merely, but by the offering up (on the altar of your heart and my heart, and of all who know,) the incense of *the Spirit's* praise. What is our praise to his? Who can glorify Christ but the Comforter? Did He receive testimony from men when here in the flesh, and how much less now? Beloved, the time has come that you and I at least, should cease from our works and enter into the arms of him who worketh mightily, according to the all-subduing, all-upholding, all-overcoming power. On this very account hath he not chosen us instead of the wise and prudent and strong ones? Is not our *weakness* the great attraction? Therefore let us cast away, *far* away, that evil heart of unbelief, that hinders him from making his strength perfect in our weakness. Let the first thought of despondency, and distrust, and fear, be to us as the dagger pointed at our vitals. I say here now, sister, on the strength of God's testimony, that he hath chosen us; yea, One has risen from the dead, and testified to me to-day things concerning you and me that ought to banish every fear and drive away beyond the reach of thought itself every misgiving. Wherefore, my dearly beloved, my joy and my crown, *stand fast* in the liberty wherewith Christ makes us free, and be not entangled again, not once more, in any yoke of bondage. Has not the time come for you, *even you*, to lift up the hands which hang down and confirm the feeble knees? Hear the word of the Lord to you. Thus saith the Lord God, the Holy One of Israel: In returning and *rest* shall ye be saved; in quietness and *confidence* shall be your strength. Now do not say *no* to this, like Israel; do not let your *practice* give a *no*. Rest in the Lord, and be not moved at all by thoughts about your lack of fruit in the Lord. Is not the fulness of time yet to come for you to be the mother of many children? Remember Sarah. Trust the promise, For in due time Isaac *shall be*—a child of promise and not of natural generation. But in all things you must be as Sarah your mother. Therefore learn of her. Look up and see the angels coming to your tent with words that shall make you laugh. Suffer my exhortation thus far. It is not mine, but his that calleth us with a calling so high that none can know of it but he that is taught about it by God. Therefore let not the ungodly intermeddle. Here you err. Divine wisdom is not as human; neither is human tenderness like divine charity. Remember Peter's "Far be it from thee, Lord." As for myself, I have suffered in the flesh unto the ceasing from sin and entering into a large place, whose length and breadth, and depth and height, is as Christ. It is all in one word told, and can be told by no other — *Christ*. Through

willingness to suffer with Christ, I have been adopted of God as a child indeed, and an heir in full; yea, a joint heir with Christ. I am no more a servant, but a friend and son; for he hath begun to make all things known to me that himself doeth. He is showing me, as fast as my infant eyes can follow, things not lawful to be uttered. Among other things, *our* beloved hath a garden, that is as a garden of a king. At the gateway, every admitted visiter is furnished with raiment of needle work, all glorious within, and over that a clothing of wrought gold. At the right hand stands the queen, in gold of Ophir. On the gate-posts as we enter, is written on the one, *Quietness*, and on the other *Confidence*; and over the head is inscribed in large characters, *Humility*. Within are found all manner of precious fruits, and flowers, and trees, bearing daily new fruits, even all the treasures of wisdom and knowledge.

The name of the garden is, The Lord is There. The glory of it is that his voice is heard there continually, walking in the garden. Eden was an emblem of it — a shadow sent before, to declare the glory of *its* coming. Have you heard of a new heaven and new earth being created, and of a commandment from him that made them to rejoice in that which I create? And why do you mourn and despond *ever*? Why not rejoice *always*? But babes are babes until grown. Grow, therefore, as calves of the stall do, fed by a careful hand; for it is written that He shall feed his flock like a shepherd. Only let him feed you. Yield to him every member. Open your mouth wide. Say to wolves, get behind. Say to chaff, flee away. Say to Christ, *thou* art, and therefore *I* may be. *I will* be. But all things must be of God, who will give the earnest of the Spirit to every one receiving his testimony concerning Christ.

For the Guide to Christian Perfection.

SELECT THOUGHTS FROM VARIOUS WRITERS.

Man seems formed to be a hero in suffering, not a hero in action.

Quietness before God is one of the most difficult of all Christian graces. To sit where he places us; to be what he would have us be, and this as long as he pleases. Recollection is the life of religion.

The Christian wants to know no new thing, but to have his heart more elevated above the world, by secluding himself from it as much as his duties will allow, that religion may effect this its great end, by bringing its sublime

hopes and prospects into more steady action on the mind. *Recollection* is the life of religion.—*Cecil*.

He (Ignatius) let not an hour pass in the day without recollecting himself interiorly, and examining his conscience, for this purpose banishing all other thoughts. He never applied his mind so much to exterior affairs, as to lose the sweet relish of interior devotion. — *Buller's Lives of the Saints*.

Do all thy necessary and outward works without any trouble or carefulness of mind, and bear thy mind, amidst all, always inwardly lifted up and elevated to God, following always more the inward exercise of love, than the outward acts of virtue. — *Leighton*.

I see there is nothing like entering into God's design concerning us. He wishes to make us *perfectly holy*, and to fill us with all his fulness. We should aim at this. Let us plead the blood! — plead the blood! O let us say as God says, *Destruction to sin!* And we must have the *whole man* engaged in the service of God, or we shall soon be tainted again.

I must believe whatever I feel. *All prayer* will secure us constant victory. Stand firm and Satan cannot harm you. Have you enemies *without*, allow them no place within. O it is a good thing to *plead* with God.

I see more clearly than ever that God *himself* is the portion of his people. — *John Smith*.

Self-loathing is a characteristic of a spiritual mind. The axe is laid at the root of a vain-glorious spirit.

There is a transaction between God and the spiritual mind: if the man feels dead and heartless, that is matter of complaint to God. He looks to God for wisdom for the day, for the hour, for the business in hand.

A spiritual mind has something of the nature of the sensitive plant. I shall smart if I touch this or that. There is a holy shrinking away from evil.

God's way of answering the Christian's prayer for an increase of patience, experience, hope and love, usually is to put him into the furnace of tribulation. A Christian must count it all joy when he is tried as gold in the fire. — *Cecil*.

It is the devil that often suggests the idea of imaginary indispositions, or sloth magnifies those that are slight.

Merit consists not in enjoying, but in working, suffering, and loving. Obedience is the soul of a religious life. Long prayer will not advance a soul when she is called to obedience. Obedience is put to the test in different commands. All murmurings, excuses, or delays, are contrary to obedience. — *St. Teresa*.

I wish to get away from frames and feelings, and live continually on the precious truth, "Christ has undertaken for me."

O what a blessed thing it is to lose one's will! Since I have lost my will, I have found happiness. There can be no such thing as disappointment to

me, for I have no desires but that God's will may be accomplished. — *Dr. Payson.*

The least cross which we bear, the least action which we perform in a right disposition, will be an acceptable offering. We have frequently something to suffer, sometimes an aching pain in the body, at other times some trouble of mind, often some disappointment, some humbling rebuke, some reproach. We profess ourselves ready to die for Christ, yet cannot bear the least cross or humiliation. How beautiful the sacrifice of a soul which suffers in silence, and seeks no comfort or reward but from God. This simplicity and purity of heart, this love of being hid in God through Jesus Christ, is the perfection of all our sacrifices, and the complete victory over self love, which it attacks and forces out of its strongest entrenchments. — *Butler's Lives of the Saints.*

Who will daily read the word of God, unless he finds it daily food? Who will be much in prayer, unless he finds divine communion, which is divine refreshment? — *Berridge.*

For the Guide to Christian Perfection.

PERSONAL EXPERIENCE.

DEAR BRETHREN, — If it will cheer the hearts of any of the beloved disciples of Jesus to hear how it is with one of the least of his followers, my soul will bless the Lord for the privilege.

Eight years have now passed since I have had reason to believe that the Lord called me from the ranks of the enemy to become a recipient of pardoning love, and be made a partaker of the joys of His salvation. Much might be said of His goodness to me during that period, but there is so much of sin, sorrow and sighing mingled with it, I am constrained to say, O the forbearance of my God! When I call to mind my unfaithfulness to the souls of those around me, as well as to my own — the daily combination robbing me of peace and communion — so little love to the dear Savior and his cause — so much of self in all I did, I abhor myself, and wonder at the love of God in not withdrawing from me entirely his Spirit, and leaving me to grope my own way. Thanks be to God, a brighter day has dawned; darkness that might be felt preceded it; three days and three nights I was, as it were, in Jonah's confinement, beholding nothing but myself and an angry God. Such unfaithfulness to Jesus as mine, such depths of wickedness as my heart exhibited,

seemed to call for the vengeance of a holy God to rest upon me for ever. Bitter were my tears, constant my cries, till the Spirit took of the things of Jesus and presented them to my vision. A ray of hope then appeared. I gazed — it became brighter and brighter; and as I looked, sweet promises, such as I had often read but never felt, now touched my heart. "According to thy faith be it unto thee," came with them. I saw that

"Though I have most unfaithful been
Of all who e'er his grace received,"

yet Jesus waited to enter and take up his abode in my heart. Willing I thought I was to yield at once, yet he did not come in. For one or two days I did not find any thing to hinder; there was, I thought, a giving up of self and all to Him. Yet the cloud separated; the Lord left me not here, but seemed to say, "trust the Lord; you have been unwilling to leave yourself in the hands of Jesus, unless he would impart joy and peace, thus you would have a full redemption on condition of happiness, expecting the fruits of faith previous to its exercise." O selfishness! can I thus treat dying love! O never shall I forget that hour, when the Lord thus revealed my heart to me; it was the last link of the chain that bound me to earth and deprived my soul of full communion with my God. Jesus now appeared in all his loveliness; my will bowed; my soul yielded; all was laid upon the altar. So sweet was the sacrifice, so conscious of giving up every thing, body, soul, time, talents, influence, all to the Lord, that had I a thousand hearts, it would have afforded me joy to have laid them one after another at the foot of the precious cross of Christ. I left the offering in faith, doubting nothing. There was a serenity reigning I had been a stranger to before. I did not think this an evidence of being cleansed from all sin; indeed, I looked not for an evidence. Jesus had conquered — His love had overpowered — my language was,

"To do, or not to do; to have,
Or not to have, I leave to thee;
To be, or not to be, I leave;
Thy only will be done in me.
All my requests are lost in one:
Father, thy only will be done."

Twenty-four hours afterward, however, at the close of a busy day's work, on my way home my soul was illuminated to such a degree by a view of the blessed Jesus, that all my heart could utter with voice was, "Blessed Jesus," "Precious Savior,"

“Lovely of the loveliest,” and like expressions. Then I felt my Lord had indeed visited me, and I cried, “Abba, Father; my God and my Redeemer.”

It is now more than five months since that evening. My theme has been a full, free and present salvation through a crucified Redeemer, by faith. Peace has prevailed; — ardent longing for the same rich blessing to be imparted to all the professed children of God, and earnest prayer for the salvation of souls has been my daily exercise, with the privilege of acting faith by the moment, and believing that all which God has to bestow was and is mine through the purchase of my Savior, so far as it would glorify Him to impart and be a good to me. Trials I have had, temptations not a few; but whereas once they weighed me down with sorrow and overcame me, now I fly to Jesus, and their power is gone. I might speak of many things in contrast with former experience, but will not encroach upon the rights of others to your pages. This permit me to say, that it would be death to me to go back to my former state.

O that Christians would give themselves up to prayer, that God might open their eyes to behold the glorious things spoken concerning Zion in his holy word. Allow me to quote a precious portion. “What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors, through him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.” Christian! is this the real language of your heart? If so, happy indeed are you: then you know the peace giving power of the gospel — that “there is no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death;” the sun is no more your light by day, neither for brightness does the moon give light unto you; but the Lord is unto you an everlasting light, and your God your glory.

Dear Brethren, — I thank you for the “Guide,” its monthly records of God’s dealing with the souls of his dear ones, encourages me to trust more implicitly in him — to run the race more

vigorously — to comprehend more fully the inward workings of the Spirit on the mind and the rich consolations of its teachings. Go on, and may your own souls be watered from on high while imparting to others.

J. G. C.

For the Guide to Christian Perfection.

SACRED MEDITATIONS.

Ye are come — to the spirits of just men made perfect.

The communion of saints! It is not a narrow circle, bounded by space and time. Our thoughts fly forward, as with an angel's leap, to where they are who are gone before us, and backwards to the time of their residence on earth. Father, I thank thee for the Spirit's power — a mind formed in thy likeness!

Father Abraham, the father of the faithful, I love thee. I see thee laying all upon the altar, a sacrifice to God. I read thy heart, believing God, against all human probabilities. Ye built upon the right foundation, upon God's truth and faithfulness. Happy they who are thy children; who have by faith become the seed of Christ. Seest thou not now, in open vision, thy seed innumerable as the stars? How has time unfolded that dim vision of the stars! Nor does the opening prospect tire thy view, while yet its end is in the distance lost.

And Paul's spirit now is free. He stays no longer behind to fill up the measure of Christ's sufferings. His work on earth is finished. Faithful Paul has got his crown. Brightly it shines. It will never grow dim. The blessed company who followed Jesus and ministered to his necessities, I love to think of you. I hail you blessed! Blessed on earth and thrice blessed in heaven. Methinks I would have been one of that company. But I remember He has said, "Inasmuch as ye have done it unto one of the least of these *my brethren*, ye have done it unto me." Mary, who loved much, how is thy full heart expanded in the opening scenes of heaven! What is thy employment now? The box of ointment, is it there? No; but thy heart is, and its perfume, the odor of sweet love, is ever going out to Jesus. *Are there not many Marys there?* And who are these, these gliding little ones, in infant forms with angel robes? Heard ye their song, their soft, sweet whisper, breathed into the ear of Jesus? They are the little ones on whom he laid his hands and prayed. They, too, are in heaven; Jesus's blood has made them white. Bright is heaven's pavement, on which they sit, and see themselves reflected there. Who can mourn an infant lost, an infant gone to heaven?

Not only with the holy ones of Scripture times, but with those also of whom we have heard, those whom we have seen, may our spirits hold communion.

What a field of thought opens before us, what employment furnished for our minds, to trace their steps, to trace their high and holy meditations! There is one I love much to recall. One who bore the seal of God upon his forehead, and from whose lips I have seemed to catch heaven's own fire. Surely, they were touched of heaven; who could doubt it? Payson, I love thee! I love thee as that withered hand is laid beside thee, and I hear thee say, I have lost my will; it is swallowed up in God's. I am happy; God is my portion. Were the whole world administering to my comfort, they could not add one drop of bliss. My cup is full; it is running over. It is of such, such little, submissive, humble, holy ones, the family of Jesus is made up. To their communion, to a participation of their joys, our souls may come. We are fellow citizens with the saints and of the household of God. Amen. Let praise and thanksgiving fill our hearts!

P. L. U.

For the Guide to Christian Perfection.

PERSONAL EXPERIENCE.

DEAR BRETHREN,—I have been much profited by reading in the Guide the *experiences* of the children of God, and have thought it might be profitable to send you some account of the dealings of the Lord with my soul.

I was brought up in the fear of the Lord, but lived in sin till I was in the nineteenth year of my age, when I was deeply convinced of sin; and at a camp meeting held in Cape May County, New Jersey, in September, 1834, I sought the Lord with my whole heart; and thanks be unto God, I did not seek in vain; my soul was happily converted to God. Such was the clearness of the evidence of this change, that it put all doubts to flight; I *knew* that I had passed from death unto life." The language of my heart was, "O Lord, I will praise thee; though thou wast angry with me, thine anger is turned away, and thou comfortest me!"

In this state I went on my way rejoicing, bearing my cross, and following my Savior; but I was soon convinced, by carefully reading my Bible and Mr. Wesley's Sermons, and the deep experiences of the children of God, that my heart was not *wholly* conformed to the image of Christ; that there were many roots of bitterness lurking within; some of which, *especially love of the world*, troubled me much, and in fact, well nigh overcame me. I mourned over the plague of my own heart, and felt, deeply felt, the necessity of *entire sanctification*. I looked upon

this state as the happiest on this side of heaven, and as being almost *infinitely* desirable. And yet, strange to tell, I was fearful I never should enjoy it; not because I did not believe it was fairly promised to the faithful, but because my unbelieving heart and the devil told me it was too high a state for *me* ever to enjoy, and I was constantly tempted to think that if I received it, I never could retain it. In this state of desire I lived nearly two years, sometimes hoping I should yet enjoy it, at other times almost giving it up in despair, but on the whole rather increasing in faith, when I received a new impulse by reading the simple experience of Carvosso, and some others of kindred spirit, and determined to press my suit at the throne of grace for the blessing *now*; and blessed be God, I was soon enabled to believe that the blood of Christ would cleanse even *my soul* from all sin.

It was in secret prayer, on the evening of August 25th, 1837, that I was enabled to venture my whole soul, body and being upon the *atonement* blood of Christ, and he accepted the sacrifice. the holy fire came down, and I felt for the first time in my life The evidence of *perfect love* casting out fear! I sunk down in humility at the feet of Jesus, and was filled with wonder, love and praise. The language of my heart was, "Bless the Lord, O my soul, and all that is within me bless his holy name!" I professed it upon suitable occasions to my brethren, and lived in the enjoyment of it, with greater or less degree of clearness, for one year and a half. During most of the time I lived quite happy, walking in the light of his countenance, often awakening myself in the still hour of night, by praising the God of my salvation.

In the spring of 1839, feeling moved by the Holy Ghost to preach the gospel, I was sent on a circuit and commenced laboring in the vineyard of the Lord. For a few months I endeavored to the best of my ability to preach the doctrine of entire sanctification distinctly, and professed the enjoyment of it in the class meetings. But finding that few, if any of the brethren in the ministry of my acquaintance, preached it clearly as a distinct work of grace, it became a very heavy cross for me to preach the doctrine, and I became fearful that I should be considered forward if I did so. And to my shame I say it, that after much temptation from the enemy of my soul, I ceased to insist upon it *distinctly*, and ceased to profess it clearly in the class meetings. The consequence was, I lost the immediate evidence, and darkness in some degree came over my soul. I did not enjoy as before, "the peace of God, passing understanding." I soon discovered my loss and the cause of it; and at a prayer meeting on the circuit, I was greatly drawn out in prayer for the evidence of per-

fect love again: but I did not receive it till the next day, when I fasted and solemnly promised the Lord on my knees, that if he would restore me to the enjoyment of perfect love, I would preach a free, full, and *present* salvation, let others preach as they would. And blessed be God, he had mercy upon me, and I again rejoiced in the witness of perfect love. I have gone on from that day to this, preaching the doctrine to the best of my ability, though often with much fear and trembling; and time would fail me to tell the many temptations I have endured upon this subject. But thanks be to God, I have been permitted to see some fruit of my labor: many witnesses have been raised up to testify that the blood of Christ cleanseth from *all sin*; and I have for the last year felt quite established in the enjoyment of perfect love. I do, most of the time, "walk in the light of his countenance, and in his salvation I do rejoice all the day;" and hope, through divine mercy, to continue to do so as long as I live. Pray for me, brethren, that it may be even so. Amen.

S. T.

New Jersey.

Messrs. Harper & Brothers have just issued a volume of sermons and plans of sermons by the pious and lamented Summerfield. Of the man we need not speak. His name is held in precious remembrance in all the churches. His works are like himself, full of thought and devotion.

We have selected one from several of the sermons appropriate to our work.

CHRISTIAN PERFECTION.

Therefore, leaving the principles of the doctrine of Christ, let us go on unto perfection. —
 Heb. vi. 1.

Paul's style is parenthetical. In the preceding chapter he had been giving a luminous view of the priesthood of Christ, and that in the highest point of comparison possible — the Melchisedaical. But, as if feeling the incompetence of his hearers, he is struck off from his purpose in the eleventh verse of the fifth chapter; and through the remainder of that as well as of the sixth chapter, he follows the train of thought induced, and resumes his plan only in the beginning of the seventh chapter: "For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings and blessed him; to whom also Abraham gave a tenth part of all: first being by interpretation King of Righteousness, and after that also King of Salem, which is, King of Peace; without father, without mother, without descent, having neither beginning of days nor end of life; but made like unto the Son of God; abideth a priest continually."

Our text is intimately connected with the words preceding. Thus, after speaking of Melchisedec, the apostle continues: "For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For every one that useth milk is unskilful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age—even to those who, by reason of use, have their senses exercised to discern both good and evil. Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection." What may we not infer from this but that our people generally are still dull of hearing? How little do they know compared with what they *might*; and how often is the minister of Christ obliged again to lay "the foundation of repentance from dead works and of faith towards God;" and, consequently, to stop short of those riches of divine truth which lie scattered so plentifully on the sacred page!

Nor would I have this considered an arrogant train of reasoning. I would preach it to *myself* also. O how many delightful spots are there yet in the sacred field of divine truth which *my* eye never saw! How many green pastures on which *I* never reclined! How many pure fountains whose bubbling waters *I* never tasted! Brethren, we are all guilty herein. How much more might we have known of God, his nature, his perfections! How much more experience might we have had of his grace in our hearts! How much more might we have known of the glories of his throne, and how much more frequently might we have been wrapt up as into the third heavens! "Whether in the body I cannot tell," &c.

But there is another inference which we may derive from the text: "Leaving these first principles of the doctrine of Christ," let us this morning outstep the ordinary bounds, and "go on unto perfection."

I. The object contemplated.

II. The manner of its attainment.

I. The object contemplated — *Perfection*.

Much has been said and written on this subject, and yet it is little understood by many. The primary meaning which the apostle applies to the term is, doubtless, a *preparedness of our intellectual powers to take in the truths of God*. From the character which our meditation has assumed, this must be evident. And will any one say that this is not necessary to our receiving the deep things of God? There are those, I know, who profess much knowledge of divine truths, and yet have no experimental enjoyment of them. We see in them that there may be a clear apprehension of the things of God apart from their operation on the heart. But then this is not called *the knowledge of divine things in scripture*. I have no idea of *light* separate from *life*; the word is *living*—spirit and life—and it must produce life where it is *known* in the true sense of the word. There is, I admit, a great difference between the knowledge of a fact and the conviction of it; but the latter only is the *saving knowledge*—*knowledge connected with feeling*. Let a man know that

he is a sinner, and know it so as to *feel the sentence of death in himself*; and he will be quickened to cry unto God for mercy. Let him know the remedy in the Savior of sinners, and his knowledge will not be of that vague and general character which regards him as the Savior of men; he will have an individual personal property in him as *his* Savior. Thus might we trace in all the Christian's life the connection inseparable between light and life. "The light is the life of men."

After this explanation, you will not startle at my having commenced the subject of *perfection* with the primary meaning of the apostle in reference to knowledge. Perfect knowledge touches at every point of the Christian character. It is connected with perfect love, perfect humility, perfect purity, &c. &c. &c.

But I shall not stop here. We come more immediately to the nature of perfection. For the right understanding of this we may consider it in four points of view.

First.—*Absolute* perfection. This *can* belong to God *only*; for it is impossible, in the nature of things, that this should attach to a *creature*. *Infinity* is essential to *absolute* perfection. Whatever qualities we may discover in any being, however *amiable* and *excellent*, yet, if its means be limited, no absolute perfection *can* exist. This perfection, therefore, can only belong to God. And it is strange that men still use the term *absolute* in connection with finite creatures, and thus wilfully stumble at what is not affirmed.

Secondly.—We may consider it in the nature of beings themselves compared with other beings. This is *relative* perfection, and has reference to any *kind* of beings whatever, limited to its own species. Thus we speak of a flower, a plant, a tree, as being perfect in its kind, &c.

But leaving the world of inanimate nature—and a thousand illustrations would offer therein—we look into the world above. Now *there* exists a class of beings called *angels*, and these are perfect in their nature and kind; *that* is the perfection of an angel, archangel, throne, power, &c.

But to bring all this to bear on *us*. You have heard of the perfection of *Adam*, or *Adamic* perfection; that was the perfection of a being, all of whose powers and faculties were complete and without the slightest derangement; he was perfect after his *kind*—and now the perfection of man in the present state of things is the perfection to which the gospel leads him, and which Wesley fitly called *Christian* perfection.

What the nature of this is we must consider afterward; but how much would have been spared from the stock of human passion if this definition had been attended to! There is a perfection of a Christian man after *his kind*. * * * * *

Thirdly.—We may consider it again as to the attainment of the highest possible *degree* after his kind.

This differs from the former in this, that it leads us to stretch after the highest *point* in that perfection to which our nature is capable. If we may speculate in mysteries, we might say that the perfection of an angel is in rising to the highest *point* of attainment of which his nature is capable; and,

to bring this point to bear on ourselves, the perfection of a Christian consists in his stretching after and attaining to the highest point of which his nature is capable. A child is perfect after his *kind*; that is, he has a perfection of *parts*, but not yet a perfection of *degrees*; and this will illustrate the meaning: His *nature* is capable of more.

Fourthly. — The term *perfection* is again used where there is an adaptation in the person or thing for the purpose for which it was designed.

Many instances occur in scripture wherein the term is applied in this sense to our Savior — his adaptation to the work on which he had entered. When any thing answers the place for which it was intended, exactly fitting it, it is *perfect*. Thus, for example, we talk of a *perfect musician*; that is, one every way qualified for his profession: a *perfect scholar*, one fitted for that department of science which he fills, &c.

Now to bring this to bear on us: when the man is perfectly adapted for every requirement of the Christian character; when there is in him a meetness for every part of his calling, for time and eternity, there is a perfect Christian!

II. The manner of its attainment.

Now let us endeavor to condense all these ideas. We have to speak of *Christian perfection*.

1. It must be obvious, in the nature of things, that this does not mean a perfection of *knowledge*; this is not essential. Here we shall always “see through a glass darkly; that is, in a *reflected* medium, and therefore not clearly. The *outlines* may be discovered, but there will be too much dimness to be correct in our view.

What does this teach us but that we should bear and forbear? “Judge no man before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the heart.” Many have been mistaken here: they have fancied they had *all knowledge*; and with a very high-sounding profession, they have exhibited the character of the cynic and the censor; their spirit has not harmonized with their profession, and I have put such down for much less than they have boasted; they have pretended to discern spirits and detect motives; but let such know that “the wisdom from above (if, indeed, theirs *is* from above) is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy.” O there is a tender-heartedness in the perfection of a Christian removed from this! An offence against the rule of *loving kindness* is an offence against the Christian character — *loving kindness* is the prominent feature of a Christian! But this leads us to see,

2. That, though a perfection of knowledge is unattainable, there is a perfection of love! “Perfect love,” says St. John — this is *Christian perfection*, when love stands *out visibly*, and draws every other power into exercise under its presiding influence.

This is the perfection of God — “God is love;” and every other attribute of his, whether holiness, justice, goodness, truth, &c., is but a *modification* of this essential principle — the existence of this love in a certain mode!

This, then, must be my perfection. Love must be prominent; it must draw out the memory—the judgment—touch the spring of action, &c.—O what a heaven is this! when love dwells in the heart, looks out at the eye, beams in the face, breathes from the lips, distils from the hands, moves in the feet, and creates an atmosphere all around which angels might delight to inhale! “He that dwelleth in love dwelleth in God, and God in him. And hereby we know that he abideth in us, by the spirit which he hath given us.”

3. The highest possible *point* of attainment in Christian perfection is, “Thou shalt love the Lord thy God with *all* thy heart, and mind, and soul, and strength, and thy neighbor as thyself.” Without a metaphysical definition of terms, our Lord means that “we should love with the whole man.” Here, then, behold the perfection in *kind*: “Love him with thy heart;” and in *degree*: “with *all thy heart*.” St. John says that “*perfect* love casteth out fear;” such a thing, therefore, must *exist*, or how did he know?

O! if this principle, thus carried out in its fullest extent, had full operation in *my* heart! O how should I preach, and act, and think! O where do the Christians live? Had it operation in yours, then might it be said of you, “See how these Christians love!” O how it would

“Burn up the dross of base desires,
And make the mountains flow!”

O how it would destroy all evil surmisings, all uncharitableness, &c.!—Lord, purify us to thyself! Sublimate our affections!

Now this is what we call *holiness*, which I would define as the perfect harmony of every part of the Christian character. The holiness of God is the harmony of all his attributes, the unity of all his perfections, *love being the common centre*. The holiness of a Christian is the harmony of the whole man with the abounding principle of love; all his thoughts and actions evolve from this centre, are held in restraint thereby, and all feel the power of its mighty rule! Love is all!

4. But in our definition of perfection there is another idea we have to glance at, and we can only touch it: this is the adaptation now of such a man for the sphere for which God designed him.

O how he steps out into life! See him!—serving God and his generation! His is not a *principle* of life merely, but life in *full vigor*. A child can talk, and a paralytic can crawl, but the perfect man opens *his* mouth with wisdom; the law of loving kindness is on his lips; he is eyes to the blind and feet to the lame; he mounts up to heaven as on wings; he runs without weariness; he is a vessel unto honor; he is fitted by the Master’s hand! O what a state is this! * * * * *

“Now the God of peace, which brought again from the dead our Lord Jesus Christ, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect *to do his will*; there is the point!—and then his will is done on earth as in heaven!

From the Christian Watchman.

EXTRACT OF A LETTER

FROM MRS. WADE, MISSIONARY AT TAVOY.

My time for writing is nearly past, so that I can scarcely allude to the joy we have felt in hearing of the precious revivals in our dear native country, especially in Boston. I much wish to hear of the loved ones in each of your families, who have been made partakers of the rich blessings of grace. I still feel a lively interest in your families, and every thing connected with the kingdom of Christ around you.

I have thought much of late of the precious promises of the Bible to the Christian, and it seems to me we do not claim them, and plead them before the throne of grace, as it is our duty and privilege to do. Is not Christ promised to us as our *wisdom, righteousness, and sanctification*, as well as our *redemption*? And ought we not to *believe* Christ will give us a victory over sin, as well as save us from hell? The apostles write as though it was common for Christians to "abide in Christ," be led by the Holy Spirit, and have Christ dwelling by faith in their hearts. Do Christians, generally, in America, understand the nature of these blessings? How is it with you, my beloved sisters — are your affections weaned from earth and fixed on Heaven? Have you submitted your wills entirely to the will of God, so that Christ now lives and reigns by faith in your hearts?

I have read nothing scarcely of late but my Bible, and it seems to me these are the common blessings of the gospel covenant, free for all. And it seems to me that the great difficulty with Christians with whom I have been acquainted is — that they have exercised faith in Christ to convert them, and have then set about trying to subdue sin in themselves, or rather praying God to enable them to do it *themselves* without exercising faith in Christ to purify their hearts, just as they did exercise that faith for their conversion. Are we not just as unable to subdue sin in our hearts as we were to convert them at first? and must not both blessings be obtained through faith? I see I write awkwardly upon this subject, but having had some very sweet views of the sufficiency of Christ for all we need, I love to think and speak of it.

This being the first number of a new volume, we would call your attention to the cover, especially the second page.

GUIDE

TO

CHRISTIAN PERFECTION.

VOL. IV.

AUGUST, 1842.

No. 2.

For the Guide to Christian Perfection.

PRINCIPLES OF THE INTERIOR OR HIDDEN LIFE.

No. XVII.

ON THE DISTINCTION BETWEEN JUSTIFICATION AND SANCTIFICATION.

Justification and sanctification, it is generally conceded, are different from each other; and yet it is well known that they have sometimes been confounded by writers who have bestowed some examination upon them, as if they were one and the same thing. Nor is it altogether surprising that this should be the case, when we consider that there is one leading idea which is common to both; we mean the idea or principle of entire submission. In both cases, impressed with a sense of our own unworthiness and nothingness, we must be sincerely willing, in the spirit of entire submissiveness, to receive all from God; and must receive it also instrumentally in the same way, viz., by *faith*. Nevertheless, there are some important points of distinction in the two things, which are inconsistent with their being regarded as truly identical. And we may add, it is very important, for various reasons, both theological and practical, that the distinction should be generally understood and maintained. If the idea should become prevalent that justification and sanctification are the same thing, it would involve the subject of sanctification and perhaps that of justification in much confusion. It would be necessary that new ideas should be established, and that new forms of speech should be introduced; and one unhappy consequence, among others, would be, that some who are seeking the blessing of holiness would become perplexed and discouraged.

FIRST. — Among other grounds of distinction between the two, it may be remarked that justification, while it does not exclude the present, has special

reference to the *past*, and does not appear to have that prospective bearing which sanctification has. Sanctification, on the contrary, starting on the basis of justification, and regarding the past as cancelled and settled in the justificatory application of the atonement, has practically an exclusive reference to the present and *future*. Justification inquires, How shall the sin which is past be forgiven? Sanctification inquires, How shall we be kept from sin in time to come. Considered, therefore, in their relation to time, there is good reason for saying that they ought not to be confounded together.

SECOND.—Another mark of difference is this. Justification, in its result upon individuals, removes the condemnatory power or guilt of sin; while sanctification removes the power of sin itself. He who is justified no longer stands in a state of condemnation, in relation to all those past sins, from which he is justified; but he that is sanctified, just in proportion that he is so, is freed from the influence of that which brings condemnation, viz., sin itself. Or the distinction may be concisely expressed in other terms, amounting essentially to the same thing, as follows. The object of justification, considered in reference to the law, is to free us from condemnation. The object of sanctification, considered in reference to the law, is to secure conformity to it.

THIRD.—Justification and sanctification are distinct, also, when considered in the order in which they present themselves, as subjects of thought and interest, to the human mind. It is very obvious that, in the first instance, they present themselves consecutively and separately, and not simultaneously and identically. It is not the first cry of the sinner, that he may be sanctified, but that he may be forgiven. It is his past sins which stare him in the face. It is his past sins which must be washed away. And until this is done, and at the feet of Jesus he has received the remission of his transgressions, he has no other desire, no other thought. But when he has experienced a release from the bitter memory of the past, and has felt the rising hope of forgiveness, and not till then, is his mind occupied with the distinct subject of the reality, the obligation, and the blessedness of a holy heart in all time to come.

FOURTH.—There is also a distinction when the matter is considered in reference to Christ. Christ is our justification, considered as hanging upon the cross, and enduring the penalty of the law for us. In other words, Christ is our justification by standing in our stead, and by receiving in his own person the stripes and chastisement by which those who have sinned are healed. Christ is our sanctification, (that is, the cause or ground of our sanctification,) considered as operating and living in us by the present and efficacious influences of the Holy Spirit, which he has purchased by his blood. In both cases Christ is the ground or efficacious cause of the result; and in both cases, also, there is something done inwardly as well as outwardly. But it is nevertheless true, that in justification the work which is done is done in a peculiar sense exteriorly, or *for* men; while the work of sanctification is done, in an equally peculiar and emphatic sense, interiorly, or *within* them.

FIFTH.—Another mark of distinction is, that sanctification is regarded, and very properly regarded, as an evidence of justification. They have not only the relation of antecedence and sequence in the order of time, but the additional and incidental relation of fact and evidence. In other words, the sanctification of a person holds the relation of evidence or proof to the alleged fact of his being justified. That there is good foundation for this view, additional to its innate reasonableness, seems to be evident from the repeated instructions of the Savior, that men are known by their fruits. And certainly we may most reasonably expect that he who has been justified, will aim to bear the fruits of a holy life. Having been instructed by the Holy Spirit in the nature and tendencies of sin, and having found in the gospel that redemption which he could find no where else, how is it possible that he should again sin against God? Hence it is that he seeks for sanctifying grace, and endeavors to purify himself from every form of iniquity. And it is a matter of common and agreed opinion, that he who is careless in respect to sanctification, has no satisfactory evidence that he is truly justified.

SIXTH.—In the sixth place, justification, when it has taken effect, is a thing which is done or completed. As we have already stated, it looks only to the past; but in its relation to the past it is complete. The result of its application in any given case is, that the multiplied sins, which have been committed in former times, are blotted out. Its work, which, from the nature of the case, can never have any prospective or “futuritive” application, is necessarily done. Sanctification, on the other hand, is a thing which is always progressive. It is progressive until all the evils of the heart are subdued. And even when it is in some degree complete, so much so as to occupy the whole extent of our being, and to substitute in the heart every where good for evil, it is still progressive in DEGREE. There will never be a period, either in time or eternity, when there may not be an increase of holy love.

SEVENTH.—The distinction is evidently made in the Scriptures. The passages of Scripture where it is clearly recognized are so numerous, and so familiar to attentive readers of the Bible, that it seems to be hardly necessary to quote them at any great length.

“And the very God of peace,” says the apostle, 1 Thes. v. 23, “sanctify you wholly; and I pray God your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ.” And again, 2 Cor. vii. 1, “Having, therefore, these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.” It is very evident from the general tenor of the apostle’s communications to them, that those exhortations were addressed to those whom he regarded, and had reason to regard, as justified persons. He felt, nevertheless, although they were justified, although their past sins were blotted out, that there was much remaining to be done in the matter of their present and prospective sanctification. Hence his exhortations to preserve their bodies blameless, to cleanse themselves, and to perfect holiness in the fear of God;

which would have been unnecessary, if he had considered the work of sanctification as absolutely and necessarily involved in that of justification.

The distinction which is made in the Scriptures between the two, is regarded so obvious and incontrovertible by most writers that it has naturally passed, as an established truth, into treatises on theology. It is also recognized almost constantly in sermons, and in religious exhortations and conversation. There is, perhaps, as much unanimity among religious men on this subject as on almost any subject of theological inquiry. And the attempt to confound justification and sanctification together, which has been made from time to time, would necessarily tend, if it were successful, to perplex and confuse the established forms of speech among men, as well as the authorized and scriptural modes of religious thought.

FINALLY. — We remark in conclusion, that although these two states of religious experience are distinct from each other, they nevertheless may be regarded as having something in common, which establishes an intimate relationship between them. This fact has already been alluded to. In both cases, in sanctification as well as in justification, we ultimately receive every thing from Christ. And we are obliged, also, in both cases, to receive it in that meek and submissive spirit which recognizes our own unworthiness and nothingness. Every thing is received, also, through the same channel, viz: by faith. We may say further, that there can be no such thing as sanctification without antecedent justification. The latter may be considered as the commencement or first coming of that hidden life in the soul which is completed in the former. We are not to suppose, however, because there are some things common to justification and sanctification, and because they are in some respects closely related, that they are, therefore, the same thing. This would be a very unsafe mode of argument. There are some things common to memory and reasoning, and yet memory and reasoning are distinct. There are some things common to reasoning and imagination, and yet there can be no doubt that they are very distinct departments of mind. There is a close connection between liberty and power: For instance, where there is no power there can be no liberty; yet they ought not to be confounded together. There are some things common to faith and love, or which connect them together in some way, (such as that they are both the gift of God and that faith acts by love,) and yet all agree that they cannot be considered as identical: and thus justification and sanctification, although they are closely connected, are nevertheless two things, and the distinction between them is a very important one.

Let us, therefore, who humbly hope that we are justified by the blood of Christ, seek also to be sanctified. Let it not be sufficient for us that our sins have been forgiven; but let us strive to gain the victory over sin, and to exclude it from the heart in all future time. Well may we exclaim, in the gratitude of our hearts, praise be for that grace which sanctifies, as well as for that which justifies; for that which keeps the heart clean in time to come,

as well as for that which washes away the stains of the past. It is holiness which adds its highest value and its transcendent beauty to forgiveness.

“O for a heart to praise my God,
A heart from sin set free!
A heart that alway feels thy blood,
So freely spilt for me.
A heart in every thought renewed,
And full of love divine;
Perfect and right, and pure and good—
A copy, Lord, of thine.”

A. K.

For the Guide to Christian Perfection.

PERSONAL EXPERIENCE.

DEAR BRETHREN,—I love the doctrine of full, free, and present salvation. I praise God that I ever heard it explained and enforced from the heralds of salvation. It has been about five years since God, for Christ's sake, forgave my sins. The evidence I then received of my acceptance with God was not clear, but, by following on to know the Lord, I found his goings forth to be like the light of the opening morning, and I obtained a comfortable evidence of my being accepted in the Beloved. But the light that shone upon me soon caused me to see that there was much in my heart which was not as it ought to be. Notwithstanding the evidence I had received that I was a child of grace, I now began to doubt it; for I thought if I were truly converted, I should not be as I was nor feel as I did. I made known my feelings to a teacher in Israel, who informed me that it was the common experience of Christians, and that sin should not have dominion over us although it might afflict. I now felt to have more confidence in my experience, and expected to live as I then was, and concluded that the longer I continued to serve God the easier I should overcome, and at death I should be entirely freed from it. Soon after this, I heard Br. Morse preach from Psalm xix. 12, “Cleanse thou me from secret faults.” It was glad tidings to my soul; and ever after that I believed in the doctrine of being cleansed from sin, although it was two years before I experienced the blessing; during which time I was frequently blessed and made very happy. Once I obtained such a victory, that for a time I thought I had experienced the blessing, but in this I was disappointed. For a number of months previous to experiencing

this blessing, my mind was deeply exercised about it. I read the Bible, Fletcher's Christian Perfection, Mahan and other authors in reference to it, as I had opportunity. They all told me the blessing was to be received by faith. I fasted, prayed, and tried to do every thing in my power to receive this important blessing, but I grew nothing better but apparently worse. I thereby became discouraged, seeking in this way. At this time I had an opportunity to attend a camp meeting; and knowing that many had experienced the blessing of a clean heart at camp meeting, my prayer was that it might be so with me. But there my unhappiness was increased, by seeing others so happy while I was groaning for full redemption. The meeting closed, and I was more unhappy than at the commencement. A few weeks after, being favored with an opportunity of attending another camp meeting, I resolved to go in the name of the Lord. I was favored with the privilege of tenting with a company who were engaged in holiness. There I received some blessings, but they were of short duration. The day came when I must leave the ground; my spirits sank within me; and I concluded I must go on, I knew not how long, struggling with inbred sin, but how gladly was I disappointed! A brother said, Let us pray. We knelt; he prayed, and I commenced; access was given to a throne of grace. In a moment the heavens were thrown open to my view; glory descended on my soul, and all around me; refining fire went through my entire system like electricity; my heart seemed dissolved in love, like wax before a hot fire; my heart and my flesh cried out for the living God. I was then filled unutterably full of glory and of God. I then saw the error I had committed in seeking this great blessing. In the first place, though I thought I was seeking it by faith, I was expecting to do something to make myself better, that I might then receive it at the hand of God; but when discouraged about receiving it in this way, I went to the opposite extreme, and depended on the means of grace, until I despaired of the blessing in that way. It was by a simple act of faith, that I threw myself on the atonement. I sank beneath the purple flood, and rose renewed in God. Glory to his name for ever. I think that since that time I have enjoyed some of the fruits of perfect love, and feel that

"The arms of love that compass me,
Would all mankind embrace."

Fryeburg, Me., June, 1842.

O. H.

For the Guide to Christian Perfection.

RULES FOR LIVING.

BROTHER KING, — I repeat here, what I have before expressed through the Guide relative to my experience in the way of sanctification. That is, when I first resolved to make a consecration of myself to God, I felt the importance of making an *entire* consecration — external as well as internal — conforming outwardly, as far as I could see, to what I supposed must characterize a holy life ; meanwhile exercising the interior nature — the heart and soul — for the purification of the source whence proceed both sentiment and action. Pursuant to this, at the first hour of my consecration, I adopted “Rules for Living,” which, as I supposed, would be an essential help to me in my weakness. They were a great assistance to me ; and I became so much in favor of living by rule, that at the end of the first two years of my experience in the “narrow way,” I found myself in possession of several series which I had formed at different dates during that time. I then made a compend of the whole, and brought them into the form of which I now send you a copy.

These, I hardly need say, were designed merely for my own private use ; but having been repeatedly requested to forward them for publication through the Guide, I at length consent to do so. The thought alone, that perhaps they may prove as great a blessing to some other, as they have been to myself, could elicit my consent to bring them forth from my own closet, where five years’ use has rendered them sacred, and submit them to the public.

And I wish to submit them with this distinct consideration ; that to general rules there may be exceptions. For example, refer to the rule for saving time. In my own case, a state of languid health (in which, properly speaking, to gain the greatest degree of *rest*, is the greatest saving of time, so that, in truth, the rule itself is not violated,) has compelled me to release myself from the rule for early rising, for weeks in succession ; but with returning health, my tenacity of that rule returns. And again, I wish to say emphatically, that if, at any time, I find myself to have violated any one of my rules, I do not permit the least discouragement upon the account of it, but betake myself immediately to prayer, in faith for a fresh sprinkling with the blood that cleanses and atones. Finally, I can imagine, that those who have been instructed in the faith of that branch of the Church to which I myself belong, (Methodist,) may be ready to say it is a

lack of *faith* which induces recourse to such rules. Were I in the exercise of all the faith which the human mind is capable of sustaining, I should say, forbid not the giving of rules to

A STUDENT.

"All 's alike to me, so I
In my Lord may live and die."

GENERAL RULES FOR LIVING.

- 1st. Religion, devotion to God, shall be the absorbing element. In it, I will live and move; and to it, make all other things subserve.
- 2d. In all duties, temporal and spiritual, *arrangement* shall be observed; order, time, and place. Punctuality, promptness and energy shall never be forgotten.
- 3d. My deportment to all persons, strangers or familiars, shall, as far as in me lies, bespeak deliberation, gentleness, politeness; a sincere solicitude for their convenience and good; and forbearance that cannot be exhausted.
- 4th. To strangers, and persons in oppressive circumstances, my expressions of sympathy and benevolence shall be particularly given. (God grant to teach me the art of cheering desponding hearts!)
- 5th. Diligence, frugality and neatness shall characterize whatever comes under my hand or practice. Whatever I do, shall be done with despatch, but not with hurry.
- 6th. *Health* shall be studied in dress, room, and diet. Temperance shall be observed in food, both in quantity and quality.
- 7th. I will most carefully avoid any intrusion upon the privilege property, or attention of others, however small that intrusion may seem to be. And I will as carefully pay a penny as a pound, a cent as a dollar. No "*littleness*" shall enter into any arrangement for pecuniary convenience; but I will be as careful to save another's trouble as my own; and will as readily save a dollar for another, as for myself.
- 8th. My subjects for conversation shall be carefully selected, and then carefully pursued by good language, to the entire exclusion of the by-word, vulgar style. I will make no unfavorable remarks on character or performances, unless strict justice require it. I will also refrain from making communications received from others, or through other medium, unless called for by connection with other remarks. I will seek that "*holy carefulness*" may characterize all my words, and a sense of the *All-pervading Presence* be apparent.
- 9th. For neglect, I will return attention; for rough, careless

words, I will return mild, careful ones ; for rudeness of any kind, I will return politeness ; that retaliation may enter into none of my ways in any form. Let me never violate that courtesy which springs from a mild and gentle heart.

10th. *Complaining*, of all kinds and degrees, whether of circumstances or treatment, or corporeal suffering, shall be for ever excluded from my lips, that the spirit of the Lamb may brood over me.

11th. I will always cultivate what may be termed a holy independence ; having but one course as to my duty, whether it be hard or easy, and whether others perform their part or not ; discarding all omission and procrastination induced by desire.

12th. A remembrance of the worth of *time* shall be kept prominent in mind. I will endeavor to redeem time by early retiring and early rising, and well-timed exercises.

13th. Believing that action and reaction operate through the *mind* and *manners* of the creature, my cultivation shall include external with internal. Therefore, tone of voice, expression of countenance, gestures, &c., shall be taken into the account ; and in all these, gracefulness, delicacy, and a sense of self-respect shall be sought ; meantime, respect, honor, and reverence secured to others. This must discard all abrupt speaking, careless replies, inattention to remarks, and the rudeness of monopoly.

14th. I will pay special attention to the aged, and to children ; seeking opportunities to comfort and reverence the former, and instruct the latter. And for the neglect of this rule of my life, more than all others, I will seek no apology in depression of animal spirits, fatigue, or any similar thing.

15th. I will give no place to anxiety, confusion, perplexity, or high excitement ; always doing all things as unto God, who permitteth "no curse," but appointeth all blessings to those that walk with Him. In this connection, no *boisterous* expression of joy, sorrow, or any other emotion, can be admitted.

16th. From the fact that *eagerness*, or grasping for the *future*, lessens our esteem for the *present*, I infer such a tendency must be counteracted by all means. Therefore, I will not dwell in *anticipation* of any thing, however great the future good ; remembering I have all good, in the favor of a present God. Then, with future favors, (such as association with friends, letters, &c.) received *as they come*, I shall possess the greater good, that of self-possession, and independence of circumstantial changes.

17th. I will always be careful not to let my feelings rise above

their subordinate place, by giving too full outward expression or internal consent. I will never give myself up to the *control* of emotion, in any case.

18th. I will endeavor by *perseverance* to make all things equal; that is, when the current rushes most strongly against me, whether from within or without, I will make the greatest effort, whether it be for specified attainments or the comprehensive attainment of a right character. Thus seeking to be consistently independent of circumstances, I will exercise the most absolute faith, and unbending decision.

19th. I will always be careful to strengthen myself in the principles of correct living, irrespective of the influence of associates; that I may assimilate to nothing of a wrong character, from the power of sympathy. (Here I must call in my rule of "holy independence.")

20th. I will, by all means, keep a well-sustained expectation of *perpetual improvement*; my watchword being "*Cultivation*."

Finally. I will always exercise faith in the sole merit of my Redeemer, irrespective of my *feelings*. Nay, having the consciousness of present and continued *consecration*, I will not doubt while I have knowledge that the "Father is upon the throne," and that "Jesus ever liveth;" that is, I will exercise *appropriating* faith; that which appropriates the "blood that cleanseth" to myself at the *present moment*, let me realize light or darkness, depression or joy.

For the Guide to Christian Perfection.

A SCRAP FROM MY DIARY.

It was a clear September evening. Many a brilliant taper lighted up the sacred grove where the meek worshippers of the lowly Jesus had congregated for a few days, to blend their deep and heartfelt adorations. The public religious service for the evening was over, the sojourners on the encampment were hastening to their tents to spend a few hours in social prayer. All who had not a home *there* had withdrawn — no intruder was left to disturb — peace and almost universal stillness reigned. The stars looked down through each vista of the thick foliage of the over-arching trees, as if delighted to behold the spirit of devotion

whose broad wing shrouded the encampment. The scene was lovely ; I could not but regard it with admiration, for deeply implanted in my very soul was a love for the beautiful, the sublime. But unlike this lively scene was the hidden recess of the heart. A casual observer might have looked with envy upon a countenance so free from the traces of care or sorrow ; and indeed, the most discriminating had found it a task to discover *there* any thing averse to the most perfect tranquillity. But a severe conflict of tumultuous passions was there, which forbade repose, although the delicate and almost exhausted frame seemed near sinking to its native dust. The superintendent of the meeting had requested that there should be no evening service, but in two of the larger tents. The one in which I boarded not being one of those, I was left to the alternative of retiring or of going to some other tent to have the benefit of an evening service. In company with a female friend, I reluctantly left *our* tent, and walked from one tent to another, wandering like the spirit spoken of in the inspired volume, "seeking rest and finding none." At length we came to the tent of my former class-leader, a man of strong faith and eminent piety. Here I would gladly have lingered, but a stiff cool breeze from an adjacent lake swept fearfully through the tent ; and drawing my shawl more closely around me, with a convulsive shudder I withdrew. We passed on until we came to the door of the L— tent : we hesitated — something seemed to say, "Edwardian, this is the place for you." I obeyed the impulse. The inmates soon engaged in prayer, in which with all my soul I endeavored to unite. Very soon the power of God fell upon me in such a degree as deprived me of strength, and I lay helpless in the arms of a friend. How long I remained in this situation I know not : — Again consciousness and a degree of strength returned ; but ah ! I awoke not to peace ! Horror resulting from a sense of God's displeasure rested upon me. I knew that the Spirit of God was hovering over me, but whether to bless or to condemn, I knew not. At times despair seemed ready to proclaim me his victim. So violent was my distress, I could not forbear crying aloud, "Rejection, rejection." An intense interest was manifested by those in the tent. They besought me to believe for mercy. "I cannot," said I, in agony. "You *do* believe, you *do* believe," said a voice near me, with such an expression of earnest and affectionate interest as thrilled through my very soul. I reflected for a moment, — do I believe ? I do ! No longer is the hand of God heavy upon me — all is calm, heaven's sweet calm ! Now was no longer heard the wild

cry, "Rejection, rejection," but the soft whisper, "Glory, glory to God!" O! what a change, what a mighty change! Like a ship at sea tost by adverse winds, enveloped by dense, dark clouds, which exclude every ray of light, and driven on to some awful whirlpool till but a wave intervenes; — suddenly the clouds disperse, the wind and waves subside, the ship rights, and a pleasant breeze is wafting her to her desired port: — thus great was the change in my feelings. But a moment before, and but a gossamer veil separated me from the yawning gulf of everlasting despair. Had Mercy deferred whispering "Peace" but a moment longer, the sullenness and unyielding influence of despair had for ever fastened its fangs in my heart. But God in infinite mercy saw fit to lead thus near the awful vortex, that I might more fully realize the consequences of sin. Years have passed since that morning, (for morning had dawned ere peace breathed upon me,) yet I cannot even now think of that fearful contest without a sensation of horror. Said a brother in reference to the severe struggle through which I had passed, "We could almost see the contest between the powers of light and of darkness." Ah! it was fearful! But O what a delightful peace ensued: — sealed on my heart was the work of redemption, sanctification. Love and humility were sweetly diffused through my entire moral nature. Even the natural senses seemed changed. I saw with other eyes, I heard with other ears. A feeling of jealousy, however, prevailed, — not in reference to others, but myself; I had a lively remembrance of the bitter cup, the dregs of which I had been made to drink, and I scrutinized every thought, word, and action; fearful lest any thing should deprive me of that blessing sought and obtained at so great a hazard. Time has passed on; it has borne to me an unusual quantum of deep and heart-rending afflictions, and in a great measure I have given up my confidence: but the impress of that hour, the divine impress of that seal upon my heart, has not yet been wholly obliterated. Trembling, I still clasp the hand that was then extended to snatch me from the yawning gulf. My Father! I am still thine! High and immortal praise to thy name!

EDWARDIAN.

For the Guide to Christian Perfection.

HOLY LOVE.

O Love! I know the wing of fire
Which bears thee on to thy desire :
Thou hast no care for toil or fear ;
Thou canst not, will not linger here.

What though the joys of lower birth,
The honors, cares, and ties of earth,
Combine to intercept thy way,
And keep thee from the realms of day ?

Unheeding all, thine upward sight
Is fixed upon the Central Light :
And thou wouldst rather die than be
An exile from its majesty.

O Love! Beneath thy fiery wing,
The clouds and sunshine thou dost fling ;
Rejecting joy, despising rest,
Till of thy Lord thou art possess.

U.

From the Oberlin Evangelist.

EXTRACT OF A LETTER FROM A CLERGYMAN TO HIS WIFE.

BELoved,—Your affectionate letter reached me duly. I never looked with more anxiety for a letter from you. I had been praying that the Lord would bless the contents of my last letter to your soul, and I waited with deep interest to learn the result. When I read your letter my heart overflowed with gratitude, and I could not refrain from exclaiming aloud in my lone room, "Thanks be unto God, who giveth the victory." What a merciful high priest have we, who, having "once for all" offered himself, now *perfects for ever them that are sanctified*. My dear, if you have again found your beloved, I trust you will never more wander from him. Go on to know more and more of him. He is full of beauties ; he is "*the one altogether lovely*."

"Majestic sweetness sits enthroned
 Upon the Savior's brow ;
 His head with radiant glories crowned,
 His lips with grace o'erflow."

We can never know the whole of his charms. Throughout eternity we shall be continually learning God. But blessed be his holy name, he suffers us to begin this heavenly service *here below*. Our business here is to study God as revealed in Christ, and the fruits of this study are indescribably glorious. By beholding Him, "we are changed into the same image from glory to glory." You inquire anxiously whether I mean to intimate that I have obtained the blessing of holiness ; and if so, "*how* I obtained so great a blessing." At the time I last wrote you I could hardly venture to say that I had obtained this blessing, nor do I even now like to make any positive assertion about it. I would say, however, that since my last, I have had wonderful nearness to God and a continual sense of his presence. My visit to Br. S. (subsequent to the one mentioned in a late letter) was a memorable event to my soul. I heard him preach, partook of the Lord's supper, and preached myself in the evening. O such views of God and Christ as I had on that Sabbath. They continued and increased until I retired to bed at night, when I had such a sense of the overshadowing presence of God, that for some time I could not sleep. I lay awake in a luxury of joy and holy peace. Instead of lying on a bed, I seemed to be reclining upon an ocean—deep, boundless, and calm. Ever since that never to be forgotten night, my peace has been as a river.

But I ought to answer your question. Instead of telling you directly *what I am*, I would rather tell you how I feel and leave you to infer the rest. I feel that I love God with all my heart ; I have no other portion but Christ. He is all and in all. To him I have given myself entirely. I feel dead to the world and alive unto God, through Christ Jesus. I have no desire to live for any thing but to glorify God. In speaking thus I do not boast at all. It is all of grace. It is the work of God's Spirit, and to him be all the glory. I speak it "to the praise of the glory of God's grace."

You ask "*how* I obtained this blessing." I answer, *by faith*, by believing in the Lord Jesus Christ *entirely*—trusting in his merits *alone*. *Faith*, my dear wife, is the Christian's shield, "whereby he may quench all the fiery darts of the wicked." I have never begun to realize the importance of faith until lately.

Even now I tremble when I think what an awful principle it is. It is as *omnipotent as God*. Startle not at this. What saith the word? "*All things* are possible to them that believe." We have nothing to fear if we put our trust in Christ, for "greater is he that is for us than they that be against us." He is stronger than the strong man armed. He himself says, "Be not afraid — only believe."

For the Guide to Christian Perfection.

SELECT THOUGHTS FROM VARIOUS WRITERS.

The Christian's strength is in Christ. This the devil knows, and therefore labors especially to weaken faith and draw us from our strength. Faith lays hold on Christ as God offers him, viz: as our wisdom, righteousness, sanctification, redemption. What is the reason that so few find strength and comfort in Christianity? Because they set upon grace and killing corruptions by their own strength, and so are ever wanting; but if a man depend upon God, he shall have fulness out of Christ's fulness. — *Berridge*.

Ecstasies arise from a sensible relish, and may be termed a spiritual sensuality; wherein the soul letting itself go too far, by reason of the sweetness it finds in them, falls imperceptibly into a state of decay. The crafty enemy presents such kinds of interior elevations and raptures for baits to betray the soul, to render it sensual, to fill it with vanity and self love, to fix its esteem and attention on the gifts of God, and to hinder it from following Jesus Christ in the way of renunciation and death to all things but him only. But the immediate word of God never deceives. It is incapable of any error.

In these last times I can hardly speak at all of my dispositions. It is because my state has become simple and without any variations. It is a profound annihilation. All I know is that God is infinitely holy, righteous, good, and happy. I see nothing below myself; nothing more unworthy of his bounty. To me every condition seems equal; all is lost in God's immensity, like a drop of water in the sea. — *Madam Guyon*.

Hold fast your confidence, but rest not on it; rest only on Christ. "Put me in remembrance." When you pray be sure to bring the promises with you. I conclude, if I have faith to give full credit to God's word, that promise which I lay hold of is mine, and all it contains, as far as my wants are concerned. On the other hand, if I entertain a doubt or stagger at the truth of God, I consider I have no claim, and my prayers will not find access. Such is the dreadful effect of unbelief, that it binds the hands of God. Our

faith, however great, may be tried to the uttermost. Look at Abraham, and the woman who came to our Lord for her daughter. We must so believe as never to faint in prayer. This honors God.

In suffering the will of God we have to contend against the whole tide of nature; whereas in doing it we act in accordance with the natural bias of the mind. — *Carvosso*.

I was early drawn out to secret prayer. If I wished for any thing I had not, I asked God in secret to grant it to me. When in pain of body, or in any childish grief, I fled to God for ease and comfort; and I used to receive manifest answers to prayer when not more than four years old. — *Mrs. H. A. Rogers*.

O it is good to live, to labor, to rejoice only in God. By his grace I will for evermore be nothing to any creature; nor shall any creature be any thing to me but in him and for him.

Remember to make occasional retreats into the solitude of your heart, whilst outwardly engaged in business or conversation. This mental solitude cannot be prevented by the presence of the company about you; for as they are not about your heart but your body, your heart may remain alone in the presence of God.

To be despised, reprehended, or accused by wicked men, is pleasant to a man of a good heart; but to suffer blame or ill treatment from the virtuous, or from our friends and relations, is *the test* of true patience. Be patient, not only with respect to the subject of the affliction which may befall you, but also with regard to its accessories or accidental circumstances. We must preserve the whole interior of our breast always sweet. — *Francis de Sales*.

Faith acted supports. Food nourisheth not by having it, but by eating and digesting it: so it is the using and acting of faith that strengthens and comforts the soul. As there is always hunger and want, there should ever be a feeding, or taking in.

What God has promised, his faithfulness binds him to fulfil.

Prayer is the bucket of the soul, by which it draws water out of the wells of salvation: but without faith you may let down this bucket again and again and never bring up one drop of solid comfort. Thou mayest sweeten all thy labors by the actings of faith, and make all thy ways as the ways of angels: there is no place, no circumstance, where thy faith may not be acting. By believing what God has said, and accepting the promises, thou dost engage God to thee; yea, *strongly*, and to the utmost. God accounts him as strongly bound to thee as to Abraham, or Isaac, or the apostles. The more you live by faith the more holy you will be. — *Symond*.

Resolved, To strive to my utmost every week to be brought higher in religion, and to a higher exercise of grace, than I was the week before.

So far as a man is not emptied of himself, and of his own righteousness, in every form and shape, so far he is of a legal spirit. — *Edwards*.

From the Ladies' Repository.

UNSANCTIFIED BELIEVERS.

We wander in a thorny maze, —
A vale of doubts and fears —
A night illumed with sickly rays,
A wilderness of tears.

We wander, bound to empty show,
The slaves to boasted will ;
We wander, dupes to hopes untrue,
And love to wander still.

We wander, while unfading joy
We ne'er with zest approve ;
The bliss that sparkles to destroy,
Secures our warmest love.

Some syren leads our steps astray,
But speaks no peace within ;
We wander in a flowery way,
Yet wander heirs of sin.

Cleanse us, O Savior, from our stains,
In Mercy's living flood ;
Restore the lost, and bring again
Us wanderers back to God.

SANCTIFIED BELIEVERS.

We travel now in "wisdom's ways,"
Strangers to doubts and fears ;
Our day illumed with brightest rays,
And joyful are our tears.

We travel on, urged by love's glow,
With calm, submissive will ;
Our souls all filled with hopes most true,
We love to travel still.

Guide to Christian Perfection.

We travel while unfading joys
 Our blessed course do prove ;
 And bliss, which nought on earth destroys,
 Secures our warmest love.

We follow Jesus in the way,
 He gives us peace within ;
 We travel in a flowery way,
 Because we're freed from sin.

We have no will, or wish to roam,
 Led by allurement strong,
 But onward to our Father's home,
 By grace are borne along.

Cleansed by our Savior from sin's stains
 In Mercy's living flood,
 Restored by grace, we press amain
 And hasten on to God.

PROMISES OF ENTIRE SANCTIFICATION.

We extract the following from an interesting little work entitled "*Holiness of Christians in the Present Life*," by REV. HENRY COWLES.

We have recently been contemplating the manifold provisions for sanctifying his people which God has made, in his Son, his Spirit, his word, his providence, and his angels ; and now the question arises, in what attitude do these provisions lie ? Are they accessible, accessible with ease, on possible conditions, and to all ? Are they *promised* ? And if so, how far, how much ? What amount of these provisions can be had ? Can we by any possible means obtain an adequate supply ? With what feelings and views has God provided and offered them ? graciously, liberally, compassionately ? Or has he done it from regard to a certain glory of his own which has no sympathy with human want or welfare ? Let God speak for himself in his own promises, and give the answer.

But where shall we begin ? The Bible is full. We have already rehearsed many. There are many more ; and some that have been cited deserve, in this connection, to be cited again.

Let us read first a passage which exhibits the design of God in giving the promises. 2. Pet. i. 4 : "Whereby are given unto us exceeding great and precious promises, that by these *ye might be*

partakers of the divine nature, having escaped the corruption which is in the world through lust." Then the making us *like God*, "partakers of the divine nature," is the object. Not imparting to us divine omnipotence, or omniscience, or wisdom, but divine benevolence, holiness. Precious object! worthy of the heart of God.

May we now recur to the Old Testament? God's people were then blessed with promises. Then it was written, "He will fulfill the desire of them that fear him." Ps. cxlv. 19. And is not this ample? Could a saint ask more than to have his desire *fulfilled*? The condition, so far as expressed or even implied, seems not an impossible one—only that they "*fear him*," and desire such things as are in accordance with that fear.

There is another promise, given of old, which, though it refers primarily to temporal blessings, I yet love to contemplate, because it develops so clearly and gloriously the principles on which blessings are promised, and the bountifulness with which they are given. Mal. iii. 10: "Bring ye all the tithes into my storehouse, that there may be meat in my house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it;" or, in accordance with the original, pour you out a blessing until there is not enough; that is, not enough in my storehouse to give—until the resources of God are exhausted—of course, without measure and without end. Such is the meaning of the promise. The condition here is, do your duty, and that no impossible duty; do your duty, and if you do not believe my word, *try it*; "prove me now herewith;" see if I am not true to my promise. See if I do not bless you with all the fulness of God. And is this the principle on which Jehovah deals with his children? Is such the bounty of his promised blessings? Assuredly. All this applies to spiritual blessings now, unless Jehovah has changed, or unless he had more pleasure in giving the Jews corn and wine, than he has now in giving his people the "good things" of his Spirit.

There is another class of promises in the Old Testament of which we ought to take at least a specimen, viz: those which are prospective of the brighter days of Messiah's coming and the special effusions of the Spirit, and which seem also to look onward still to future and more glorious triumphs of the gospel. See Jer. xxxi. 31-34 and Ezek. xxxvi. 24-29.

The passage in Jeremiah contemplates a new covenant—a new mode of dispensing blessings and new means to be employ-

ed, which are described thus: "I will put my law in their inward parts and write it in their hearts, and I will be their God and they shall be my people." Not as in Horeb will I write my law on stone, but I will write it now on the heart. My Spirit shall imprint it there. Men shall know it and feel it.

The other passage breathes forth most precious promise, and that too most abundantly. It cannot escape the reader's notice that this blessing is just what depraved, polluted creatures need. "Then will I sprinkle clean water upon you and ye shall be clean; from all your filthiness and from all your idols will I cleanse you." Blessed state! when all that "covetousness, which is idolatry," shall be cleansed away, and all the filthiness of sin shall be removed.

"A new heart also will I give you, and a new spirit will I put within you; I will take away the stony heart out of your flesh, and I will give you a heart of flesh." How happy to have all the stony hardness and the horrible insensibility to holy things, give place to melting tenderness and flowing love!

"And I will put my Spirit within you and cause you to walk in my statutes, and ye shall keep my judgments and do them." This, now, is just what we need; something that will *make us* "walk in God's statutes, and keep his judgments to do them." Long enough have we made resolutions and broken them. Long enough have our efforts to serve God been feeble and fruitless. Now if there be relief, *where is it?* In this promise: "I will put my Spirit within you;" and this Spirit shall "cause you to walk in my statutes." Thrice blessed promise!

And can I have the blessing promised? Are there conditions, and if so, are the conditions possible? I read along, and find it said, "Thus saith the Lord: I will yet for this be inquired of by the house of Israel to do it for them." Verse 37. Then I am to ask the Lord. And may I believe that "every one that asketh" as the Bible directs "receiveth, and he that seeketh findeth?" Then I must believe that there are blessings enough promised already to meet all my numberless and crushing wants. It seems like the bounty of a God!

The New Testament demands our attention. We can scarcely begin to notice all the precious promises with which God has filled his word. Specimens which shall unfold their spirit, their conditions, their richness, and their adaptation to human wants, are all that our limits admit.

It will be remembered that our present object is to ascertain the *attitude* which the provisions made for sanctification now

occupy. Are they *accessible*? On what conditions? In what measure? Are they *real provisions*, available for the actual wants of God's people? This is now the question.

We open the New Testament and read on its first pages, Matt. v. 6, "Blessed are they that hunger and thirst after righteousness, for they shall be filled." Righteousness means *being right*; and it is used in the New Testament both for being actually right, that is, holy, and also for being accounted right in the eye of the law; or in other words, being justified or held as just. The two senses then are, 1. Personal holiness; 2. Justification through faith in Christ. The writer supposes that the passage in question employs the term not in the latter but in the former sense; because,

1. All the other verses, preceding and succeeding, refer to certain traits of character, to which are promised certain blessings. We must wrest this entirely out of the course of thought, if we make it mean not inherent personal character but imputed righteousness, or justification in law through faith.

2. Personal holiness is more naturally the object of hunger and thirst. The figure applies to this sense of the term much more naturally than to the other.

3. The promise applies with great ease and force to the former and very harshly to the latter. To be "*filled*" with justification is nothing less than very harsh.

4. It is very questionable whether our Savior ever uses the word righteousness in the sense of justification by faith.

If, then, as we suppose, the passage speaks of personal holiness, it is exceedingly rich in promise, and perfectly in point to show both the condition and the measure of the gospel provisions. What is the condition? To hunger and thirst—really to desire to be right in the sight of God. And is this condition *impracticable*?

And what is the *measure* of the promised blessing? Is it a stinted morsel; now and then a scanty taste, just enough to prevent starvation till you arrive where provisions are more abundant? Is this the manner and the measure in which God feeds his hungry children with the bread of life? Does this account of the matter answer to the description "*shall be filled*?"

But it will be said by some, with confidence and joy, and by some, I trust, with sad regret, if it must be so, that this promise is fulfilled only in heaven. I answer, I am hungry and thirsty *now* for the bread and the water of life; sin within me grieves my heart and sinks down my soul unutterably, and *how can I*

live so? If this state is certainly and positively beyond all present relief, and I *must* suffer miserably as long as I live on earth, then I submit. But first I must know that God has made this, or left it, my changeless destiny.

Let me then look at other kindred promises for further light. Christ said, "I am the bread of life; he that cometh to me shall never hunger, and he that believeth on me shall never thirst, but the water that I shall give him shall be in him a well of water springing up into everlasting life." John iv. 14. "He that believeth on me, out of his belly shall flow rivers of living water;" "and this spake he of the Spirit which believers should receive," &c.

Now does this look like a system of restriction; of scanty, stinted supply? Does it look as if the being "filled" must be deferred till after death; as if it were actually God's design never to give these promised blessings this side the grave, except in scanty pittance?

But let us pass to other promises. In Luke xi. 1-13, we have a precious conversation held between Christ and his disciples. They asked him to teach them how to pray. He gave them certain petitions, comprising the great objects of prayer, and added two illustrations, one to encourage importunity and the other, now to our purpose, was designed to show the boundless freeness and godlike kindness with which the infinite Father bestows his Spirit. "If ye, then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him." And now am I told that I cannot have the bread I need for my hunger and my want, but must be patient and content myself as best I can, as long as I live? My earthly parents never treated me thus; *will my Father in heaven?*

Or, to assuage my grief and stifle my longings, shall I be told that I must submit to the ordinations of divine Providence and yield to God's will? But I remember it is somewhere said, "This is the will of God, even your sanctification." How, then, can I be sure that God's will does destine me to bondage in sin and spiritual starvation till I am dead? How can I know that he requires me to submit to live in sin as his will, when he tells me it is his will that I should become holy?

We find in the gospel of John many other promises respecting the Comforter, the spirit of truth, which, among other things, assure us that he will come—is sent by Christ—will teach us all things—will guide us into all truth—will take the things of

Christ and show them unto us—in short, will be our comforter and monitor, to supply and more than supply the place of Christ in his absence.

Christ, too, gave promises then most richly full and glorious. "Whatsoever ye shall ask the Father in my name, he will give it you. Hitherto ye have asked nothing in my name; ask and ye shall receive, that your joy may be full. This also savors not of a system of restriction and starvation. It does not breathe the spirit of *refusal*. No; it bids us ask and receive, till our joy is full. O! this is God! Here is Christ's own heart of love. Now we can understand how he could die for sinners. We see a little of the joy that was set before him. It was the joy of benevolence, longing to fill our hearts with joy and peace unutterable.

We find promises abounding throughout the Epistles; but the citation of one must suffice. It occurs immediately after a very remarkable prayer of the Apostle's, and certainly appears to be a promise; at least it is an *inspired assurance* that the prayer shall be granted, and that such things as are prayed for shall be given. 1 Thess. v. 23, 24: "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." The first thing prayed for is entire sanctification: the second that the persons thus sanctified may be *preserved* blameless unto Christ's coming. Now this seems to be plain language. I do not see how it could have been plainer.

The promise follows, resting on the faithfulness of him who had called them. "Faithful is he that calleth you, who also will do it."

Now shall we let the Bible speak for itself? Shall we admit its obvious meaning to be the true meaning? I must abide by this principle of interpretation, unless the general tenor of scripture promises or other contradictory declarations, or the known impossibility or absurdity of the sentiment, clearly forbid it. I have yet to learn that either of these things, or any thing of the kind, can be alleged against the natural interpretation of this very plain language.

I must conclude this extended article by remarking, in respect to the promises,

1. That *they are full enough*. No Christian can need any thing more. No Christian who has understood them, has ever had occasion to lament any chasm in them, or any want of his soul for which an adequate provision is not promised.

2. They are not restricted to a favored few—a Paul or a

John—but are open to all, and as full and free to one Christian as to another; which is just as full and free to all, as fulness and freeness can be.

3. They are not restricted in *time*; not to the period after death, nor to the period shortly before death. They contain no such limitations. And who but God has a right to add any? Shall I add restrictions where God has made none?

4. They *perfectly meet the wants of this state of sin and trial*. Here is bread for the hungry, water for the thirsty, sufficient grace for the tempted, mercy and grace to help in all times of need. Here is peace for the troubled, rest for the weary, victory over the world, death to sin, and successful striving against Satan. Here is guardianship through time, a peaceful and triumphant death, and an abundant entrance into the heavenly kingdom. What more can be desired?

5. They show most conclusively that the provisions for holiness here made in Christ, in the Spirit, in the word, in providence, and through angels, are *real provisions*, made in good faith, with infinite love, for *actual use*, and accessible, available to all.

6. Of course it appears that God has made provision for the attainment in the present life of all the holiness which he requires, and which the present state admits. I know not how this conclusion can be resisted. I am certain there can be no good reason for wishing to resist and deny it.

If any believe the conclusion not warranted, I ask them two questions: 1. What provisions would be adequate if these are not? 2. How can God in human language reveal the fact that they are adequate, if his language actually used now in the Bible, has failed of revealing it?

GUIDE

TO

CHRISTIAN PERFECTION.

VOL. IV.

SEPTEMBER, 1842.

No. 3.

For the Guide to Christian Perfection.

PRINCIPLES OF THE INTERIOR OR HIDDEN LIFE.

No. XVIII.

ILLUSTRATIONS FROM PERSONAL EXPERIENCE.

In the spring of 1815, in connection with a remarkable revival, which took place in Dartmouth College, I suppose that I experienced religion. About three years afterwards, I made a profession of religion in the Congregational Church. Accordingly, I have been a public professor of religion for more than twenty years. During the greater part of that long period, I believe that I have strove earnestly for high religious attainments. For various reasons, however, and particularly the discouraging influence of the prevalent doctrine that personal sanctification cannot fully take place till death, I did not permanently attain the object of my desires. Sometimes, it is true, I advanced much, and then again was thrown back — living what may be called the common Christian life of sinning and repenting, of alternate walking with God and devotedness to the world. This method of living was highly unsatisfactory to me, as it has often been to others. It seemed exceedingly dangerous to risk my soul in eternity in such a state as this. In this state of mind I was led, early in the summer of 1839, by a series of special providences, which it is here unnecessary to detail, to examine the subject of personal holiness as a matter of *personal realization*. I examined the subject, as I thought, prayerfully, candidly and faithfully — looking at the various objections as well as the multiplied evidences — and came, ultimately, to the undoubting conclusion that God required me to be holy, that he had made provision for it, and that it was both my duty and my privilege to be so. The establishment of my belief in this great doctrine was followed by a number of pleasing and important results.

1. As soon as I had become established in the belief of the doctrine of present holiness, I felt a great increase of *obligation to be holy*. Many secret excuses for sin, which had formerly paralyzed my efforts, now lost their power. The logic in the case was very simple. God requires me to be holy now; and as he can require nothing unreasonable, I am under obligation to be holy now. I could not turn to the right hand nor to the left. I knew instinctively and most certainly that God did not and could not require impossibilities. I considered his command as involving an implied promise to help me fulfil it. I felt, moreover, that every moment's delay was adding transgression to transgression, and was exceedingly offensive in the sight of God. Accordingly, within a very few days after rejecting the common doctrine, that sanctification is fully attainable only in the article of death, and receiving the doctrine of the possibility and duty of present holiness, I consecrated myself to God, body and spirit, deliberately, voluntarily, and for ever. I had communicated my purpose to no human being. There was nothing said; nothing written. It was a simple volition; a calm and unchangeable resolution of mind; a purpose silently but irrevocably made, and such as any Christian is capable of making. But simple as it was, I regard it as a crisis in my moral being which has, perhaps, affected my eternal destiny. I acknowledge that I took this important step in comparative darkness; that is to say, clouds were round about me, and I went by faith rather than by sight; but I had an unwavering confidence in God, that he would in his own time and way carry me through and give me the victory. This important decision was made in the summer of 1839, and about the middle of July. Two almost immediate and marked results followed this act of consecration. The one was an immediate removal of that sense of condemnation which had followed me for many years, and had filled my mind with sorrow. The other result, which also almost immediately followed, was a great increased value and love of the Bible. It required no great effort of reasoning to perceive that, in doing the whole will of God, which had become the fixed purpose of my life, *I must take the Bible for my guide*. As I opened and read its pages from day to day, its great truths disclosed themselves to my mind with an impressiveness and beauty unknown before. And this result, independently of the aid implied in the biblical promise that those who do the will of God shall understand his communications, was what might have naturally and reasonably been expected. Before this time, reading every where my own condemnation, I had insensibly but voluntarily closed my eyes to the doctrine of present holiness, which shines forth so brightly and continually from the sacred pages. But now I found holiness every where, and I felt that I began to love it.

2. I now proceed to mention some other changes of mind which I soon passed through. In December of this year, 1839, I visited the city of New York on business, which brought me into communication with certain persons who belonged to the Methodist denomination. I was providentially led

to form an acquaintance also with other pious Methodists, and was exceedingly happy in attending a number of meetings which had exclusive reference to the doctrine of holiness and to personal holy experience. In these meetings I took the liberty, although comparatively a stranger, to profess myself a believer in the doctrine of holiness and a seeker after it. And I found myself greatly encouraged and aided by the judicious remarks, the prayers, and the sympathies of a number of beloved Christian friends. As I now perceive, the great difficulty at this time in the way of my victorious progress was my ignorance of the important principle, that **SANCTIFICATION**, as well as justification, is by **FAITH**. By consecrating myself to God, I had put myself into a favorable condition to exercise faith; but I had never understood and felt the imperative necessity of this exercise, viz., of **FAITH** as a *sanctifying* instrumentality. My Methodist friends, to whom this view was familiar, gave me, in the spirit of Christian kindness, much instruction and assistance here, for which I desire to be grateful to them. I found that I must give up the system, already too long cherished, of walking by signs, and manifestations, and sensible experiences, and must commit every thing, in light and in darkness, in joy and in sorrow, into the hands of God. Realizing, accordingly, that I must have greater faith in God as the fulfiller of his *promises*, and as the pledged and everlasting portion of those who put their trust in him, and aided by the kindness and supplications of Christian friends, I in some degree (and perhaps I may say in a very considerable degree) gained the victory. I shall ever recollect the time. It was early on Friday morning, the 27th of December. The evening previous had been spent in deeply interesting conversation and in prayer on the subject of holiness, and with particular reference to myself. Soon after I awoke in the morning, I found that my mind, without having experienced any very remarkable manifestations or ecstasies, had, nevertheless, undergone a great moral revolution. I was removed from the condition of a **SERVANT** and adopted into that of a son. I believed and felt, in a sense which I had never experienced before, that my sins were all blotted out, were *wholly* forgiven; and that Christ was not only the Savior of mankind in general, but *my* Christ, my Savior in particular, and that God was *my* Father. As I have observed, I had no ecstasy, but great and abiding peace and consolation.

3. I mark here another step in the progress of this important contest. Under the influence of the feelings which I have just described, I consecrated myself anew to God in a more specific and solemn manner. I now made a written record of my consecration, which I had not done before. But while it seemed to me that I sincerely endeavored to give up all, I was unable as yet, in consequence probably of some lingering remains of unbelief, or because God, in his wise sovereignty, was pleased to try a little longer the faith which he had given me, to speak confidently of my **SANCTIFICATION**. I would take the liberty to say here, that I do not consider **CONSECRATION** and **SANCTIFICATION** the same thing. Consecration is the incipient, the prerequisite act. It is the laying of ourselves upon the altar; but it is not till God

has accepted the sacrifice, and wrought upon us by the consuming and restoring work of the Holy Spirit, that we can be said to be sanctified. It is true that the one may immediately and almost simultaneously follow the other; and this will be the case where faith in God is perfect. But this was not the case with me. But I was now, however, by the grace of God, in a position where I had new strength, and could plead the promises with much greater confidence than formerly. God had given me great blessings, such as a new sense of forgiveness, increased love, a clear evidence of adoption and sonship, closer and deeper communion with himself, but I felt there was something remaining to be experienced.

In this state of mind, not having fully attained the object of my expectations and wishes, but still greatly in advance of my former Christian experience, and with a fixed determination to persevere, I left the city of New York about the middle of January, 1840. Immediately after my arrival at my residence in the State of Maine, I united with some Methodist brethren in establishing a meeting similar to those which had benefited me so much in New York, for the purpose of promoting personal godliness, and which was designed to be open to persons of all denominations of Christians. This meeting was very encouraging to me and others. Nevertheless, I was not able for about two weeks to profess the personal experience and realization of the great blessing of holiness as it seemed to be experienced and realized in others. The principal difficulty, as I daily examined my heart to see how the case stood between my soul and God, seemed to be a consciousness, while other evils were greatly or entirely removed, of the remains of SELFISHNESS. Indeed, at this particular time, the selfish principle, or rather the principle of self-love, in its inordinate and unholy exercise, seemed to be stimulated to unwonted activity. The remains of every form of internal opposition to God appeared to be centred in one point and to be presented in one aspect. I do not know that I was ever more troubled, during so short a space of time, with feelings of this nature. I do not mean to say that I was more selfish at this time than ever before; by no means. But the existence and horrible nature of this state of mind were more fully brought to view. I took this encouragement, however, that God was perhaps now showing me, as he often does when he is about to bless with entire holiness of heart, the very root of evil. And I was sincerely desirous to see it and to know it, that it might be slain in his presence. The good hand of the Lord was pleased to sustain my faith in this sharp contest. My continual prayer to God was that he would enable me to love him with all my heart. I knew not fully what the nature of perfect love was; but my prayer was that this love, whatever might be its nature and its inward manifestations, might in God's time and way be realized within me. And in the answer to this prayer, whenever it should be given, I confidently foresaw the termination of this internal conflict. For selfishness can never exist in union with perfect love.

On Sabbath evening, the 2d of February, I was greatly afflicted in mind; tossed to and fro as in a tempest; and it seemed to me that I could not easily

stand where I was, but must either advance or retreat. But God's grace was sufficient. My faith remained unshaken; and, on Monday morning, I thought I could say with great calmness and assurance, thou hast given me the victory. I was never able before that time to say with sincerity and confidence, that I loved my heavenly Father with all my soul and with all my strength. But, aided by divine grace, I have been enabled to use this language, which involves, as I understand it, the true idea of Christian perfection or holiness, both then and ever since. There was no intellectual excitement, no very marked joy, when I reached this great rock of practical salvation. The soul seemed to have gathered strength from the storm which it had passed through on the previous night; and, aided by a power from on high, it leaped forward, as it were by a bound, to the great and decisive mark. I was distinctly conscious when I reached it. The selfish exercises which had recently, and, as it were, by a concentrated and spasmodic effort, troubled me so much, seemed to be at once removed; and I believed, and had reason to believe, that my heart, presumptuous as it may appear to some to say it, was now purified by the Holy Spirit and made right with God. I was thus, if I was not mistaken in my feelings, no longer an offering to the world, but *SANCTIFIED UNTO THE LORD*; given to him to be his, and no longer my own; redeemed by a mighty power, and filled with the blessing of "perfect love."

4. The enemy might now be said to be cast out of the interior of the castle. Nevertheless, he has never ceased his hostility. He has laid his snares and presented his temptations. It would be presumption to assert positively that I have never in any case, nor for any length of time, yielded to his power. But I can testify abundantly to the goodness of God's grace, that he has heard the voice of my prayer, and in a wonderful manner preserved me. Certain it is that my spiritual life has been a new life. There is calm sunshine upon the soul. The praise of God is continually upon my lips.

I have continually what seems to me to be the witness of the Holy Spirit; that is to say, I have a firm and abiding conviction that I am wholly the Lord's; which does not seem to be introduced into the mind by reasoning nor by any methods whatever of forced and self-made reflection, and which I can ascribe only to the Spirit of God. It is a sort of interior voice, which speaks silently but effectively to the soul, and bids me be of good cheer. At times, especially on the 14th of February, 1840, I experienced some remarkable operations on my mind, which made a profound and lasting impression. Language would be but a feeble instrument in detailing them, and I will not attempt it. Indeed I do not know but I must say with the apostle, "whether in the body or out of the body I cannot tell." But in view of what I then experienced and have experienced at other times, I cannot help saying with the apostle, "God hath also sealed us, and given us the earnest of the Spirit in our hearts."

I could speak of many remarkable deliverances and supports in time of mental trial. God has ever been with me, in time of trouble, a "faithful

God." But these and many other things which have called forth the deep gratitude of my heart, I am compelled to omit. I cannot refrain from saying, however, that almost from the very moment of my obtaining the victory over those selfish feelings which have been spoken of, I was distinctly conscious of a new but powerful and delightful attraction towards the divine mind. This, I believe, is a common form of interior experience among those who have enjoyed the blessing of sanctification. I perceived and felt very distinctly that there was a central existence, full of all glory, towards which the Spirit was tending. I could realize the meaning of the psalmist, "As the hart panteth after the waterbrooks, so panteth my soul after thee, O God." I felt like an imprisoned bird when the string is cut that bound it to the earth, and which soars upward and spreads its wings to the skies. So conscious have I been that inordinate self-love has been the great cause of the separation between my soul and God, that the very idea of self as distinct from God is almost painful to me. When self is destroyed, the divine union, which sanctified hearts only know, takes place. If I know any thing, I know most certainly that the true resting place of my soul is and must be in the infinite mind; that it is not and cannot be any where else. Perhaps no part of the Scriptures, during the more recent periods of my experience has more affected me than the prayer of the Savior for his disciples, "That they all may be one, as thou, Father, art in me, and I in thee, that they also may be ONE IN US." It is difficult for me to conceive of any heaven but God's presence; of any hell but his absence. I realize that the cup of my happiness is full, whatever may be my personal trials and sorrows, whenever and wherever my heavenly Father is glorified in me. Accordingly it is my earnest and constant prayer that my will may be wholly and for ever lost in the will of God, and that I may never know self any more, except as the instrument of the divine glory.

A. K.

ONE OF MR. WESLEY'S LETTERS.

To the Church of God which is in Hernhuth, John Wesley, an unworthy Presbyterian of the Church of God in England, wisheth all grace and peace in our Lord Jesus Christ.

October 14, 1738.

Glory be to God, even the Father of our Lord Jesus Christ, for his unspeakable gift! for giving me to be an eye-witness of your faith, and love, and holy conversation in Christ Jesus! I have borne testimony thereof with all plainness of speech, in many parts of Germany, and thanks have been given to God by many on your behalf.

We are endeavoring here also, by the grace which is given us, to be followers of you, as ye are of Christ. Fourteen were added to us since our return, so that we have now eight bands of men, consisting of fifty-six persons, all of whom seek for salvation only in the blood of Christ. As yet we have only two small bands of women; the one of three the other of five persons. But here are many others who only wait till we have leisure to instruct them how they may most effectually build up one another in the faith and love of Him who gave himself for them.

Though my brother and I are not permitted to preach in most of the churches in London, yet (thanks be to God) there are others left wherein we have liberty to speak the truth as it is in Jesus. Likewise every evening, and on set evenings in the week at two several places, we publish the word of reconciliation, sometimes to twenty or thirty, sometimes to fifty or sixty, sometimes to three or four hundred persons, met together to hear it. We begin and end all our meetings with singing and prayer; and we know that our Lord heareth our prayer, having more than once or twice (and this was not done in a corner) received our petitions in that very hour.

Nor hath he left himself without other witnesses of his grace and truth. Ten ministers I know now in England who lay the right foundation, "The blood of Christ cleanseth us from all sin." Over and above whom I have found, one Anabaptist, and one, if not two, of the teachers among the Presbyterians here, who, I hope, love the Lord Jesus Christ in sincerity, and teach the way of God in truth.

O cease not, ye that are highly favored, to beseech our Lord that he would be with us even to the end; to remove that which is displeasing in his sight, to support that which is weak among us, to give us the whole mind that was in him, and teach us to walk even as he walked! And may the very God of peace fill up what is wanting in your faith, and build you up more and more in all lowliness of mind, in all plainness of speech, in all zeal and watchfulness; that he may present you to himself a glorious church, not having spot, or wrinkle, or any such thing, but that ye may be holy and unblamable in the day of his appearing.

HOLINESS.

The following is the commencement of a series of communications which appeared in the *Christian Advocate and Journal* in the autumn of 1841. We have not found time to peruse the whole, but so far as we have read they are excellent. This is certainly good, and we doubt not from the reputation of the author and the medium through which they have been published, that they are worthy a place in our pages and in the hearts of our readers. We shall probably give the remainder in due season.

Dost thou turn away with half-averted eye, yielding to an impression indefinitely formed that this is, at least for the present, a subject that does not *just now* demand special attention? Let us for a few moments examine the foundation on which this impression rests, and know whether it is warrantable. We will take the word of God for our text-book, and not, What does my neighbor or what does my Christian friend think of the *doctrine* of holiness? No! for thereby we should be greatly in danger of being influenced by the traditions of men, and this has been severely reprehended by the Savior. Then to the law and to the testimony, and not to the experience or practice of this or that professor, however high in experience or station. What does God say to *me* on this subject? What does he now require of me in relation to it? And how should these requirements affect my *present* conduct? And then let us firmly purpose, in the strength of the Lord Jehovah, that every future effort shall be correspondingly directed.

As we do not intend to consume much time with this communication, we will take the requirement, couched in the language of a declaration, which will cover the most ground at once:—“Follow peace with all men, and *holiness*, without which no man shall see the Lord.” Should the caption of this article have been directed thus—“To one who intends to see God, or to make sure work for heaven,” your heart would probably at once, as your eye met the article, have said, Why, that is something for *me*. Then you need not to be assured that the attainment of the end is utterly impossible without the use of the means. Thus you at once come in possession of the knowledge that it is absolutely necessary that *you* should be *holy* if you would see God.

But perhaps you may say, I am convinced that holiness is necessary, and I intend to have it before I am called into the presence of God. Ah! hear his voice saying unto you, “Watch, for ye know not the hour.” Think of some of the most devoted men which the history of our church furnishes—Nelson, Bram-

well, Emory, Crister, &c., who ceased at once to work and live. Scores will be in the eternal world before the return of this day next week, who expect it as little as yourself; and the voice still continues to say, "What I say unto one I say unto *all*, watch."

Perhaps you are saying, I would be holy; I would not leave the attainment of it for any future period, not one day; no, not one hour would I wait, but I cannot get my eye distinctly fixed on the object. At times I get a glimpse, but mainly it seems to stand as an attainment quite beyond my reach; and too often do I find myself giving way to the persuasion that it cannot be well apprehended only by those more deeply experienced in the things of God. Let me assure you, dear friend, that as surely as you need holiness *now*, so surely it is for you *now*, whatever your former state of experience may have been, and the provisions of the Gospel are all suited to the exigences of the present time. Are you commanded to be ready for the coming of your Lord *now*? Then holiness is a blessing that is now your privilege and also your duty to enjoy.

With your liberty, Messrs. Editors, we will endeavor to answer successively, or as may best suit your convenience, the following questions:—1st. What is gospel holiness, or sanctification? 2d. How may we enter into the enjoyment of it? 3d. What will be the advantages of living in possession of it to ourselves and others?

WHAT IS GOSPEL HOLINESS, OR SANCTIFICATION?

Gospel holiness is that *state* of the soul which is attained by the believer when, through *faith* in the infinite merit of the Savior, body and soul, with every redeeming faculty, are ceaselessly presented, a living sacrifice, to God; the purpose of the soul being steadily bent to know nothing among men, save Christ and him crucified, and the eye of faith fixed on the Lamb of God, that taketh away the sins of the world. In obedience to the requirement of God the sacrifice is presented, and the soul at once proves that "He is able also to save them to the *utmost* that come unto God by him."

Holiness is an entire salvation from sin,—a redemption from *all* iniquity. The soul through faith being laid upon that altar that sanctifieth the gift, experiences *continually* the all-cleansing efficacy of the blood of Jesus; and through this it knows the blessedness of being presented faultless before the throne, and mingles its triumphant ecstasies with the blood-washed company, "Unto him who hath loved us, and washed us from our sins in

his own blood, and hath made us kings and priests unto God, and his Father."

Though saved to the uttermost in *effect*, yet the soul that has been brought into the *experience* of this state well knows that it is not to the uttermost in *degree*.* It finds, that in the entire surrender of the world it has but "laid aside every weight," and now, with undeviating purpose, and unshackled feet, it runs with increasing rapidity and delight in the way of his commandments, gaining new accessions of wisdom, power, and love, with every other grace, daily.

Holiness, sanctification, entire consecration, perfect love, and the phrase "wholly the Lord's," are synonymous terms; as either state must necessarily include the other. But the terms *holiness* and *sanctification* being much more frequently used by divine inspiration, we may presume these to be the most significantly expressive of the state intended.

* Several months since many of the lovers of holiness, with myself, were greatly grieved on hearing one of our young ministers preach, on a camp ground, to a promiscuous congregation, from Heb. vi. 1: "Therefore leaving the first principles of the doctrine of Christ," &c. Throughout the discourse he carried out the idea that they who professed what he termed the "second blessing," meaning that state of holiness which, as a church, we receive, imagine that they arrive at a state from which there is no progressing. To illustrate his point, he brought up a ridiculous anecdote of an individual who habitually repelled reproof by the exclamation, "O, I am perfect," &c.; and said, for his own part he could never understand the subject the way it had been received—leaving a mixed multitude puzzled with the palpable inconsistency of a minister professedly not understanding, and even holding up to contempt, a doctrine acknowledged as fundamental in his own church. As it has of late become a circumstance not unusual for our established views, as a denomination, on this subject to be controverted, even in the pulpit, would it not be advisable for our elder brethren in the ministry to suggest to these our younger brethren a plan similar to that pursued by the apostles, namely, to tarry at Jerusalem until they be "endued with power from on high?" This course has been pursued of late with blessed success by some divines not of our persuasion. They began to conceive that holiness, as a distinct blessing, was a doctrine of God, notwithstanding the circumstance of their belonging to a denomination which would receive these views as heretical, and that also of their own views having gone forth in opposition to the doctrine which they now began to have some idea they had been unrighteously rejecting. They withdrew from the public gaze for months, gave themselves up in their seclusion to *reading the Scriptures, fasting and prayer*. Through these means they became fully established in the belief that the doctrine was indeed of God. They have since ascertained that these views, in which they became established, were in accordance with our orthodox writers on this subject. A conclusive evidence of the propriety of their course stands forth before the world—all the energies of their bodies and minds being now united "to spread scriptural holiness throughout the land." Who will not lift their hearts to God and say, Dear brethren, go and do likewise? Be assured, as in the instance above stated, that no time will, by this careful method of procedure, be lost, either to your own souls or the church, to whose best interests you wish to be devoted.

Sanctification being a word of much the same prominence as that of holiness in the blessed word, it may be well to devote a few moments to its investigation; as it will doubtless throw an increase of light on the endeavor to ascertain the *nature* of the blessing.

As we have frequent occasion to observe, in Scripture the term sanctify, in its most simple definition, means setting apart for any specified purpose. Thus it was that Moses was commanded to sanctify the children of Israel, Exod. xix. 10, 11. The Israelites also were required to sanctify themselves, Lev. xx. 7. The Savior sanctified himself for the redemption of the world, John xvii. 19. God also is represented as sanctifying his people, Lev. xx. 8; Exod. xxxi. 13; 1 Thess. v. 23; Eph. v. 26. The Savior prays that his disciples may be sanctified through the truth, John xvii. 17. Peter also speaks of the sanctification of the elect, according to the foreknowledge of God, through obedience and sprinkling of the blood of Jesus, 1 Peter i. 2; Paul speaks of the sanctification of the Church, cleansed with the washing of the water by the word, Eph. v. 26, 27. The Corinthian brethren are also exhorted to cleanse themselves from all filthiness of the flesh and spirit, by taking hold on the promises to that effect. The vessels in the temple were all, by the special appointment of God, set apart for holy purposes; and though a variety of uses were designated, yet they were sanctified exclusively for the holy service of the sanctuary. Thus it is that the Christian, redeemed from all iniquity, not with corruptible things, such as silver and gold, but by the precious blood of Jesus, is, by the most explicit *requirements, declarations, and obligations*, required to come out and be separate, 2 Cor. vi. 16, 17; Isaiah lii. 11; 1 Cor. vi. 19, 20; 1 Thess. iv. 3, 4; John xv. 19. Yet sanctification, as applied to believers, comprehends inconceivably greater blessedness than a mere nominal setting apart of body and soul, with every power, to God; the sacrifice, or service, however well intended, could not for a moment be acceptable without the washing of regeneration, and the renewing of the Holy Ghost. In order to be washed, cleansed, and renewed after the image of God, the sacrifice must be *ceaselessly* presented—this is implied in the expression, a *living* sacrifice; it is thus we are made priests unto God. Through Jesus, the Lamb of God, that taketh away the sins of the world—the way, the truth, and the life—the door by which we enter in and find pasture—the Lamb newly slain from the foundation of the world—the sacrifice ascends unto God a sweet savor of Christ. It is

thus that the triumphant believer momentarily realizes the blessed fulfilment of the prayer, "And the very God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and body, be preserved *blameless* unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it. Amen. Even so, Lord Jesus."

For the Guide to Christian Perfection.

SACRED MEDITATIONS.

He is not here, but is risen.

It is dark. The shadows of night are not yet withdrawn. Daylight is seen only in the imagination. It is near, but not yet visible. They have left their place of repose, and are gone forth to the tomb of Jesus. They come laden with sweet anointings for the precious remains of their beloved. He was their friend. Love prompts the effort. They hasten on; their hearts full of mingled feelings of grief and gladness. Of gladness, that thus they are to pay a tribute of love to Jesus. But the stone, the heavy stone! our strength is small; who shall roll away the stone that closes up the sepulchre? Still hastening on—they approach; they reach the spot. The stone is rolled away. They enter in—the body of Jesus—it is not there! Grief now fills the heart to overflowing; tears burst forth: "They have taken away my Lord, and I know not where they have laid him." But angels are here, clothed in heaven's radiance. They come as comforters. Be not afraid, they gently whisper; your Lord is risen; you will shortly see him. Weeping, still weeping, Mary's heart could not be comforted. He is not here; where, where have ye laid him? she inquires. And of whom? Yea, of Jesus. He himself appears. He saith unto her, "*Mary!*" Who shall describe the magic of that one word he utters; its effect upon the heart? It is he; his voice. It breathes a hallowed sweetness through her soul. Her grief is stayed. Fain would she embrace him. Her Lord forbids her, but in his own gracious way and blessed tones gives her a message to the brethren. O what were those words he uttered! how full of comfort! "I ascend unto my Father and *your* Father; unto my God and *your* God." Happy, happy Mary! She runs to bear the tidings. He is risen; I have seen him; you too shall see him.

O ye devoted ones, ye left not your pillows, quit not your slumbers thus early in vain. There were sleepless ones sent from heaven to greet you at the tomb. And instead of beholding your master dead, lo, you see him alive;

you pay your honors to the living Jesus. Your tears are dried up, or changed to tears of joy. You not only hear from angel lips that he is risen, but you see him risen; you greet his smiles. Happy souls! ye too are risen now, and are for ever with the Lord.

The heavens declare thy glory.

I love to look upwards to the visible heavens. I see a beauty, a glory there which exceeds the glory of all other objects. As I look up, I seem to drink in streams of light and gladness, as if the very heavens themselves poured forth into the admiring soul a portion of their own effulgence. It is light above; it is order and harmony; it is purity. God himself seems shadowed forth in the objects which I there behold. The sun, immutable, fixed in its centre, pouring forth its streams of light and heat — shining with undiminished lustre, more than five thousand years, exceeds my wonder. Too bright to be gazed on, I turn away my eyes and think of Him whom no man can see and live. And in the darkness of the night, when his bright shining is concealed, what new glories are unfolded to our view. Who loves less the starry heavens and the pale moon than the bright beams of the sun? O how often have I gazed at the moon, making her way along among the clouds, as buoyant with hope and gladness, pleased with her lesser light, and with the shining company of stars about her. I love the moon. She seems a thing of earth, so subject to change. She comes so low, so meek and humble does she beam upon us, I think I find in her a sympathizing friend; and ere I am aware, am holding converse with her. The moon is the sun's glory veiled. Emblem of my Savior, clothed in humanity, dwelling with man; whose glory we may behold and live; in whose lustre we may shine.

The clouds, the light and moving clouds, so various, and thrown up so lightly, heap on heap, are precious objects of my admiration. Out of the cloud has the voice of Deity often been heard. It was a cloud that received my Savior out of sight when he ascended up to heaven; and, riding on the clouds, will he soon appear to call for and gather together his scattered ones. And, as the stars innumerable, so great shall be the number of that blessed company.

It is thus I read the sun, and moon, and stars. The moral truth exceeds the glory of the natural light and splendor as far as heaven transcends earth. It is God I see and I admire. It is the purity that emanates from him, gilding my soul with a portion of his brightness, that makes me happy in the contemplation of his works.

P. L. U.

EXTRACT FROM THE EXPERIENCE OF MRS. EDWARDS,

WIFE OF PRESIDENT EDWARDS.

Jan. 19, 1742. — I felt very uneasy and unhappy, at my being so low in grace. I thought I very much needed help from God, and found a spirit of earnestness to seek help of him, that I might have more holiness. When I had for a time been earnestly wrestling with God for it, I felt within myself great quietness of spirit, unusual submission to God, and willingness to wait upon him, with respect to the time and manner in which he should help me, and wished that he should take his own time, and his own way to do it.

While Mr. R. was at prayer in the family, this morning, I felt an earnest desire that, in calling on God, he should say, *Father!* on which the thought turned in my mind, "Why can I say, *Father?* Can I now at this time, with the confidence of a child, and without the least misgiving of heart, call God my Father? This brought to my mind two lines of Mr. E.'s sonnet :

"I see him lay his vengeance by,
And smile in Jesus' face."

I was thus deeply sensible that my sins did loudly call for vengeance; but I then by faith saw God lay his vengeance by, and smile in Jesus' face. It appeared to be real and certain that he did so. I had not the least doubt, that he then sweetly smiled upon me, with the look of forgiveness and love, having laid aside all his displeasure towards me, for Jesus' sake; which made me feel very weak and somewhat faint. In consequence of this, I felt a strong desire to be alone with God, to go to him, without having any one to interrupt the silent and soft communion, which I earnestly desired between God and my own soul; and accordingly I withdrew to my chamber. It should have been mentioned, that before I retired, while Mr. R. was praying, these words came into my mind, Who is he that condemneth, etc.; and also, Who shall separate us from the love of Christ? — which occasioned great sweetness and delight in my soul. But when I was alone, the words came to my mind with far greater power and sweetness; upon which I took the Bible, and read the words to the end of the chapter, when they were impressed on my heart with vastly greater power and sweetness still. They appeared to me with undoubted certainty as the words of God, and as words which God did pronounce concerning me. I had no more doubt

of it, than I had of my being. I seemed as it were to hear the great God proclaiming thus to the world concerning me: *Who shall lay any thing to thy charge*, etc., and had it strongly impressed on me, how impossible it was for any thing in heaven or earth, in this world or the future, ever to separate me from the love of God which was in Christ Jesus. I cannot find language to express, how *certain* this appeared,—the everlasting mountains and hills were but shadows to it. My safety and happiness, and eternal enjoyment of God's immutable love, seemed as durable and unchangeable as God himself. Melted and overcome by the sweetness of this assurance, I fell into a great flow of tears, and could not forbear weeping aloud. It appeared certain to me that God was my Father, and Christ my Lord and Savior, that he was mine, and I his. Under a delightful sense of the immediate presence and love of God, these words seemed to come over and over in my mind, "My God, my all; my God, my all." The presence of God was so near, and so real, that I seemed scarcely conscious of any thing else. God the Father, and the Lord Jesus Christ, seemed as distinct persons, both manifesting their inconceivable loveliness, and mildness, and gentleness, and their great and immutable love to me. I seemed to be taken under the care and charge of my God and Savior, in an inexpressibly endearing manner; and Christ appeared to me as a mighty Savior, under the character of the lion of the tribe of Judah, taking my heart with all its corruptions under his care, and putting it at his feet. In all things which concerned me, I felt myself safe under the protection of the Father and the Savior; who appeared with supreme kindness to keep a record of every thing that I did, and of every thing that was done to me, purely for my good. The peace and happiness which I hereupon felt was altogether inexpressible. It seemed to be that which came from heaven; to be eternal and unchangeable. I seemed to be lifted above earth and hell, out of the reach of every thing here below, so that I could look on all the rage and enmity of men or devils, with a kind of holy indifference, and an undisturbed tranquillity. At the same time, I felt a compassion and love for all mankind, and a deep abasement of soul, under a sense of my own unworthiness. I felt myself more perfectly weaned from all things here below, than ever before. The whole world, with all its enjoyments, and all its troubles, seemed to be nothing. My God was my all, my only portion. No possible suffering appeared to be worth regarding; all persecutions and torments were a mere nothing. I seemed to dwell on high, and the place of defence to be the munition of rocks.

Jan. 28.—Hearing Mr. B. read a hymn of Dr. Watts', concerning the loveliness of Christ, the enjoyments and employments of heaven, and the Christian's desire of heavenly things; the truth and reality of the things mentioned in the hymn, made so strong an impression on my mind, and my soul was drawn so powerfully towards Christ and heaven, that I leaped unconsciously from my chair. I seemed to be drawn upwards, soul and body, from the earth towards heaven; and it appeared to me that I must naturally and necessarily ascend thither. These feelings continued while the hymn was reading, and during the prayer of Mr. C. which followed. After the prayer, Mr. B. read two other hymns, on the glories of heaven, which moved me so exceedingly, and drew me so strongly heavenward, that it seemed as it were to draw my body upwards, and I felt as if I must necessarily ascend thither. At length my strength failed me, and I sunk down; when they took me up and laid me on the bed, where I lay for a considerable time, faint with joy, while contemplating the glories of the heavenly world. After I had lain awhile, I felt more perfectly subdued and weaned from the world, and more fully resigned to God, than I had ever been conscious of before. I was entirely swallowed up in God, as my only portion, and his honor and glory was the object of my supreme desire and delight. At the same time, I felt a far greater love to the children of God, than ever before. I seemed to love them as my own soul; and when I saw them, my heart went out towards them, with an inexpressible endearment and sweetness. I beheld them by faith in their risen and glorified state, with spiritual bodies refashioned after the image of Christ's glorious body, and arrayed in the beauty of heaven. The time when they would be so appeared very near, and by faith it seemed as if it were present. That night was the sweetest night I ever had in my life. I never before, for so long a time together, enjoyed so much of the light, and rest and sweetness of heaven in my soul, but without the least agitation of body during the whole time. The greater part of the night I lay awake, sometimes asleep, and sometimes between sleeping and waking. I seemed to myself to perceive a glow of divine love come down from the heart of Christ in heaven into my heart, in a constant stream, like a stream or pencil of light. At the same time, my heart and soul all flowed out in love to Christ; so that there seemed to be a constant flowing and reflowing of heavenly and divine love, from Christ's heart to mine; and I appeared to myself to float or swim in these bright sweet beams of the love of Christ, like the motes swimming in the beams of the sun, or the streams of his light, which come in at

the window. This lively sense of the beauty and excellency of divine things, continued during the morning, accompanied with peculiar sweetness and delight. To my own imagination, my soul seemed to be gone out of me to God and Christ in heaven, and to have very little relation to my body. God and Christ were so present to me, and so near me, that I seemed removed from myself. I never felt such an entire emptiness of self-love, or any regard to any private, selfish interest of my own. It seemed to me, that I had entirely done with myself. The glory of God seemed to be all in all, and to swallow up every wish and desire of my heart. — *Vol. 1 of Pres. Edwards' Works.*

For the Guide to Christian Perfection.

SANCTIFICATION.

WHAT IT IS — AND HOW IT DIFFERS FROM JUSTIFICATION AND REGENERATION.

I will commence this article on the above-named important subject, by stating my object, which I hope to secure by writing it. My object is not to defend the doctrine of Christian Perfection, as held by the Methodist Church, against those who maintain that there is no deliverance from sin this side of death; the truth of the doctrine I shall mainly take for granted. As I have mingled with my brethren in the ministry, and listened to the discourses and conversations of others, I have repeatedly heard expositions and opinions which do not harmonize with the views I have heretofore entertained on the subject; and as these views have, in some instances at least, come from persons older and professing deeper experience on the subject than myself, it has led me to question my own views, and to ask myself, Am I not a Wesleyan Methodist on the subject of sanctification? — have I been nurtured and reared in the bosom of the Church, and for many years preached what I supposed to be her doctrines, and yet have I up to this day been mistaken in relation to her real views on this vital point? While thus reflecting, several of my brethren in the ministry, much younger than myself, have come to me, and as I have no doubt, with an honest desire to obtain light on the subject of these differences of opinion, — thus convincing me that others were as much embarrassed as myself, with the conflicting views occasionally advanced. Under these circumstances, I have come to the determination to make a full, and so far as in me lieth, a clear statement of what I have, up to this day, considered the true doctrine of sanctification, as held by the M. E. Church.

I wish to add, further, that my object is not controversy. I do not desire

controversy; nor do I, by writing this article, pledge myself to controversy, should my positions be disputed. I am willing to sit at the feet of my brethren, and be taught on this subject, and take this course to give them an opportunity to communicate, if my views are unsound.

My plan is, first, to state the doctrine of sanctification, and then to distinguish it from justification and regeneration. In the statement of the doctrine, I shall doubtless be indulged in making a free use of the language of Mr. Wesley. But first of all, let me state it in the language of him who "spake as man never spake." Mark xii. 30 — "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." On this text it may be remarked, that it doubtless presents us with the true and perfect standard of morality, conformity to which is the highest state of virtue, or highest degree of Christian perfection attainable by man in this world; and hence, it necessarily includes all lower or preceding degrees.

It should also be remarked that the whole is summed up in love; that though there are four specifications in this first and great commandment, love is the requisition of each and all of them. In a word, the whole man, including his moral, intellectual and physical nature, is to be brought under the influence of love. This is sanctification, or, if any one prefers the term, entire consecration to God. This is what St. John calls being made perfect in love. 1 John iv. 17, 18 — "Herein is love made perfect, that we may have boldness in the day of judgment, because as he is, so are we in this world. There is no fear [of the day of judgment] in love; but perfect love casteth out fear: because fear [of the judgment] hath torment. He that feareth is not made perfect in love." On this text I will make two remarks, —

1. The state of which the apostle speaks, is a state of conformity to the image of God, and hence, a state of entire renewal. This is proved from the expression, "as he is, so are we in this world." Can we suppose Christians to be like God, in this world, in any better or more reasonable sense, than that in which they were made like him at first, being created in his image after his likeness? If not, then, we may suppose that being like him in this world, implies the renewal of the soul "after the image of him that created him." Col. iii. 10.

2. This state of renewal is what the apostle calls being made perfect in love, as is shown from the expression, "He that feareth is not made perfect in love." This not being made perfect in love, is placed in opposition to the state of those of whom it is said, "as he is so are we in this world;" hence, to be as he is, is to be made perfect in love. Sanctification, then, consists in a state of perfect love, having the whole man renewed and brought under its influence, so that love, as the ruling passion, controls the entire man.

"My passions hold a pleasing reign,
When love inspires my breast;
Love, the divinest of the train,
The sovereign of the rest."

There are many scriptures which I might quote, both by way of proof and illustration of the above view, but I must content myself with a few extracts from Mr. Wesley, in conclusion of this point.

"It is thus," says Mr. Wesley, "that we wait for *entire sanctification*; for a full salvation from all our sins,—from pride, self-will, anger, unbelief; or, as the apostle expresses it, 'go on to perfection.' But what is perfection? The word has various senses: here it means *perfect love*. It is love excluding sin; love filling the heart, taking up the whole capacity of the soul. It is love 'rejoicing evermore, praying without ceasing, in every thing giving thanks.'" Vol. i. p. 386.

Mr. Wesley says again, "We have known a large number of persons of every age and sex, who have all the proofs, which the nature of the case admits, that they were '*sanctified throughout*;' 'cleansed from all pollution both of flesh and spirit;' that they 'love the Lord their God with all their heart and mind and soul and strength;' that they continually 'presented' their souls and bodies 'a living sacrifice, holy, acceptable to God:;' in consequence of which they 'rejoiced evermore, prayed without ceasing, and in every thing gave thanks.' And this, and no other, is what we believe to be true Scriptural sanctification." Vol. ii. p. 247.

"By salvation I mean, not barely, according to the vulgar notion, deliverance from hell, or going to heaven; but a present deliverance from sin, a restoration of the soul to its primitive health, its original purity; a recovery of the divine nature: the renewal of our souls after the image of God, in righteousness and true holiness, in justice, mercy, and truth. This implies all holy and heavenly tempers, and, by consequence, all holiness of conversation." Vol. v. p. 35.

"Sanctification, the last and highest state of perfection in this life. For then are the faithful born again in the full and perfect sense. Then is there given unto them a new and clean heart; and the struggle between the old and new man is over." p. 264.

The above extracts from Mr. Wesley, it appears to me, fully sustain the views I have advanced, and if so, though I may be pronounced in error, I shall still be in honorable company.

Having stated what I have always considered the Methodistical view of sanctification, I will proceed to show wherein, in my view, it is distinguished from justification and regeneration; on which points, I apprehend, there is a greater probability of my differing from some of my brethren. Before I attempt to show that there is a difference between sanctification and justification and regeneration, it is necessary to note the difference between these two latter blessings, and the relation they sustain to each other.

Justification and regeneration are concomitant blessings, but yet they are to be distinguished from each other. They are the same only in point of time. The one never takes place without the other. God never justifies, that is, pardons a sinner, without regenerating him; and on the other hand, he never regenerates a sinner without pardoning him, that is, justifying him.

Justification changes our relation to God from that of a guilty sinner, to that of a pardoned sinner; but regeneration changes our state from sin to holiness. Justification is a work which God does for us, by forgiving our sins and removing our guilt; regeneration is a work which God does, not only for us, but *in us*, by renewing our hearts. Justification removes the guilt of past transgressions, *while* regeneration renews the heart, and thereby takes away our love of sin, and consequently our disposition to commit sin.

That sanctification is to be distinguished from justification, as above described, I suppose will not be denied by any, but with regeneration it is otherwise. If I have the misfortune to differ from some of my brethren on this subject, it is that they confound, or seem to confound, regeneration with entire sanctification, while I view them as distinct. The difference noted above, between justification and regeneration, is sufficient to denote the difference between justification and sanctification, so that in order to complete my view of the subject, it only remains to show the difference between regeneration and entire sanctification.

I suppose the simple question to be this,—Is a sinner wholly sanctified when he is justified and regenerated? Is there at the time of, and after justification and regeneration, any remaining depravity, or is the soul then as free from sin and as holy as it ever can be in this life? My view is that we are not wholly sanctified, when we are justified and regenerated; that there is remaining a degree of depravity, and consequently, that the soul is not as holy as it may be, but that its holiness is perfected by the subsequent process of entire sanctification. In support of this, I will urge three considerations.

1. It appears to me to be the Bible view of the subject. 2 Cor. vii. 1. "Having therefore, these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." On this text it may be remarked, first, that it was addressed to Christians as such, who must have been justified and regenerated. Secondly, the expression in the text, "*Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God,*" clearly supposes that they were not cleansed "from all filthiness of the flesh and spirit," and that they were not as "perfect in holiness" as was their privilege to be; or it supposes that, as Christians, it was a possible case that they might not have been thus cleansed and perfected in holiness. From this it must follow it is possible that there should be remaining in man a degree of moral corruption after he is justified and regenerated, and that there is with man such a thing as an imperfect state of holiness. 1 Thess. v. 23. "And the very God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ." This text supposes that the Thessalonian Christians were sanctified in *part*, and not in *full*; or, at least, it supposes that sanctification in *part*, and not in *full*, is a possible case. It would be absurd to pray to be sanctified *wholly*, if there is no such thing as being sanctified in *part*, without being wholly sanctified. Furthermore, as the Thessalonians, to whom the apostle wrote, were,

beyond all doubt, believers in Christ Jesus, it follows that men are not necessarily sanctified wholly in "spirit, soul and body," when they are converted to God, or when they are justified through the forgiveness of sins: hence there may be a degree of unholiness remaining in the spirit, soul and body, after justification. My limits forbid my pursuing this Bible view further, or I would introduce other texts.

2. I believe the position for which I contend is confirmed by Christian experience; and hence, to be convinced of its correctness, Christians need only examine into the character and philosophy of the warfare which they have been called to pass through subsequently to their conversion to God. It is sometimes said that men do not feel the motions of sin within, after they are justified, until they backslide; but such, I apprehend, is contrary to the experience of many, to say the least. That many do backslide and lose their justification I have no doubt; but of their experience I do not speak. I appeal to the experience of such as are conscious of having retained their justification, such as have never lost the witness of their acceptance with God during the conflict. I ask if they have not, without losing their justification before God, felt it difficult to control their impaired affections, not yet wholly sanctified; if they have not found it often to require a struggle to concentrate them in God their supreme object? I ask if they have not, without losing their justification, found it necessary to control, as with a struggle for life, and beat down their passions, not yet wholly sanctified, to prevent them from kindling into forbidden anger, settling down into deliberate and hateful revenge, or to prevent their melting into compliance with the lowest and most debasing indulgences? That Christians have been thus tempted, have thus struggled against sin, and conquered, without losing their justification, I believe enters into the experience of every Christian who has remained in the world after his conversion long enough to take one general grapple with his foes. While the Christian's life remains, in this sense a warfare, a warfare not only with the world and the devil, but also with the affections and passions which constitute the elements of his own soul, he will carry with him an ever present evidence that justification and regeneration do not necessarily imply entire sanctification,—an evidence that will last until the victory shall be complete, and he shall find his disordered nature, through entire sanctification, recovered from the corruptions of the fall.

3. The position which I have undertaken to sustain appears to me to be strictly Wesleyan. This I will now attempt to show by a few brief extracts. I would request the reader to consult the whole of Mr. Wesley's sermon entitled, "On Sin in Believers." The whole of this sermon bears directly on the point; but I will content myself with one short extract from it. Mr. Wesley says, "We allow that the state of a justified person is inexpressibly great and glorious. He is born again, not of blood, nor of the flesh, nor of the will of man, but of God. He is a child of God, a member of Christ, an heir of the kingdom of heaven. * * * But was he not then freed from all sin, so that there was no sin in his heart? I cannot say this; I cannot believe it." Vol. i. p. 109.

Mr. Wesley says, again, "And at the same time that we are justified, yea, in that very moment, sanctification begins. In that instant we are born again, born from above, born of the Spirit. * * * How naturally do those who experience such a change imagine that all sin is gone; it is utterly rooted out of their heart, and has no more any place therein. How easily do they draw that inference, *I feel* no sin, therefore *have* none: it does not *stir*; therefore it does not *exist*: it has no *motion*; therefore it has no *being*! But it is seldom long before they are undeceived, finding sin was only suspended, not destroyed. Temptations return, and sin revives, showing that it was but stunned before, not destroyed. They now feel two principles in themselves, plainly contrary to each other,— 'the flesh lusting against the spirit;' nature opposing the grace of God. They cannot deny that, although they still feel power to believe in Christ, and to love God, and, although his 'Spirit [still] witnesses with their spirits that they are the children of God,' yet they feel in themselves sometimes pride or self-will, sometimes anger or unbelief. They find one or more of these frequently *stirring* in their heart, though not *conquering*; yea, perhaps 'thrusting sore at them that they may fall;' but the Lord is their helper." Vol. i. pp. 385, 386.

"A third inference," says Mr. Wesley, "which may be drawn from what has been observed is, the new birth is not the same as sanctification." P. 405.

In speaking of the Methodists, Mr. Wesley says, "They know that at the same time a man is justified sanctification begins. For, when he is justified, he is 'born again,' 'born from above,' 'born of the Spirit;' which, although it is not (as some suppose) the whole process of sanctification, is doubtless the gate of it." Vol. ii. pp. 389, 390.

In speaking of some of the clergy of the Church of England, Mr. Wesley says, "They speak of justification, either as the same thing with sanctification, or as something consequent upon it. I believe justification to be wholly distinct from sanctification, and necessarily antecedent to it. Vol. iii. pp. 153, 154.

"Q. 1. What is it to be sanctified?

"A. To be renewed in the image of God.

"Q. 2. Is faith the condition, or instrument, of sanctification?

"A. It is both the condition and the instrument of it. When we begin to believe, then sanctification begins. And as faith increases, holiness increases, until we are created anew." Vol. v. p. 197.

"The moment a man comes to Christ (by faith) he is justified, and born again; that is, he is born again in the imperfect sense, (for there are two, if not more, degrees of regeneration,) and he has power over all the stirrings and motions of sin, but not a total freedom from them. Therefore he hath not yet, in the full and proper sense, a new and clean heart." Vol. v. p. 263.

"Q. When does inward sanctification begin?

"A. In the moment a man is justified. (Yet sin remains in him, yea, the seed of all sin, till he is sanctified throughout.) From that time [the time of justification] a believer gradually dies to sin and grows in grace." Vol. vi. p. 496.

I might add many other quotations from Mr. Wesley to the same point, but the above is sufficient, and my article is already too long. The reader cannot fail to see that these extracts sustain two points,—first, that entire sanctification is to be distinguished from justification and regeneration, as it takes place at the time of justification; and, secondly, that there is remaining in the soul the seeds of sin after justification, to be rooted out by subsequent sanctification. I will conclude by saying that, in my view, when a person is justified and regenerated, he is always in part sanctified: every Christian grace exists in a degree of life and power, and the principle of holiness is implanted in the heart, but they do not exist in all the perfection and strength which ripening years of Christian experience and faithful perseverance will give them. And though the man of sin in the soul is dethroned by the renewal of the heart, yet there may be lurking propensities to evil, which, like the scattered fragments of a subdued and broken enemy, may rally again, if not watched and guarded, and put to the sword, as they shall venture from their lurking places, or as the increasing light, shining through all the recesses of the heart, shall expose them. Regeneration renews us after the image of God, but sanctification is the bringing of that image to perfection.

Lowell, August 26, 1842.

LUTHER LEE.

EXTRACTS FROM FENELON.

OF THE LOVE WE OUGHT TO HAVE FOR GOD.

I. "Whom have I in heaven but thee? and there is none on earth that I desire beside thee." Psalm lxxiii. 25. When we say to God, that we love him with all our heart, it is often a mere form of words without truth or meaning. Men learn it when they are young, and continue to use it when they are grown up, without thinking of what they say. To love God is to have no other will but his; to keep faithfully his law, and have in abhorrence all violation of it. To love God, is to love what Christ loved, poverty, humiliations and sufferings; it is to hate what he hated, the world and its vanities. Can we be said to love an object which we do not desire to resemble? To love God is to desire to converse with him, to wish to go to him, to sigh and languish after him. That is a feigned love, which does not desire to see the beloved.

II. Our Lord "came to bring fire upon the earth," (Luke xii. 49,) and desired that fire might overspread it. Yet men live in a deadly coldness and indifference. They love money, buildings,

titles, and a chimera which they call reputation ; they love even the meanest and most contemptible things ; but divine love rarely finds a place in their hearts. Do thou, O Lord, vindicate thy right in us, notwithstanding our infidelities : let the fire of thy love extinguish all other fires. What can we see lovely out of thee, which is not to be found in its full perfection in thee ? O thou fountain of all good ! grant us but grace to love thee, and we shall then love thee only, thee eternally.

SENTIMENTS OF DIVINE LOVE.

I. "We love him because he first loved us." 1 John iv 19. But when shall we return love for love ? When shall we seek after him who seeks after us, and who bears us in his arms ? It is within his tenderly and fatherly bosom that we forget him : it is through the sweetness of his gifts that we cease to think of him. What he gives us every moment, instead of tenderly affecting, does but serve to amuse us. He is the fountain of all pleasures ; the creatures are but the channels, and the channel makes us count the source as nothing. His immense love pursues us every where, and we continually fly from its pursuits ! He is every where, and we see him no where. We think ourselves alone, when we have none but him ! He doeth all, and we rely not upon him in any thing ! We think our affairs to be all desperate, when we have no resource left us but what his providence can supply, as if infinite and almighty love were able to do nothing ! O monstrous folly ! O subversion of the whole man !

II. Yet thou, O love, bearest with us ! thou waitest on us with patience without end, and even seemest by thy excess of patience to indulge our ingratitude : even they who desire to love thee, love thee only for themselves, for their comfort, or their security. Where are they that love thee for thy own sake ? Where are they that love thee, because they were created for no other end but to love thee ? They are unknown amongst men, and their names are written only in thy book. But to what purpose doth the world subsist, if we love not thee, and if we love thee not so as to be made sensible that the love of thee is above every other blessing ? This was thy intention in producing without thee what is not thyself ; thy design was to create beings, who, holding all from thee, should devote themselves to thee alone.

GUIDE

TO

CHRISTIAN PERFECTION.

VOL. IV.

OCTOBER, 1842.

No. 4.

For the Guide to Christian Perfection.

SACRED MEDITATIONS.

What have I to do any more with idols?

Since I have found the Lord, have learned the blessedness of doing his will, have felt the transforming influence of the Holy Ghost, what have I to do with idols? Seek I any more applause from man? How vain is this, when put in competition with his smiles, whose favor is life to the soul. Seek I riches? Whose is the store-house, the treasury of this world, but thine, my Father's? Thou canst fill my cup, while the worldling may toil on and find his coffers empty. Seek I pleasure? What pleasure can compare with loving and serving thee? Thou art the essence, the fountain of my being, and Thou only canst make me blest. I may drain each stream of earthly bliss, may quaff the whole, and yet my soul is thirsty, and my lips are parched; but Thou canst satisfy my wants: yea, more, Thou canst make my soul rejoice, mount up with eagle wings above the clogs of earth, dwelling as in the region of thine own blessedness. As when a lost traveller finds a shelter, and the weary child a bosom of love to repose on, so has my soul exulted to find my God: yea, faint is the resemblance; with what shall we compare the soul's return to and repose in God? There are bounds to all earth's pleasures, but to this there is illimitable space, boundless as God's being. Say, ye who dwell on high, in the full fruition of God's presence, what are all earth's pleasures compared with the smallest degree of yours? And say, ye of earth, who drink from the same pure stream, what is sweet to you compared to the enjoyment of God? Have ye any more to do with idols, ye who have found the Lord, the mighty God, the God of Abraham—Him your "shield, and your exceeding great reward?" Well may ye bid adieu to all earth's pleasures; earth has no charms without your God. Where God is not, your soul shrinks back. It pursues no scheme, it lays no plan,

without the limit of God's will and pleasure. But has earth no charms for you? Yes, in every leaf and flower, in every stone and star, there is an added charm, since ye can say, "*My Father made them all.*" Earth's drapery is one recess, where the soul loves to hide itself, gazing at God. Every changing scene in the earth around us, in the heavens above us, brings afresh the thoughts of God. It is God

" Warms in the sun, refreshes in the breeze,
Glowes in the stars and blossoms in the trees."

It is sinful pleasure, forbidden sweet, which the soul has done with that has found the Lord. Now there is rest only in *his will, his pleasure*. To pursue this becomes the one object and aim of its being. It lives, only while it lives to God.

P. L. U.

HOLINESS.

HOW MAY WE ENTER INTO THE ENJOYMENT OF HOLINESS?

Having become convinced that holiness is a state of soul, which the Scriptures clearly set forth as an attainment which it is your duty and privilege to be living in the enjoyment of, it is necessary that the *intention* be fully fixed to *live* a holy life.

This will require deep searchings of heart, and will not admit of a secret reserve of this or the other thing, when there may be an impression that the object may be prejudicial to the soul's best interests; the matter must be brought to bear the scrutinizing eye of God, and if in any degree hurtful to the soul, *must* be decided upon, though the surrender be literally painful, as that of parting with a right hand, or right eye.

Some may be inclined to think this carrying the subject too far, and with shrinking of heart may solicitously inquire, "Lord, are there few that be saved?" while the Savior, who with one glance pierces down through the ages of time, beholding the many hindrances, replies, "Strive to enter in at the straight gate, for *many*, I say unto you, shall *seek* to enter in, and shall not be able!" And why not able? Has the command gone forth, "Be ye holy in all manner of conversation?" 1 Peter, i. 15. And has a command with such an infinite weight of consequences (Heb. xii. 14) pending on its non-fulfillment, issued from the throne, where eternal love, power and wisdom preside, and yet the *ability* for its performance not given? No! it is the Almight-

ty God, boundless in love, goodness, and power, that says, "Walk before me, and be thou perfect."

But the words of our Savior will bring us yet more directly to the point, and will stamp the assertion, that the *intention* to be holy, resolutely fixed in the mind, is a very *necessary* step toward insuring the object. "If any man will do his will, he shall know of the doctrine," John viii. 17. This taken in connection with Heb. iv. 12, "For the word of the Lord is quick and powerful, sharper than any two-edged sword, piercing to the dividing asunder of the soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart," will yet more fully assure us of the necessity of subjecting ourselves to the deep-searchings of the Spirit, with the intention decidedly fixed, "to know nothing among men save Christ and him crucified."

As we have frequent occasion to observe with the sinner, that the last point of extremity, previous to obtaining comfort, is the resolve, that though he seek till the hour of death, and never obtain forgiveness, he will not go back to the world and seek his pleasures there, but will endeavor to serve the Lord, and seek, in the use of all the appointed means, the knowledge of pardon; so with the believer, he must have all his energies concentrated in the one endeavor and *intention* of living a life of entire devotion to God.

If you would raise a superstructure that will endure the searching winds, storms, and rains, which will inevitably beat against it, it is absolutely necessary that you count the cost, and deem not that hand or that heart unfriendly that would assist you in this duty; how needful for the comfort of the soul, as also for the permanency of the work, that a thorough foundation be laid, so that the distressing temptations, consequent upon the circumstance of this and the other sacrifice not having been before contemplated, may never successfully obtrude; many are continually vacillating in their experience, and many more are falling, through a failure in this particular. Through this the good way is evil spoken of.

O, if you would be holy, and have your name written in *heaven* with those "who have come up out of great tribulation," and on *earth* with those "who adorn the doctrine of God their Savior in all things," if you would be "a living epistle, read and known of all men," "count the cost;" say with the apostle, "Yea, doubtless, and *I count all things but loss* for the excellency of the knowledge of Christ Jesus my Lord." No less *devotion* of spirit will carry you unpolluted through the world than carried the mar-

tyrs through the flames to heaven ; and though from the present state of Christianity its claims in many respects may not be of the same kind, yet the *devotion* of spirit required is precisely the same in *nature* and *extent* ; and unless it would lead its possessor to an entire renunciation, a *crucifixion to the world*, have we not much danger to fear that it will not bring us to the same happy heaven which they are now in the possession of, and where new accessions are being continually made by those

“Who washed their robes by faith below.”

Be assured that unless you are decided on making the entire sacrifice of all your powers to God, and are willing to be sanctified on the terms specified in the word, “Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing,” that you have no proper foundation for your faith to rest upon, when you endeavor to believe that God will receive the offering at your hand, (Mal. i. 8, 9 ; ii. 13,*) and this is mainly the reason why so many find it exceedingly difficult to believe. The eternally Faithful and True hath said, as illustrative of the requirements of this way of holiness, and also of its simplicity, “*The unclean shall not pass over it*, the wayfaring men, though *fools*, shall not err therein.” Then may not the experience of thousands, who have endeavored by merely believing, without having this *essential foundation* for their *faith*, be reconciled in this way, rather than that the truth of God should be questioned?

The experience of a glorious number of living witnesses will attest the excellency of the knowledge of this grace, that just so soon as they were willing in reality to count *all* things loss, just so soon they found it *perfectly easy to believe* ; and as it is by *believing* that we are brought into this blessed state of soul, this is why the writer has spent so much time in what may seem merely as preliminaries ; and to prove the point, let me bring two or three out of the many living witnesses that have come under my observation. The first a divine, who has been, for two or three years past, publishing to thousands the blessedness of this way. He stated that he had been nine years interested on the subject of holiness, believing it rather to be the privilege of all believers, and that a considerable part of that nine years was spent in much anxiety and perplexity on the subject. “Why, brother,” said I, “how can you account for the circumstance of your being so long seeking, when you was apparently such a sin-

* Please turn to these passages.

cere inquirer after truth, without obtaining the blessing?" — "Why," said he, "I think I cannot reply to your question better than by using the words of our Savior, '*How can ye believe which receive honor one of another, and seek not that honor that cometh from God only.*' For just as soon as I was willing to give up that honor that cometh from the world, willing to have my name literally cast out as evil, and to seek that honor that cometh from God *only*, I found it perfectly easy to believe."

Another had been more than a year earnestly seeking the blessing, and whenever the question was proposed to her mind, Should the Lord give you the witness, would you be willing to profess it? as constantly replied by her feelings, that she could not, and yet thought that she was willing to give up all for the attainment of the blessing; she at last felt the necessity of it so deeply, that she concluded that no sacrifice would be too great. When the Spirit again applied the question, Would you be willing to profess the blessing, should you receive it? her heart replied, "Yes, Lord, any thing, only let me have it!" The way of faith was at once plain, and her mouth was filled with praises.

Two other cases, coming, as in the instances just mentioned, directly under my own observation, may be instrumental in explaining, or solving, the difficulties in the way of believing with some. Remote from each other, and entirely unacquainted with the experience of the other, both individuals became deeply interested on the subject of holiness, the Spirit urging them powerfully to the present attainment of the blessing, yet the way of faith seemed hard to understand; when it was suggested that something must be in the way of believing, as God had declared it easy. The difficulty was explained by both by an allusion to such an attachment as is forbidden by the word, 2 Cor. vi. 14. They were told that they would find it utterly *impossible to believe* under such circumstances; that the object must be given up, and they would then find God true to his word. The surrender was made, and they were made the happy possessors of the perfect love of God. These are only transcripts of the experience of scores of living witnesses.

This is a work in which we must most emphatically be co-workers with God; and though he saith, "I am the Lord that doth sanctify you," Exod. xxxi. 13, he also says, "Sanctify yourselves, therefore, and be ye holy," Lev. xx. 7; and though the blessing is received through faith, and not by the works of the law, yet it is impossible to exercise that faith which brings the blessing until we are willing to bring the sacrifice of body, soul, and spirit, and leave it there. Then shall we find that

"God is the Lord that showeth us light; when we "bind the sacrifice with cords, even unto the horns of the altar," Psalm cxviii. 27.

Then it is that *this* highway cast up for the ransomed of the Lord to walk in becomes plain, so plain that the wayfaring man, though a fool, shall not err. In obedience to the requirement, Rom. xii. 1, "I beseech you, brethren, by the mercies of God, that ye present your bodies a living sacrifice," the offering is presented; and will not that God who hath required it at your hand accept of it, when, in sincerity of heart, it is brought and laid upon the altar? Dare not to charge your faithful, promise-keeping God with such an inconsistency as for a moment to doubt but that he will be true; he cannot deny himself.

Under the Levitical dispensation, which consisted mainly of outward rites and observances, they were required to bring such sacrifices as were prescribed by the law, and originally specified by God, such as the firstlings of their flocks, first fruits, &c.; and when, according to the best of their ability, and their knowledge of the nature of the requirement, they brought it, to be presented, through their officiating priest to God, have we reason to believe they ever doubted but that the God who required would accept, and not only *would*, but *did accept*, at the *time* it was presented? What unwarrantable incredulity, and how dishonoring to God would it have been, had they indulged in heart, and even with their lips have said to those around, According to the ability which God hath given have I brought this oblation, yet I know not whether it will be accepted. Would not this have been thinking and speaking of God as a hard master?

O how unlike the conduct induced by the faith of Abraham! God was about to make a covenant with him. A sacrifice is required. Abraham brings it. Yet the fire does not at once descend from heaven and consume it. But does he with impatience remove the sacrifice from off the hallowed altar? No! he judges him faithful who hath called him to it; with eager, prayerful intensity he keeps his gaze heavenward, expecting doubtless *momentarily* that the *token* will be given that will establish him for ever in the knowledge that the covenant is ratified in heaven. The fowls watch to pollute. This he knows would mar the sacrifice, and render it unworthy the acceptance of his God. He watches their approach and drives them away. The day passes, and the shades of evening begin to lower, yet still he waits! Imagine for a moment that at this juncture Abraham had become disheartened, and had begun to conclude that perhaps he had mistaken the

nature of the requirement in some way : or that the morrow, or some future period, might do as well, would that covenant which secured such important consequences to his posterity have been ratified ?

What you want is to enter

“The land of rest from inbred sin,
The land of perfect holiness.”

It is your Father's good pleasure to give it you. He will not permit one more pang or struggle in the attainment of it than will be for *your good*, for “he does not afflict the children of men willingly.” You will not be called to make *one* sacrifice but what will be for your permanent good, and such as you will praise God to all eternity that you were permitted to make. You may be called to some peculiar sacrifice, that you may *not* know the why and wherefore now, like as Abraham, with his beloved Isaac, but the Lord may see some idol in your heart that you have scarcely been apprised of, till thus searched and proved, or he may have a special work in his vineyard that he intends to fit you for, and your only safety is in leaving it all to him, and with perfect submission to say, —

“Mould as thou wilt thy passive clay.”

Make no provision for future emergencies, give up *all*, whether known or unknown. Resolve that as duty shall be made plain you will follow on, in obedience to the command, though death may await you.

If you are thus resolved to “count all things but loss for the excellency of the knowledge of Christ Jesus your Lord,” there is no reason why you may not enter into the enjoyment of this state *this* hour. Jesus, your intercessor, stands at the right hand of the Majesty on high, pleading your cause. He

“Points to his side, and lifts his hands,
And shows that you are graven there.”

Do you feel a fearful shrinking, which you would fain overcome? Look away *from earth*, from self, and fix your eye upon your compassionate Jesus; obey constantly the admonition, “looking unto Jesus.” “And we have *known* and *believed* the love that God hath to us. . . . Herein is our love made perfect.” Observe, it is not enough to *know*, but we must also *believe* this love. Satan will with all his forces oppose you; make up your mind to expect this. “A door great and effectual is opened before you, but there are *many* adversaries.” The kingdom of

heaven suffereth violence, and the violent take it by force. Think of the many evidences that your Savior has given of his infinite willingness and ability to impart this full salvation to your soul. When he bowed his head upon the cross and said, "It is finished," then a full and complete salvation, a *redemption from all iniquity*, was made possible for every soul of man; and what shall hinder your now receiving it, if by faith you now lay hold on the *terms* of the covenant, as in the hallowed presence, and through the Almighty strength, and in the name of the Father, Son and Holy Spirit, you let *this* be the solemn hour *when you enter into the bonds of an everlasting covenant to be wholly the Lord's for time and for eternity*. Perhaps you never felt a more piercing sense of your helplessness; but you are now to lay hold of Almighty strength. He giveth power to the faint, and to them that have no might he increaseth strength. Perhaps some desponding, longing one, who may read this, may, up to this time, have been an unfaithful, cold-hearted professor, so that coming out to profess this state of grace may cause many, whose companionship has before this been courted, to say, "Is Saul also among the prophets?" But you are now giving yourself wholly away to Christ, and in his great love he is now saying unto you, "Ye are not of the world; I have chosen you out of the world," "and ordained you, that you should go and bring forth much fruit; and that your fruit should remain," "that whatsoever ye may ask the Father, in my name, he may give you." O, is not this enough? Mr. Wesley says, by this *token* you may know whether you seek the blessing by faith or by works. If by works, you want something to be done first, before you are made holy. You think, I must first be or do thus or thus before I am sanctified. If you seek it by faith, seek it as *you are*; and if as *you are*, then expect it now.

It is of great importance that you look at this salvation as a *present* salvation, received momentarily from above. The blood of Jesus *cleanseth*, not that it can or will at some *future* period, but it *cleanseth now*, while you lay your all upon that "altar that sanctifieth the gift." You keep your offering there, even all your redeemed powers, body, soul, and spirit, mind, memory and will, time, talents, and influence; and as the devotion of all these redeemed powers returns ceaselessly to God, through Christ, it is your *duty to believe*. Do not imagine that you have something indefinite to believe, you know not what. No! there is that here that you are called implicitly to believe, and if you do not believe, you dishonor God, and even grieve the Spirit of love. The inconsistency of your belief is here: in obedience to the

requirement of God, you, through the assistance of his grace, have been enabled to come out and be separate, resolved to touch not, taste not, and handle not the unclean thing. If you had enabled *yourself* to do this, then there might be a shadow of consistency in your unbelief; but now that you have done it through the *power of God*, assured that apart from his grace there dwelleth no good thing in you, — how unreasonable the thought that he will not fulfil his part of the engagement! *I will receive you* is his own declaration. “*I will sprinkle you with clean water; from all your filthiness and from all your idols will I cleanse you.*” “*Now is the accepted time, and now is the day of salvation.*” Then venture upon the truth of his word; you cannot believe God in vain. The *faith* SHALL bring the *power*; but do not expect to *feel* the power before you have exercised the faith: this would be expecting the fruit before the tree be planted; the power to *live* and *dwell* in God comes *through believing*.

Holiness is a state of soul in which all the powers of the body and mind are consciously given up to God, and the witness of holiness is that testimony which the Holy Spirit bears with our spirits that the offering is accepted through Christ, and the work is accomplished the moment we lay our all upon the altar. Under the old covenant dispensation it was ordained by God that whatsoever toucheth the altar shall be holy, *Exod. xxix. 37*, and in allusion to this our Savior speaks, *Matt. xxiii. 19*, “The altar sanctifieth the gift.” As explanatory of this subject, Dr. Clarke says, “This may be understood as implying that whatsoever was laid on the altar became the *Lord’s property*, and *must* be wholly devoted to sacred purposes.” Under the new covenant dispensation, the apostle to the Hebrews says, “We have an altar whereof they have no right to eat which serve the tabernacle,” *Heb. xiii. 10*. Dr. Clarke again says, “The Christian altar is the Christian sacrifice, which is Christ Jesus, with all the benefits of his passion and death.” Hallelujah! Glory be to God in the highest.

Will you come, dear disciple of Jesus, and venture even now to lay your all upon this blessed altar? He will not spurn you away. No! His side an open fountain is — “his nature and his name is love.” Surely you will now begin to say,

“O love, thou bottomless abyss!
My sins are swallowed up in thee;
Covered is my unrighteousness,
Nor spot of guilt remains on me,
While Jesus’ blood through earth and skies,
Mercy, free, boundless mercy, cries!”

Rest here. Remember "the just shall live by faith," not ecstasies. *HOLINESS is the mark ; that state of soul in which all the powers of soul and body are consciously given up to God.* And here you have it. "Cast not away, therefore, your confidence, which hath great recompense of reward ;" "for we are made partakers of Christ if we hold fast the beginning of our confidence steadfast unto the end." Neither former unfaithfulness nor present unworthiness, need hinder your coming *just as you are.* The blood of Jesus cleanseth from all sin.

"If all the sins which men have done
In *thought*, in *will*, in *word*, or *deed*,
Since worlds were made or time begun,
Were laid on *one* poor sinner's head,
The stream of Jesus' precious blood,
Could wash away the dreadful load."

Then rest confidently. Resolve that you will not make your feelings (as these may vary by the manner in which God sees most for your good to try your faith) a standard for your faith ; true faith will produce *feeling*, but it may at first be little other than solid satisfaction, arising from an implicit reliance on God. As with Abraham and the most glorious examples, attesting by their lives the excellency of the way of faith, are those whose faith has been most severely tried. A holy, unyielding violence is *necessary* in order to retain the ground. Let that described by the poet be yours :—

"Fixed on this ground will I remain,
Though my heart fail, and flesh decay ;
This anchor shall my soul sustain,
When earth's foundations melt away ;
Mercy's full power I then shall prove,
Loved with an everlasting love."

Rest now and for ever here, and you *are* now, and shall eternally be, the *SAVED* of the Lord. — *Ch. Advocate and Journal.*

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WORD OF EXHORTATION.

It may be you acknowledge the truth of what has come before you in the word of exhortation, and yet are under the influence of a practical feeling that there is no hope for you, you must remain in sin, and doubt, and darkness. Thus you will remain so long as you continue to look so much to yourself, and so little to God. You know, (will you not make a *practical use* of the thought?) that however great may be the height and breadth and depth of your corruptions, yet God has opened a fountain deeper and broader than your sins. O could your faith but see this fountain, you would see your sins, no more as fastened on you, but drowned as in the depths of the sea. Ezekiel saw in vision the holy waters, rising to the ankles, to the knees, to the loins, yea, risen waters, waters to swim in. Here you may plunge and wash out every stain. It may be of no avail to you, yet Jesus did come to redeem from *all* iniquity. In one of his visions, Zechariah was shewn Joshua, the high priest, standing before the angel of the Lord, and Satan standing at his right hand to resist him. This was the time when Joshua had his filthy garments taken from him, and a change of raiment put upon him. Satan will resist the doctrine, the belief in *heart* holiness; he cares not how much the outside of the cup and platter is cleansed, how much of the form of godliness we have, if he can only retain his hold upon the heart. Where heart holiness obtains, he is driven out, and gains not even a foot-hold, much less is he worshipped. We glory in sanctification, because then the Lord is on our side, our enemies are under our feet. Satan may beat upon the outside of the castle, but cannot enter, while the Lord is in our hearts. In sanctification, the axe is laid at the root of the tree. The fountains of the great deep are broken up. Love of sin and self love are displaced, all idols dethroned, and God reigns supreme in the heart. His service is now the native element of the soul, it delights to do his will. The scriptural sacrifices of prayer and praise, and doing good, are all a free will offering. O ye, who go mourning, bowed down with the weight and guilt of sin, lift your eyes, behold the Lamb of God, and live. Those chains of sin, that gall and fret your spirit, may be broken. Jesus comes to save from sin. The prison door is open; thy chains are loosened while you look to Him. I seem to see the bands of wickedness fall off, and your soul made free. And "if the Son shall make you free, then are ye free indeed." Adieu.

H. G.

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SELECT THOUGHTS FROM VARIOUS WRITERS.

Happy, truly happy, are they who live to Him who died for them. This disturbs no study, no learning, no proper labor. On the contrary, it fits and prepares the mind for every thing in life or in death.

Keep from every thing wild, every thing that goes before the Spirit. Nothing but Christ in thought, word, preaching, and praying. His mind, his way, his work, his manner. — *Bramwell*.

The exercise of purifying the soul neither can nor ought to end, but with our life; let us then not be discouraged at the sight of our imperfections, for perfection consists in fighting against them; and how can we fight against them without seeing them, or overcome them without encountering them? Our victory lies not in an insensibility of them, but in refusing them our consent.

Great occasions of serving God present themselves but seldom, but little ones frequently. Now he that is faithful in that which is least, is also faithful in much.

That care and diligence wherewith we ought to attend to our concerns, must never be confounded with anxiety and solicitude. The angels are careful of our salvation, yet never get agitated; care and diligence naturally result from their charity, whereas solicitude and anxiety are utterly incompatible with their felicity.

O how good it is to love on earth as they love in heaven: to learn to cherish each other in this world, as we shall do eternally in the next. *Francis de Sales*.

Keep to this; repentance toward God, faith in Christ, holiness of heart and life, a growing in grace and in the knowledge of Christ, the continual need of his atoning blood; a constant confidence in Him.

The comfort of prayer may be taken away by wandering thoughts, but not the benefit; violently to fight against them, is not the best and speediest way to conquer them; but rather humbly and calmly to ask and wait for his help who will bruise Satan under your feet shortly.

Humility is a preparation for every fruit of the Spirit.

The blood of the covenant is upon us, and therefore there is no condemnation. — *Wesley*.

One hour with God infinitely exceeds all the pleasures and delights of this lower world. I know that I long for God, and a conformity to his will in inward purity and holiness, ten thousand times more than for any thing here below. My soul breathes after holiness, after a life of constant devotedness to God.

It is good to persevere in attempts to pray, if I cannot pray with perseverance; that is, *continue long in my addresses to the Divine Being*. I have generally found that the more I do in secret prayer, the more I have delighted

to do, and the more I have enjoyed a spirit of prayer. A steady performance of secret duties, and filling up every hour with profitable labor, are excellent means of spiritual peace and boldness before God. One hour of sweet retirement where God is, is better than the whole world. — *Brainard*.

I must walk with God, in some way or other, whatever be my character or profession. I must acquire the holy habit of connecting every thing that I possess in my house and affairs, with God. If sickness or health visit my family, my eye must see, and my heart must acknowledge the hand of God therein. Whether my affairs move on smoothly or ruggedly, God must be acknowledged in them. — *Cecil*.

The master grace of Cecil's mind was *faith*. His whole character and spirit were a living illustration of that definition of the apostle, "Faith is the substance of things hoped for, the evidence of things not seen." He appeared never to be exercised with doubts and fears. His hold on the truth of the Scripture was so firm, that he acted on them boldly and unreservedly. He went all lengths, and risked all consequences on the word and promise of God. — *Extract from the Preface to Cecil's Remains*.

It is by hanging on Jesus, as an infant on its mother's breast, I retain my peace, and love, and joy; by watching, prayer and praise; by pressing after deeper degrees of humble love, communion with God and active holiness.

Endeavor after a calm, recollected spirit — a heartfelt union with a holy God — love in us is his nature imparted.

Our God in Christ is under a covenant of love, in which is made over to us all *he is* and all *he has* to give; his every attribute; his wisdom to guide and teach; his power to protect, and help, and strengthen; his faithfulness, his truth, his mercy, &c., all sealed over, and secured by covenant promise and covenant blood. — *Mrs. H. A. Rogers*.

I doubt not you are in more danger from honor than from dishonor. So it is with me. I find there is more hazard in sailing on smooth water.

A sense of want and weaknesses, with various trials and temptations, will do you no real hurt, though they occasion heaviness for a time, and abate your joy in the Lord. — *Wesley*.

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PERSONAL EXPERIENCE.

August 11, 1840, I left home to attend Eastham camp-meeting. I had for many years been seeking for holiness of heart, and had read some authors on the subject. "Mahan on Christian Perfection" and the "Guide" were abundantly blessed to me, so that sometimes the blessing seemed within reach; then,

again, there would be a shrinking back. It would be suggested to my mind that I was so situated in life that I could not long enjoy it, if I were in possession of it.

Thus trials and temptations followed me, but I did not give it up. Many times during a revival among the Baptists in this place, I felt, while speaking in their social meetings, it would be easy saying that I was dead to sin; I hated it — I loved holiness above every thing, and nothing short of being made holy would satisfy my anxious desires. I was very anxious to attend camp-meeting, but the way seemed so hedged that I despaired of going until the morning I started. After seeking direction of God, and appealing to him that it was for the express purpose of obtaining the blessing I had so long sought, I made up my mind to go. On setting my face toward the camp-ground, I renewedly resolved to consecrate myself and all I had to God, and to seek with all my ransomed powers the blessing of perfect love, and seemed to have some expectation that I should obtain it.

August 12, I enjoyed the meetings well, while my desires grew more intense for sanctification. I heard much said upon the subject, and took courage.

Thursday, 13th, was a glorious day, never to be forgotten by me. I seemed to be waiting at the pool, without strength to move. I saw a fulness in Christ, and believed all things were ready on his part. I longed to be whole, but how to get hold of the blessing I knew not. Sister L. said, "Keep all on the altar, and the sacrifice will be consumed — the blessing was for me, and I would receive it." How, I knew not, but I said, any way, Lord, only let it come. I was not at all afraid of it, nor of the power attending it; but there was a hard struggle for "the old man."

In the afternoon, returning from tea, prayers recommenced, and the Lord of life and glory was present to save. Victory was mine! Jesus came and accepted the sacrifice. My heart melted like wax, and tears flowed in abundance. I was calling on Jesus when he entered my heart, and such emotions as ensued I cannot describe. I felt that I was not my own, but was bought with Christ's most precious blood, and I felt the efficacy of it in purifying me. I was unutterably filled with the presence of my Redeemer, and this earthen vessel seemed ready to break. I said, I will praise the Lord — I must praise him — Glory be to God.

My peace has been like a river ever since. I feel that the Lord keeps me. I live by faith on the Son of God momentarily, with my confidence unshaken. I have been tempted and tried,

but never doubted the work, and can now praise God for a free and full salvation.

I have again had the privilege of attending camp-meeting on the same ground. Glory be to God ; it brings all things to my remembrance. I am truly blest. Before experiencing this great blessing, I had been a professor twenty-eight years, and was the most of the time engaged in the cause of religion. N. E.

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PASSAGES FROM THE LIFE AND EXPERIENCE OF MADAM
GUION.

“I seemed to experience literally those words of St. Paul, ‘I live, yet not I, for Christ liveth in me ;’ for he was become the soul of my soul, and the life of my life. His operations were so powerful, so sweet, and so secret, all together, that I could not express them.”

“Under the strokes and daily troubles which befel me, my will was so subservient to thine, O my God, that there seemed to be no will left in me but thine only. My own will disappeared, and no desires, tendencies or inclinations were left, but to the one sole object of doing thy sacred pleasure, be it what it would. If I had a will, it appeared to me that it was with thine, like two well tuned lutes in concert — that which is not touched renders the same sound as that which is touched ; it is but one and the same sound, one pure harmony. It is this union of the will which establishes in perfect peace. Yet, though my own will was lost, as to its operations, I have found since, in the strange conditions I have been obliged to pass through, how much it had yet to cost me to have it totally lost as to all its properties in all the circumstances, and whole extent thereof, in order that the soul should retain no more any interest or desire of its own, of either time or eternity, but only the interests of God alone, in the manner that is known to himself, and not in our way of conceiving.”

“If the soul were faithful to leave itself in the hand of God, sustaining all his operations, whether gratifying or mortifying, suffering itself to be conducted, from moment to moment, by his hand, and annihilated by the strokes of his providence, without complaining, or desiring any thing besides what it has ; it would

soon arrive at the experience of the eternal truth, though it might not know till late the ways and methods by which God conducted it thereto. But the misfortune is, *that people want to doubt God, instead of resigning themselves to be directed by him.*"

"O the joy that accompanied me every where, finding still Him who had united me to himself, in his own immensity and boundless power! O how truly did I experience what he said in the gospels, by the four evangelists, "Whosoever will lose his life for my sake shall find it; and whosoever will save his life shall lose it." When I had lost all created supports, and even divine ones, I then found myself happily compelled to fall into the pure divine, and to fall into it through all those very things which seemed to remove me further from it. In losing all the gifts, with all their supports, I found the Giver."

"My soul could not incline itself on the one side or the other, since that another will had taken place of its own, but only nourished itself with the daily providences of God. It seemed to me as if my soul was wholly and altogether passed into its God, to make but one and the same thing with him, even as a little drop of water, cast into the sea, receives the qualities of the sea. O union of unity, demanded of God by Jesus Christ for man, and merited by him. After the consummation of this divine unity, the soul remains *hid with Christ in God*. This happy loss is not like those transient ones which ecstasy operates, which are rather an absorbment than union, for the soul afterwards finds itself again with all its own dispositions. But here she feels that prayer fulfilled, 'That they all may be one, as thou Father art in me and I in thee, that they also may be one in us.'

"Have I not infinitely more than an hundred fold, in so entire a possession as thou, my God, hast taken of me; in that unshaken firmness which thou givest me in my sufferings, in a perfect tranquillity in the midst of a furious tempest, which assaults me on every side; in an unspeakable joy, enlargedness and liberty of spirit which I enjoy in a most straight and rigorous captivity. I have no desire that my imprisonment should end before the right time. I love my chains. My senses, indeed, have not any relish for such things, but my heart is separated from them, and borne over them, and my perseverance is not of myself, but of him who is my life; so that I can say with the apostle, 'It is no more I that live, but Jesus Christ that liveth in me;' in him I live, and move, and have my being."

I SHALL YET PRAISE HIM.

Why art thou cast down, O my soul! And why art thou disquieted within me! Hope thou in God, for I shall yet praise him, who is the health of my countenance and my God." Ps. xlii. 11.

At that dim hour, when ploughmen first arise,
Roused from their homely couch and deep repose,
When stars still linger in the changing skies,
And in the east the dawning feebly glows,
'Tis doubtful long which of the two bears sway,
The nascent day or unextinguished night,
Till ruddy morn, at length, with bright array
Proclaims the triumph of victorious Light.
So when there breaks upon the heart's domain
The Light Divine, which mars the shades within,
O who can tell which of the two shall reign,
The recent purity or ancient sin?
And yet the inward Light, like outward day,
Shall shine, revealed, at last, with a triumphant ray.

For the Guide to Christian Perfection.

TO YOUNG CHRISTIANS.

When commencing a course of life, it is important that we should have clear views of the means to be used, and the attainments to be made, by the use of those means. That is, (when applied to a life of piety,) we should ask ourselves, what may I attain? and what means shall I use to gain this attainment? The clear reply, from the voice of God, both through his word and through the speaking of the human soul, (for it seems to me the soul is always saying, *let me go back to my God*,) is, I need not come short of entire assimilation to the Divine nature. In other words, *I may be holy*; I may bear the image of Jesus Christ. And by further examination we see the means to be used. First, an entire consecration, a laying ourselves upon the altar, giving up soul, body and spirit, to be disposed of to the Divine glory; and with this distinct consideration, that this vow must remain to life's end. There should be no admitting in the mind that it will ever be recalled. Secondly, we should exercise faith in God the Father, that purely for the sake of his dear Son

he now receives us, even while we are in the act of consecrating ourselves. Sinners as we are, and exceedingly vile as we may appear, he takes us in our sad and woful estate, and truly for the merit found in the great sacrifice once offered, the Lamb of God, slain for man, makes *our* sacrifice acceptable to himself. "Godliness is great gain;" and the *privilege* of being holy will never be told by human tongue, in this present state of existence. I could bear my testimony before a Christian world, that could an observer compare, for one hour, the difference felt in the human soul between its common state of religious experience, when inclined to God but in part, and that state where it is *altogether* inclined to him, that observer would wish to get all the powerful language of all tongues concentrated into one sentence, and speak that sentence with a trumpet voice, to show to hesitating Christians the blessedness of having the heart and soul fixed to Eternity's throne. The dashings and tossings of thought and feeling, which we experience within us, will never cease, until God is made the very centre of our souls. But when Christ comes, and brings the Father with him, (as he has promised,) and *takes up abode* in the soul—in the very existence—the clamorings of the man of sin are ended; the inward kingdom is wholly under the reign and influence of that being in whom no agitation ever exists. Would that young Christians would learn to place the standard of their lives as high as they will see reason to wish they had, when the light of eternity dawns upon them.

A STUDENT.

For the Guide to Christian Perfection.

PERSONAL EXPERIENCE.

DEAR BROTHER, — As I have been much interested, and often profited, by reading the "Guide," and as the experiences it has contained, have proved a blessing to me, I am constrained, through sense of duty, to communicate for the Guide, the gracious dealings of the Lord to my unworthy soul. Realizing my own inability, I transmit the following to you, to dispose of as you may think proper.

In taking a retrospective view of the past, my soul is filled with gratitude and praise to my heavenly Father, for his abundant goodness and tender mercy, which have followed me all my days. I was in early life the subject of many serious impressions,

but continued to resist the strivings of the Holy Spirit until nearly thirteen years of age, about which time, during a revival of religion, I became deeply convinced of the necessity of the pardoning grace of God, by hearing a sermon from that text of Scripture which declares that "Cursed is every one that continueth not in all things written in the book of the law to do them." I felt that I had all my life been disobeying the righteous command of God, and grieving his holy Spirit; that I was a guilty sinner, already condemned, and every moment exposed to the wrath of a holy and righteous God. I found no rest until I was enabled to cast my wearied soul entirely upon the mercy of Him who shed his precious blood even for the chief of sinners. It has been about eleven years since God for Christ's sake forgave my sins. I was for some length of time happy in the Lord; I felt that my sins were all forgiven, my name written in the Lamb's book of life; but I soon found that there were remaining corruptions in my heart. I felt that I had a heart prone to wander from the Lord. My days were spent in doubting and hoping, in sinning and repenting. In this miserable way I lived on for nearly ten years, sometimes reviving and then again being slain. I tried to serve the Lord, but it was with a divided heart,—I made very little if any progress in the way to heaven. I was taught by older Christians, that there was no better inheritance for Christians while here below, and that death only would free them from this state of bondage. I often resolved to set out anew to serve the Lord, and to serve him with all my power, but I as often found my resolutions vain,—I felt that I was led captive by Satan, at his will. I became sick of living at such a poor dying rate. I felt it was worse than death my God to love, and not my God alone. I realized that I was not prepared to live or die.

About two years since I commenced reading the "Guide to Christian Perfection." I began to search the Bible with a desire to know the truth and the whole truth. I became convinced that it was the will of God even our sanctification; that the blood of Jesus was sufficient to cleanse from all unrighteousness. I resolved to seek for holiness of heart—for full conformity to the divine requirements.

In the summer of 1841, I began to attend the meetings of the Methodists. I there became acquainted with several persons who were enjoying full salvation; and I have great reason to praise God for the assistance I received through their prayers and conversation. It had now become the burden of my prayers

that God would sanctify me wholly—that he would “create in me a clean heart, and renew within me a right spirit.”

The December following, I had the privilege of attending a protracted meeting held by the Methodists. During the meeting some precious souls were brought into the fold of the Redeemer, others received the pearl of perfect love. The meeting commenced on Monday. Day after day of the meeting passed, until Saturday evening came; and my soul was yet under the power of sin and Satan. I had at times, during the meeting, enjoyed much of the presence of the Lord, but I still felt that all was not right within. I had often wrestled at the throne of grace for a clean heart, and had at times seemed almost to grasp the prize, but had as often been thrown back into a state of darkness and perplexity. Saturday noon came; the struggles of my mind had become severe. I was tempted to give up the struggle; but that I resolved I would never do. If die I must without this blessing, I resolved to die pleading for full redemption through the blood of Jesus. Darts from the enemy flew thick and fast around me. My mind was like the troubled sea. Sin like a heavy burden wearied my soul. My past unfaithfulness in the cause of Christ came up before me, and seemed to call for the displeasure of a holy God to rest upon me for ever. During the intermission I retired alone to pour out my whole soul before God. I think I felt willing to become any thing or nothing, or even a fool, for Christ's sake. The language of my heart was, “As the hart panteth for the cooling water brook, so thirsteth my soul after thee, O my God.”

I returned to the prayer meeting in the afternoon, weary of my life, yet with the determination that though

“Devils rage, and hell assail,

I'll fight my passage through;

Though foes unite, and friends desert,

I'll seize the crown in view.”

During the prayer meeting one brother arose and invited those who were seeking for holiness of heart, and who desired to be especially remembered in the prayers of their Christian friends, to rise. That beloved brother then led in prayer. The Lord was present to hear and answer; power was given me to believe. When we arose from prayer, my soul was calmly resting on God; although I did not, at the time, realize that my heart was cleansed from sin. I felt that I had given myself entirely to the Lord, and was safe in his hands. I think I had long been as willing to be

entirely the Lord's, as I was at that time ; but never before felt such a trusting in him. I soon began to contrast my feelings with what they were a few hours previous to that time. All now within my breast was as serene and peaceful as a summer evening. Not a wave of trouble rolled. At the evening meeting, I felt it my duty to acknowledge what the Lord had done for my soul. I was blest in so doing. I could freely adopt the language of the poet, where he exclaims,

“My God is reconciled,
His pardoning voice I hear ;
He owns me for his child,
I can no longer fear.
With confidence I now draw nigh,
And Father, Abba, Father, cry.”

Sabbath morning came. My soul was in perfect peace. I enjoyed that perfect love which casteth out all fear. The fear of death was taken away ; I felt it would be a privilege to lay this body down, and rest for ever in the Lord. I did not fear the reproach of a vain world, it being the only desire of my heart to do the will of my heavenly Father.

Several months have passed away, and I feel that Jesus is the same both yesterday, to-day and for ever—a present, an all-sufficient Savior to those who believe. I now enjoy his presence ; my heart is stayed on God ; I find the yoke of Christ easy and his burden light. My trust is in Him who is able to keep me from falling, and to present me faultless before the throne of his glory. My peace is like a river. I bathe in the ocean of God's love. I feel a blessed assurance that I am accepted of God, that Jesus is mine, and I am his. Although I have passed through trials, temptations and persecutions, I have thus far been enabled to cast all my cares on Jesus, feeling that he careth for me. At present my motto is, Onward. It is my earnest desire and prayer to God, that all Christians may come up to their high privilege, that the same rich blessings which have been imparted to unworthy me, may be enjoyed by every child of God.

Who that has ever tasted of the love of God, and does not desire to have his soul filled with that love ? Who that loves, can love enough ?

“The love I owe for sin forgiven, for power to believe,
For present peace, and promised heaven, no angel can conceive.”

Millbury, Aug. 28, 1842.

M. A. W.

For the Guide to Christian Perfection.

THE TEMPEST TOSSED.

Cast on life's tempestuous billow,
Weary, fainting, and distressed,
Fain was I to make my pillow
On its dark and troubled breast.

Let me rest awhile, I pleaded,
Though the storm-wave be my bed;
But my prayer was still unheeded
As the billows onward sped.

Breaking o'er the troubled ocean,
Now and then a fitful glow
Only showed the dire commotion
Of that seething caldron's flow.

Would, O would that star ray, streaming
Softly o'er the ocean's breast,
Linger till its gentle beaming
Pointed to a port of rest!

Thus I prayed, with fervent feeling,
"Outstretch'd hands and streaming eyes,"
On my rush bark wildly kneeling,
Gazing on the frowning skies.

Thus I prayed, when o'er the water
Came a voice so sweet to me —
"Gird thy robe around thee, daughter;
Come to Jesus on the sea."

Lo! I heard, and trembling, shrinking,
Ventured forth upon the wave: —
"Jesus, Savior, I am sinking!
Save me! — Thou alone canst save."

Glorious was that form before me,
Whispering, "Fear not, doubt no more:"
Mighty was the arm that bore me
Far beyond the billows' roar.

Strong the power that safely hides me
Now within the clefted rock;
Soft the hand that gently guides me
With the lambs among his flock.

Bright the bow of promise o'er me,
Gilding far and wide the scene,
While the landscape all before me
Stretches out its fadeless green.

Here I wait the full fruition
Of those hopes by Jesus given;
Wait, till on my raptured vision
Breaks the cloudless light of heaven.

Lincoln, Sept., 1842.

MARY.

WILT THOU, O MY FATHER, LEAVE ME.

Wilt Thou, O my Father, leave me?
Still I'll bless thy holy will;
I may lose, but will not grieve Thee,
I will love thee still.

Long and sharply Thou dost chide me,
I am filled with grief and shame;
But I have no joy beside Thee,
Loving still, the same.

Like the sun-flower, ever turning
Meekly to the skies its face;
Still my heart for thee is burning,
Though Thou hid'st thy grace.

Thus my Father heard me praying,
Drawing near once more he smiled
Joyfully I heard Him saying,
Thou art still my child.

I did leave thee but to try thee,
Trying, I have found thee mine;
Now I always will be nigh thee,
All I have is thine.

The three articles of poetry not original in this number of the Guide, are from the "DOMESTIC AND RELIGIOUS OFFERING FOR 1843," a work just published by D. S. King, 1 Cornhill, Boston. The whole is from the pen of an eminent writer, and will, we doubt not, be highly valued by the admirers of genuine poetry.

THE FIRST DAY OF THE NEW LIFE.

"Ah, how long shall I delight
 In the memory of that day,"
 When the shades of mental night
 Sudden passed away !

Long around my darkened view
 Had those lingering shadows twined,
 Till the Gospel, breaking through,
 Chased them from my mind.

There was light in every thing,
 Every thing was bathed in bliss ;
 Trees did wave, and birds did sing,
 Full of happiness.

Beauty in the woods shone forth,
 Beauty did the flowers display ;
 And my glorious Maker's worth
 Beamed with matchless ray.

"Ah, how long shall I delight
 In the memory of that day,"
 When the shades of mental night
 Sudden passed away.

PRAYER FOR HOLINESS.

O my God, thou art of purer eyes than to behold iniquity, neither shall sinners dwell in thy sight. Only the pure in heart are blessed ; for only they shall see God.

Mortify the love, and overcome the power of iniquity within me. Make my body the temple of the Holy Ghost, a habitation and practice of sin ; let me not touch the unclean thing, that thou mayest be a Father unto me, and that I may be the child of thy love, and the heir of thy bliss, through Jesus Christ. Amen.
 Our Father, &c.

[Hannah More's Private Devotions.]

GUIDE

T O

CHRISTIAN PERFECTION.

VOL. IV.

NOVEMBER, 1842.

No. 5.

For the Guide to Christian Perfection.

PRINCIPLES OF THE INTERIOR OR HIDDEN LIFE.

No. XIX.

ON THE VOICE OF GOD IN THE INTERIOR SOLITUDE OF THE SOUL.

It seems to have been a favorite idea among some of the philosophers of ancient times, and also, to some extent, among the serious and reflecting of later periods, that seasons of solitude are propitious to inward teachings. Certain it is, under certain circumstances and positions in its history, that the soul, in proportion as it ceases to be perplexed by outward and worldly influences, increases its inward activity, and becomes the subject of pleasant and purifying visitations, which bring not only peace, but truth. Perhaps it may be said with truth, that no man has ever become truly eminent, even in the worldly sense of the term, that no man has ever been able to perfect the great works of literature and art, who did not love solitude. It is in solitude that the soul, no longer wasted in the frivolities of social and congregated life, gathers up the fragments of its powers, and learns the mighty secret of its consolidated strength. It was not in the splendid court of Augustus, but in the retirement of Mantua and on the banks of the Mincius, that Virgil wrote his enduring poems. It was in the solitary vales of Vaucluse, and not in the palaces of Avignon, that the works of Petrarch were composed. In poverty, in seclusion, and in blindness, and not in the turbulence of the political arena, and amid the convulsions and labors of public life, did Milton perfect his great work, the *Paradise Lost*. Nor are we able, within the limited range of our literary recollections, to recal at this moment any great and perfected product of the human mind, in which solitude may not claim an honorable share in the merit of its conception and progress.

But if it be thus evident, both from their example and testimony, that

seasons of solitude are important to the philosopher, the orator, the poet, and indeed to all men who aim at great intellectual results, they are certainly not less essential and indispensable to the Christian. Without seasons of retirement, in which the Christian can commune with the conversations of his own soul, he necessarily lives a weak and evaporated life, destitute of the fulness of interior strength, and without the record of outward and oppressive victories. If philosophers, and orators, and poets, in rejecting the company of men, have found that higher inspiration, which they have fictitiously ascribed to the company of the muses, how much more shall the Christian, by rejecting, so far as he can consistently with duty, the unnecessary social and conventional requisitions which are constantly made upon him, be visited with the inspirations of the Holy Ghost, and be clothed with the baptism of God. But without delaying further upon these general remarks, we proceed now more minutely to the following considerations.

(1.) There are two kinds of solitude, viz., the EXTERIOR and the INTERIOR. Both have their appropriate place and their appropriate value. Exterior, as well as interior solitude, has its worth. Who that has mingled much in the assemblies of men and has been involved in the perplexities of worldly business, in the strife and the turmoil, the jealousies and the cupidities of corrupted human life, has not often thought of the blessings of retirement, and sighed for the hour and the place of solitude; some vale, which has heard the voice only of its own woods and waters; some mountain, untrodden by human footsteps, where the soul could cease from its agitations and enter into rest? Charles the Fifth, one of the familiar names of history, whose ambition and power had agitated Europe for more than half a century, resigned his authority in the latter part of his life, and spent the remainder of his days in the secluded monastery of St. Justus. He felt deeply, that territorial acquisitions offered but a poor compensation for desolations of the heart, and that retirement alone could give what society and the activities of public stations had taken away.

But there is an authority on this subject which will have more weight with the Christian than any other name which can be mentioned. Our blessed Savior had his seasons of retirement. Often, attended by a few companions, and not unfrequently alone, he retired by day, or in the silent hours of the night, to the garden of Gethsemane, to the shades of Olivet, to solitary places in the wilderness, by the sea-side, or in distant mountains. His pure soul felt the wearisomeness of this vain world; and it was in the holy recollection of retirement, and in solitary communion with the Infinite Mind, that he gained strength for the severities of his dreadful conflict and for the glories of his final triumph. Happy is he who can at times separate himself from the perplexities and the cares of the world, which, in their natural tendency and their direct action, are so unfavorable to tranquillity of spirit and to union with God.

(2.) But there are some persons who are so peculiarly situated that it is very difficult, if not impossible, for them to possess the privileges of this

exterior retirement. And this leads us to remark, in the second place, that there is an inward or interior retirement, which, in its nature and its applications, is far more valuable than that which is exterior. Indeed, outward solitude can scarcely be regarded as having any value whatever, except as it tends to promote the solitude and sacred repose of the mind. If, therefore, you are so situated as to have no opportunities of exterior solitude, no shaded gardens and no secluded valleys into which you can retire, let it, nevertheless, be your endeavor to secure, at suitable times, the greater blessing of interior seclusion, the solitude of the soul. The contaminating influence which we chiefly fear, and which we would keep at a distance from us, exists in the world; in the contriving, agitating, speculating, contentious, evil world. By exterior solitude we keep the world from our persons, by interior solitude we banish it from our minds.

But the question arises here, On what principles is it that we may possess and retain the great blessing of true inward seclusion? And in answer to this question, we may justly remark, among other things, that one of the great aids of interior solitude is silence from unnecessary words. It was the prayer of the psalmist, "Set a watch, O Lord, before my mouth; keep the door of my lips." He that has not power over his tongue, that he may cease when he pleases from the vain babblings of men, can never enter into interior retirement. Such a person has within him a spirit of outward communication, which necessarily draws him out of himself. One of the first duties of those who would possess interior solitude, and thus make advancement in the religious life, is to possess and to maintain an absolute control of "the door of the lips."

Another assistance in entering into this desirable state is by means of cessation from wandering and unnecessarily discursive thoughts. There are some persons who exhibit what may be called an incontinency of mental action. They are gadders abroad speculatively if not bodily. The operation of the intellectual action seems to be beyond the control of their own power. The mind has lost its internal regulator. This inordinate and unrestrained activity must not only be retrenched and corrected, but the mind, in the process and the result of restriction and curtailment, must be made to revolve around the great central idea of God alone. This idea, fixed in the mind to the exclusion of every thing else or of every thing which is not related to itself, may be regarded as the central pillar in the temple of interior solitude. And furthermore, the mind, in its withdrawal from other objects and its concentration upon this great idea, should act contemplatively rather than in the way of speculation; and by a fixed or unitive view rather than by a separative and discursive process. It is not the fragmentary but the unitive idea; in other words, the idea of God, not in the elemental and disjointed aspect of his separate attributes, but in the inseparable complexity and entirety of his actual nature, which attracts, fixes, and absorbs the mental view. The mind, withdrawn from outward objects, and embracing by a single act this immense and consolidated idea, ceases from all dis-

cursive action, (that is, from all action which has not a natural and close connection with the central idea,) and enters into what may properly be called a state of intellectual repose. And where should a created and necessarily inferior mind, and which in consequence of its inferiority is likely to be troubled and perplexed on many subjects, where should such a mind, even in its speculative action, find rest, but in that central idea of the Infinite Mind? Attaching itself to the idea of the infinite by one concentrated and firmly adhesive effort, the ideas of inferior things, which float around it like summer insects, have lost their power to trouble it, and may be said virtually to have no existence. And accordingly it may be said to dwell, even speculatively or conceptively, alone with God.

And again, in this state of mind, if a person be a truly consecrated or sanctified person, he will experience (and this is of great consequence to the full realization of internal solitude) a cessation from internal agitation, in the region of the emotions and passions. We do not mean to say that the emotions and passions will necessarily be extinct in their action. But what we mean is this: As they flow out on their appropriate occasions, they maintain their true and appropriate position; there is no discordance, no jarring, but true inward peace. That peace which the Savior seems to have had in view when he said, "Peace I leave with you; my peace I give unto you." The world, in all that is not connected with the great idea of God, has departed from view. Its petty interests, its competitions, its strifes, its clamors, pass by unheeded. Its distant sounds fall noiseless upon the mental ear. The soul is lost in adoration: lost to the world, but alive to God; shut out from the exterior and visible, but shut in with the invisible one; deaf alike to the solicitations and teachings of men, but with open ears to the instructions of the great Teacher. Its language is, "Speak, Lord, for thy servant heareth." He does well who enters into his closet in the literal sense, but he does better who enters into the mental closet, and having shut the door interiorly, prays to his Father, "who seeth in secret; and his Father, who seeth in secret, shall reward him openly." And it is an obvious remark, that the closet of interior solitude is, to a considerable extent, within the reach of every man, and especially of every Christian. In the bustling street and in the clamorous forum, in the market place, in the Senate, in all places of common and public resort, it is the Christian's privilege (a privilege which money cannot purchase and power cannot wrest from him,) to shut the door of outward communication and be alone with God. O delightful retirement! O blessed retreat from noise and folly! It is then that the soul knows the embraces of its Beloved, and hears "divine philosophy" indeed.

(3.) This subject is particularly interesting and important, in connection with those who have experienced the blessing of sanctification. It may be regarded as a first and unchangeable truth, that God cannot be absent from any thing that is holy, however remote, however insignificant it may be. In the nature of things it is impossible. From the first moment of the soul's restoration to purity, however cast out and wretched it may have been

before, it recognizes the approach of the Divinity. From that memorable hour it enters into a divine companionship, which neither time, nor place, nor power, nor selfish men, nor confederated devils, can delay or separate. God's love to a truly purified being is infinite, and nothing short of infinite power could keep him even for a moment from a most infinite and essential union with such a holy soul. No matter in what outward condition that soul may be, no matter how unknown and unhonored among men, it has no sooner become purified in the baptism of holiness, than it shines infinitely more brightly to the omniscient eye than the purest and brightest star of his own glittering firmament. Prompted by the unchangeable principles of his infinite nature, He comes to his own, and it can no longer be said that "his own received him not."

But although God, in point of fact, is always intimately united to souls that are in sanctification, such is the limited nature of the human mind, and so many are the objects in the present life which necessarily occupy its attention, that it is not always consciously percipient of his presence. And hence the advantage of interior solitude; the inestimable value of that silent and hidden retreat within, where the soul can find the Bridegroom, who is always present without always being known. It is then she hears his voice, and like the spouse in the Canticles exclaims, "He hath brought me to the banqueting house, and his banner over me is love." It is in interior solitude that he speaks, because the inward ear, no longer occupied by the noise and discords of the world, is prepared to listen. We may lay it down as a great practical and religious principle, that God does not, as a general thing, speak efficiently to an inattentive ear. His honor is too much concerned to teach those who are unwilling to attend. He speaks too in the "*still small voice*," and hence he is necessarily understood in proportion as there is the greater inward silence. And where there is not some degree of interior solitude by a withdrawal of the thoughts from the world, and by a meek and subdued stillness of the passions, may we not even say, that the divine message, the voice of the Holy Ghost, is not and cannot be heard at all? How great, then, is the loss of those who are stunned by the confusion and clamor of the things without, and hear not the teachings of the "*still small voice*!" How great is the folly as well as the loss of those who are willing to accept the babblings of fallen human nature for the conversations of the unsullied Divinity! O, my God, may I enter into this calm rest of interior solitude, that thou mayst speak, and that my soul may hear. In the language of one, who knew thee and loved thee, I would say, "O God, who art the truth, make me one with thee in everlasting love! I am often weary of reading and weary of hearing. In thee alone is the sum of all my desires. Let all teachers be silent; let the whole creation be dumb before thee; and DO THOU ONLY SPEAK UNTO MY SOUL."*

It is the unagitated soul (unagitated, not because it is inert and stupid, but

* Author of the Imitation of Christ, Bk. i. ch. 6.

because it has shut out disturbing outward influences, and has entered into the rest and purity of perfect love,) to which God especially communicates himself. God is ever ready to communicate himself. God is love; and LOVE, whose nature it is to go out of itself for the good of others, lives by communication. The true and available activity, therefore, is to put ourselves, by inward retirement, in the attitude of quiescent and reverential reception; to open the door, as it were, for the divine entrance. Love, which is active without weariness, and may be said to labor without toil, will find us out, if we do not hide ourselves in the dark corners of this miserable world. Well has the poet Wordsworth said of the teachings of nature, and much more can it be said of the teachings of religion,

"Nor less I deem that there are powers,
Which of *themselves* our minds impress,
That we can feed this mind of ours
In a wise *passiveness*.

"Think you, 'mid all this mighty sum
Of things for ever speaking,
That nothing of itself will come,
But we must still be seeking?"

A. K.

For the Guide to Christian Perfection.

SACRED MEDITATIONS.

The Lord is my Shepherd.

Who can understand like David the beauty of this simile? Himself a shepherd, with a shepherd's heart, he watched the sheep. See him on the mountains, leading them forth from green to greener pasturage; over the hills and through the valleys they follow on, in beautiful submission to their leader. Now by some pleasant spring they stop and drink. Then to some cool refreshing shade he leads them, where they lie down and rest. Each little lamb is gathered to its mother's side and sleeping. David is awake, and watches to defend them from all danger. It was thus in rural simplicity, in honest employment, that David's heart was nurtured, his early associations formed, which in after life are to be brought out, and spread over a vast field of mind and heart. Age after age has rolled away, and yet the songs of David are rehearsed, as full of life and beauty, as when they first were uttered. Methinks he held much converse with nature in the open fields, under the broad canopy of heaven; watching the stars, the rising and the setting sun, the opening bud and blossom, and the fading, withered leaf. The gentle breeze and gurgling brook made music in his ear. The raging wind, the thunder's crash and the lightning's gleam, all had their charms for

him. From that harp of his, seated on some grassy hillock's side, I hear a plaintive strain, in unison with the calm of nature on a summer's eve. And in the early morning hour, when birds awake to mirth and music, methinks his soul caught the same tone of gladness, and his merry heart rang praise. As a child, he talked with nature; and nature answered. In her ten thousand forms and tones she spoke to him, although no speech nor voice was heard.

The Lord is my Shepherd. How can David want with such a shepherd as the living God? To life, to beauty, He restores his soul. Blots out his sins, and leads him in the paths of righteousness. He may bathe his soul in light and love. The living God is inexhaustible and God is his; his rock, his refuge, his buckler, his high tower, the home of his salvation, is the Lord, the mighty God. David, so full did thy heart gush forth to God, so many and so loud thy praises, it may be we had rendered unto thee more praise than is man's due, did we not mark thy fall. 'Twas to the shepherd's heart the story of that "one ewe lamb" was told. Back on himself recoiled his indignation. Bowed as a bulrush to the earth he bewails his guilt before the Lord.

The Lord is my Shepherd. Far from the angry toils and strife of life, I wander by my Shepherd's side. I mark the path he treads, and follow on. I listen to his voice, which calls me from the bye forbidden paths of sin. Sweet is the Shepherd's voice, and kind the words he speaks. Not more soft distils the gentle dew than fall upon my ear his gracious words. My soul is happy while I follow Him. Wheresoever He leadeth, I have bound my heart to follow.

P. L. U.

For the Guide to Christian Perfection.

SELECT THOUGHTS FROM VARIOUS WRITERS.

A person must not abridge the time, or desist from meditating, on account of spiritual dryness.

It is one of the devil's artifices to set before a soul some state, holy indeed, but impossible to her, or at least different from hers, that by this love of novelty she may dislike or be slack in her present state, in which God hath placed her, and which is best for her.

It is a more perfect sacrifice to God, a more glorious triumph of the soul to bear a slander, an injurious suspicion, in silence and patience, than the most shining exterior act of virtue.

He is most perfect who is most united to God by love.

How foolish the pretences of many Christians are, who imagine the care of

a family, or their business, are excuses for aiming at perfection. Temporal business is a duty we owe to God, and should be sanctified by a pure intention, as Christ on earth directed every thing he did to the glory of God.—*Buller's Lives of the Saints.*

Keep your centre! never be diverted, never wander; mourn if you ever lose sight of Him.

If you get established in the will of God, you will find constant happiness; it will become your great delight. Never imagine that you have arrived at the summit. No; see God in all things, and you will see no end.

He justifies; he purifies; he then stays the mind on himself, but he gathers us nearer and still nearer, till we feel we live in the presence of God every moment.

I cannot rest in sins forgiven, or in being cleansed from all unrighteousness. I see the glory which belongs to me in our blessed Lord is for himself to dwell fully in my soul.—*Bramwell.*

What are the promises without faith? Faith is the foundation of all our holiness, strength and happiness. All must believe or they cannot love; and love or they cannot obey: but to those who do believe, there shall be a performance of every promise. One act of faith will help me to a lift, but one act of faith will not do; faith must be my life. As I cannot live by one inspiration or breath, but must breathe on, so I must believe on, and thereby draw into my soul the divine power, together with the truths of the gospel, which is the blessed element in which believers live.

I am the way. Keep in this way; run on in Christ.

We stand one moment at a time, and that moment by a faith whose life depends on our constancy in watching unto prayer.

In time of temptation, when stripped of the witness of the Spirit, go to Christ, and exercise a full reliance for present salvation.

Although the enjoyment of holiness does not admit of outward or inward sin, properly so called, yet it does admit of a strong conviction of numberless short comings and infirmities, and requires a vivid perception of the evil of our fallen nature, and of the judgment of God, should we be found one moment separate from the blood of Christ.—*Carvosso.*

A judicious silence is always better than truth spoken without charity. The most powerful remedy against sudden starts of impatience is a sweet and amiable silence. However little one speaks, self-love will have a share in it, and some word will escape that may sour the heart and disturb its peace for a considerable time. When nothing is said, and cheerfulness preserved, the storm subsides; anger and indiscretion are put to flight, and nothing remains but a joy pure and lasting.—*Francis de Sales.*

With what joy ought not all Christians to be filled when they hear, *The kingdom of God is within you!* With what ardor ought they not to devote themselves to make God reign perfectly in their hearts! The riches of this interior kingdom which they possess in Christ are incomprehensible, as St.

Paul assures us. They consist in his grace, light, science of divine things, true wisdom, and sublime sentiments of his love and all virtues. — *Butler*.

God moves man, whom he has made a reasonable creature, according to the reason which he has given him. He moves him by his understanding as well as his affections, by light as well as heat. He moves him to do this or that by conviction, full as often as by desire. — *Wesley*.

To enjoy communion with God there must be a shutting of the door of the heart, not only against sin, but any care also or meddling with what we are not called to attend unto. — *Mrs. Fletcher*.

In the Christian warfare, to maintain the conflict is to gain the victory. The promise is made to him that endures unto the end. The object of our spiritual adversaries is to prevent this. Every day in which you are preserved from going back, they sustain a defeat. — *Dr. Payson*.

Let us not think holiness in the hearts of men here in the world is a forlorn, forsaken, and outcast thing from God, that he hath no regard of holiness; wherever it is, though never so small, if it be but hearty and sincere, it can no more be cut off and discontinued from God, than a sunbeam here upon earth can be broken off from its intercourse with the sun, and be left alone amidst the mire and dirt of this world. Holiness is something of God, wherever it is; it is an efflux from him, that always hangs upon him and lives in him; as the sunbeams, although they gild this lower world, and spread their golden wings over us, yet they are not so much here, where they shine, as in the sun, from whence they flow.

Knowledge indeed is a thing far more excellent than riches, outward pleasures, worldly dignities, or any thing else in the world besides holiness, and the conformity of our wills to the will of God; but yet our happiness consisteth not in it, but in a certain divine temper and constitution of soul, which is far above it.

True zeal is a sweet, heavenly and gentle flame, which maketh us active for God, but always within the sphere of love.

There be some that dishearten us in this spiritual warfare, and would make us let our weapons fall out of our hands, by working in us a despair of victory. The Amalekites (say they) dwell in the south, huge armies of tall invincible lusts; we shall never be able to overcome them. Harken not unto them, I beseech you, but hear what Caleb and Joshua say: "Let us go up at once and possess it, for we are able to overcome them;" not by our own strength, but by the power of the Lord of hosts. If thou wilt be faithful to him, and put thy trust in him, as the fire consumeth the stubble, and as the flame burneth up the chaff, so will he destroy thy lusts in thee; their root shall be rottenness, and their blossom shall go up as the dust. — *Cudworth*.

P. L. U.

HOLINESS.

WHAT WILL BE THE ADVANTAGES OF LIVING IN THE ENJOYMENT OF THE WITNESS OF HOLINESS TO OURSELVES AND OTHERS?

Had I the powers of those immortal spirits that blaze around the throne, catching their inspiration much more direct from heaven's altar, than those whose eyes are still, in a measure, "holden" by the veil of mortality, I think I should still feel my incompetency to portray fully the advantages to ourselves and others, of *living* in the enjoyment of the witness of holiness.

The advantages extend far, *far* into the impenetrable future, even upon a point of *time*, (to use the language of mortals,) upon which the eye of men nor angels has never yet rested, and upon which it never can rest, until that *point* be attained. Nor will the *amount* of *blessedness*, the glorious advantages, then be ascertained; it will be going onward, onward still! The eternal Mind alone can comprehend it. It is an ETERNAL WEIGHT OF GLORY which awaits that soul that *lives* in the enjoyment of a holy life.

But let us, with the ability that God hath given us, endeavor to grasp as much as the small compass of a weekly journal will admit; and O! I am sure it will be enough to cause us to "thank God, and take courage."

In the first place, "having had boldness to enter into the holiest, by the blood of Jesus, by a new and living way which he hath consecrated for us," our works, while we abide here, will all "be wrought in God." We will enjoy the *witness*, that the devotion of all the powers of our bodies and minds, while they ascend a *living* sacrifice, are holy and acceptable; as they become holy by being presented to *God through Christ*, they must necessarily become acceptable; and in this conclusion we are warranted by the word, "For we are unto God a sweet savor of Christ." And then, as another appendage to this heavenly train of inferences, comes the encouraging persuasive, and declaration also, "Therefore, be ye steadfast, unmovable, *always abounding* in the work of the Lord, forasmuch as ye *know that your labor is not in vain in the Lord.*"

How much labor is comparatively fruitless on account of the absence of the definite *witness* of purity of intention! With the definite knowledge that our labor is in the Lord, we labor in *faith*. "But without faith it is impossible to please God." Who has not had a powerful conviction of the necessity of holiness in this particular? However well-intentioned the effort, yet "the

accuser of the brethren," whose work it is to perplex and hinder, if he cannot destroy, often has greatly the advantage of the unsanctified soul here. O, how often the suggestion, that some sinister motive has influenced in the performance of duty, has hindered faith from laying hold on the assurance that the labor performed was labor in the Lord," and for want of this *faith* we have been unable to obtain the knowledge that our labors should be blessed.

The witness of holiness, and the witness of purity of intention at all times, are identically the same, as, by a just process of reasoning, could easily be shown, would our limits permit. And now, who can conceive the infinite advantages of *living* in the enjoyment of the witness of holiness, in this particular? Think how inspiring to the faith; how calculated to urge onward to greater and still greater efforts! Surely it must have been this constraining influence that caused the psalmist to say, "The zeal of thine house hath eaten me up." Paul must have felt its constraining influence when he said, "Being reviled, we bless; being persecuted, we suffer it; being defamed, we entreat; we are made as the filth of the world, and the offscouring of all things." "Neither count I my *life* dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the Gospel of the grace of God." Yes! this was the hallowing, constraining influence, that inspired those ancient worthies, so honorably mentioned, Hebrews xi., of whom the world was not worthy; "who, through faith, subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in faith, turned to flight the armies of the aliens." And the reason why more such glorious examples in faith and practice are not coming up before us continually, in every professor, is not because the grace of God is less potent to bring about these results, or that his *requirements* have ceased to be, in the least iota, less obligatory. But the question, why it is that these examples are not more frequent, will bring us to the statement of another very important advantage arising from our living in the enjoyment of holiness. God says, "Ye are my witnesses." At an infinite price, a salvation from *all* sin, "a redemption from all iniquity," has been made possible for us; and if we are not living in the enjoyment of it, how can we say with the apostles, "We speak that we do *know* and *testify* that we have *seen*?" How necessary, in the administration of civil jurisprudence, that a witness have these prerequisites! Without a personal know-

ledge of the facts in the case, testimony is not received as valid. And how little advantage has the witness for Jesus, that would testify of the excellence of this great salvation, without the same prerequisites that the apostles had! O! it was a *personal* knowledge of that whereof they spake, that gave them that holy boldness that took them alike before the Jewish Sanhedrim, the noble Felix, and the ignoble multitude; and it is no wonder that those who were in fear for their craft, and that their idle worship might be brought to nought, should solicitously complain "that these men that turn the world upside down, have come hither also;" for it is such instruments as these, feeling that they have no might of their own, who, having placed themselves on the Lord's altar, entirely to be used at his disposal, that God condescends to empower with the *might of his Spirit*; and conscious of its holy energy, we hear them triumphantly exclaim, "I can do all things through Christ which strengtheneth me." "Through my God I shall do valiantly, for he it is that shall tread down my enemies." While in their example of burning zeal, we behold the truth of God verified, "One shall chase a thousand, and two put ten thousand to flight."

And why is it that there are not many more such witnesses in the Christian world? Is it not because one is waiting for the other, and making the standard of the other's experience a criterion for his own, instead of making the requirements of the word the *only standard*. The soul, newly born into the kingdom, sees presented before him the more excellent way. The Spirit urges him onward to the prize of his high calling; but soon he observes that this is a higher state of grace than the general standard of experience in the church will warrant him in the expectation of attaining. He sees those who have been years in the way professing a comfortable state of mind, and yet not professing to enjoy the witness of holiness; and he gradually settles down into the belief that it is a state of grace quite beyond what should be his *present* expectation! And, according to his faith, it is done unto him. His spiritual energies become paralyzed; the mark for the prize of his high calling becomes less perceptible, and the urgings of the Spirit enforcing the necessity of holiness being thus less regarded through the influence of the example of older Christians, the mind gradually becomes habituated to the belief that it is not absolutely necessary for the *safety* of the soul to be *living* in the *enjoyment of holiness*; and thus by a gradual process, and almost unconsciously, the commandment, "Be ye holy," "Thou shalt love the Lord thy God with *all thy heart*, soul, mind, and strength," is made of comparatively little effect;

and most emphatically also by the same process that the commandment became of none effect in the days of our Savior—that is, by tradition.

Where are the humble disciples of the Lord Jesus who cannot see how, beyond all computation, the cause they so much love would be advantaged in this respect were the mass of professors to fix their eye perseveringly on the prize of their high calling on their first setting out in the Christian course? And who can tell, should a band of skillful nursing fathers and mothers in Israel undertake carefully to direct their course, how soon the mind might become enlightened on this subject; and the object being distinctly ascertained, grasped at once?

One example, illustrating the blessedness of this course, came directly under my own observation. The individual was powerfully converted to God on the Sabbath. On Tuesday she went to a meeting of Christian friends where there were several witnesses of holiness, and her whole soul became absorbed in the subject. "O!" said she, with much intensity of manner, at the close of the meeting, "I want to be wholly the Lord's!" She was told that the blessing was for her, and that these longing desires for it were sure intimations that the Lord intended to give it. She returned home; spent most of the time, until about nine o'clock the next morning, in pleading with God, when the witness, "indubitably clear," was given! And she ran, like the woman in the gospel, to spread the news abroad! And then the effect! Would that it could sound abroad, to the praise of God, through the world of professing Christians! It was not the irresistible tide of joy that impelled her forward. No;

"'Twas love that moved her chariot wheels."

It was the constraining influence of the love of Christ, filling her soul, that caused her often to know the meaning of the significant words, "A fellowship with his sufferings." The burden of souls was so laid upon her, that she was continually devising expedients for their rescue; and at times, like her Master, her hours of repose were broken in upon in wrestling with God for them, until one and another were born into the kingdom, through her instrumentality; and then her joy was of that solid, holy order, that the inactive professor can know but little of.

And who can compute the advantages of having the multitudes that are brought in during our continuous revivals, urged on by example and precept also, towards the attainment of holi-

ness! Those who themselves live in the enjoyment of the direct witness *cannot forbear urging it upon others. It is as a fire shut up in their bones, which must have vent*; and as the fire is of heavenly extraction, it must spread, and others will catch the sacred influence.

As holiness is a state of soul in which all the powers of the body and mind are constantly and consciously given up to God, think of the variety of advantages, in every possible way, that must *necessarily* result from our *living* in this state, not only to ourselves, but to the world at large. The soul that understandingly enjoys this blessing, holds nothing as its own. Assured that it holds nothing but what it has *received*, it glories not in its possession as though it had not received it, as if it had a right to appropriate any portion of its Lord's goods to its own purposes. He hears the voice of God continually saying to him, "Ye are not your own; ye are bought with a price; therefore glorify God in your body and spirit which are his." His body being given up, as a temple for the Holy Spirit to dwell in, he *sustains* and *adorns* it in the manner that will best fit it for this purpose. Holiness to the Lord is written upon all its adornments; all his members are given up to obey the dictates of the Holy Spirit. His spirit is continually ascending in converse with God; and, with all the ardor of absorbing love, is continually saying, "Speak, Lord, for thy servant heareth;" "What wouldst thou have me to do?" And then

"Love makes his willing feet
In swift obedience move."

He feels that he has not one moment of time at his own disposal; and he dares not spend it in any pursuit but what will bear the inscription, "Holiness to the Lord." His talents are all devoted to holy purposes, and in the manner that will best help forward the interests of the Redeemer's kingdom; for he has no personal interest to serve apart from this. — *Christian Adv. and Journal.*

O that the perfect grace were given,
Thy love diffused abroad!
O that our hearts were all a heaven,
For ever filled with God!

For the Guide to Christian Perfection.

PERSONAL EXPERIENCE.

Wayne, Oct. 22, 1842.

DEAR BRETHREN,—My motive in penning these few lines is two-fold: First, the urgent solicitation of some Christian friends, and second, my own sense of duty to God, his church and myself. At the early age of thirteen years, my attention was arrested to seek and obtain the one thing needful. My feelings assumed such a character that no rest could be obtained until I obtained an assurance of sins forgiven. By the direction of some Christian friends, and the superior counsels of the Divine Spirit, I was led to hope in the mercy of God. Soon after my conversion, I united in class. The aids proffered by this association of Christian friends was of a nature salutary; for some weeks I felt an assurance not only that my ways pleased God, but that I was growing in grace. But temptations, doubts and fears succeeded this pleasing state of enjoyment. I felt the remains of corruption, and was led to exclaim, "O wretched man that I am, who shall deliver me from the body of this death." I anxiously desired to be the Lord's fully, and was often led to entertain doubts of the soundness of my conversion. For ten months my enjoyments were irregular; sometimes happy, at other times unhappy. About this time I left the home of my childhood to reside among strangers. I soon ascertained that religion was at a low ebb, that the form of godliness was scarcely preserved. By degrees religious duties were omitted, and soon all the restraints which it imposed were thrown off; the amusements and pleasures of the world were seized upon with avidity and pursued as though they were the true source of enjoyment. For the space of five years after this mighty transition, my mind was constantly vacillating between contending religious theories. I know the awfulness of disbelieving, or at least of cavilling with the momentous truths of the Bible; yes, and even the God of the Bible. About the age of nineteen, a camp meeting was held in the town where I resided; I resolved upon attending this great festival of the church. I deeply felt the force of that passage of holy writ, "Without God and without hope in the world." The preaching, prayers and exhortations were attended with power to the hearts of others; yet I stood unmoved and unaffected. The fact that nothing touched my heart amid this array of means, had the influence, under God, of arresting me, and of being productive

of deep contrition of spirit. I availed myself of the helps proffered at camp meetings, being convicted that this was my last successful call from God. After prayer and confession of backsliding, faith lent her realizing light. The darkness which had long enveloped the moral horizon was removed; light broke into the dark prison house, and God gave me back my peace. This took place just as the sun (to speak unphilosophically) was beskirting the western horizon with his sinking rays. This sublime passage of holy writ came to mind: "Blessed are the pure in heart, for they shall see God." It was true I saw God. The wonders of creation filled my soul with exquisite delight. The moon, walking in brightness, almost enraptured me; the stars, which bedecked the vast arch of heaven, led me to the adoption of the prayer, Let me be as orderly and regular in my orbit as they are in theirs. I saw God in his providences in the great plan of redemption, and especially in the code of religious duties devolving upon me. About the age of twenty-one I entered upon the duties of an itinerant life; and here above all other situations I felt the importance of being holy in heart, in life, and in my entire conversation. Every part of the Bible I found taught the importance of entire consecration to God and his service. But especially the New Testament in its injunctions enforced the voice of warning. I often asked myself the important question, Can I lead on the church to the attainment of moral purity unless holy myself? At times I felt my all was on the altar of God; that my all was offered in sacrifice to the interests of his cause, and my name gloriously enrolled in the records of eternity. Yet this was not my constant experience; my enjoyments were evanescent. More than four years of my feeble ministry had fled on the wings of time, when, in the providence of God, I directed my steps to the Monmouth camp meeting. My prayer to God on the way and whilst there was, that the direct witness of the Spirit might be obtained that I was cleansed and filled with the fulness of God. The last evening of the meeting drew on; the day was one of peculiar trial; I entered a tent and commenced praying; faith approached and laid hold of the fulness the gospel exhibits. The consciousness of inward purity was inexpressible, and with the apostle I could say, whether in the body or out of the body I could not tell. There was an entire prostration of my physical powers, but still my soul was blest with joy unspeakable and full of glory. The name of Jesus possessed ten thousand charms to my ravished spirit. I learned what it was to live by faith on the Son of God.

My prayer now is that I may be kept by the power of God, through faith unto eternal salvation.

REFLECTIONS. — 1. The Bible is full of holiness in its teachings; a free and full salvation is brought to light; it shines with transcendent brightness. 2. This great blessing is obtained by simple faith—how easy to receive when faith lays hold of the promises. 3. It is retained by living a life of faith on the Son of God. 4. How unspeakably important that the church seek to be holy, both in its ministry and membership. 5. This must be obtained in order to final heaven; for without holiness no man shall see the Lord. Brethren, pray for me.

Respectfully yours,

R. H. STINCHFIELD.

For the Guide to Christian Perfection.

"AND THAT ROCK WAS CHRIST." 1 Cor. x. 4.

As I journeyed afar from the dark land of sin,
Before me stern Horeb's parched mountain arose;
And sad was my spirit and fevered my brain,
As I looked for refreshment, relief, and repose.

And fainting and panting, I eagerly sought
Some soul-cheering balm or some life-giving rill;
But vainly, alas! my researches but brought
Disappointment's dark gloom and despair's deadly chill.

But I looked where the rock kindly offered its shade,
There, bewildered and thirsting, I fell on the sod,
And clasping my hands, in my agony prayed
To my Father, my Savior, my King and my God.

Still prostrate in prayer, a sweet rill I espied
From that dark flinty rock, fast issuing now;
In a transport of joy I rushed to its side,
And caught the cool stream on my hands and my brow.

And I washed and was cleansed in that soul cleansing stream;
I drank and was healed in that life giving pool;
I plunged and arose, and my garments were clean,
And I knew from that hour I was "every whit whole!"

And now in the "*Cleft of that Rock*" I'll repose;
 That dear hallowed recess shall be my abode
 Till the trials and storms of life's journey shall close,
 And then will my Savior present me to God.

Lincoln, Me.

CATHARINE.

THE LIFE OF WILBUR FISK, D. D.

This is a truly interesting work, published by Messrs. Harper & Brothers; for sale by D. S. King. It is not appropriate to our sheet to review the whole work, but such is our opinion of it that we commend it to the notice of all who would seek a pattern of excellence among the great and good.

The following resolutions adopted by him, June 30, 1819, with Professor Holdich's remarks on Christian perfection, and an account of Dr. Fisk's experience of the blessing of perfect love, we are sure will be most welcome to all our readers.

The following paper, dated June 30th, 1819, will show the secret of his strength and success:

"RESOLUTIONS ENTERED INTO FOR THE BETTER IMPROVEMENT OF MY TIME.

- "1. I am resolved, so far as I can effect it, to retire at nine and rise at five.
- "2. I will appropriate one hour to my morning devotions.
- "3. I will allow one hour for breakfast, family devotion, and such incidental circumstances as may demand my attention.
- "4. I will write each day two hours.
- "5. I will spend two hours in some regular scientific or literary study, which I shall adopt from time to time.
- "6. I will spend one hour in miscellaneous reading.
- "7. One hour for my devotions at noon.
- "8. One hour for dinner.
- "9. One hour (each day) in preparing my discourses for the Sabbath.
- "10. The remainder of the day will be generally devoted to visiting.
- "11. Whenever I am constrained, from any cause, to break in upon my regular course, I will endeavor, as much as possible, to prevent any loss of time by returning to it as soon as may be, and then will attend to those branches that my judgment dictates will be the most improper to neglect; at all times remembering not to curtail my devotions and my preparation for the Sabbath.
- "12. When, in the course of my various employments, a passage of Scrip-

ture opens to my mind, or a striking thought occurs to me, I will take the first opportunity to commit it to writing.

"13. In my devotions it shall be my particular business to pray for a deepening of the work of grace in my heart, and for a revival of the work of God in the town where I labor. My usefulness can be secured only by the blessing of God. Therefore, I must particularly pray for the Divine assistance in all my labors.

"14. I must not dine out on the Sabbath."

He adopted also a practice of noting down subjects that occurred to his mind, for the purpose either of meditation, or for discussion with his friends in private or in the social circle. Thus I find, for instance, the following questions as "subjects for consideration and inquiry :

"How far can any religion compare, taking into the account the circumstances under which it was propagated and the success with which it was crowned, with the Christian religion ?

"How far may those bodily exercises, with which many religiously affected are influenced, proceed from the immediate operation of a good spirit, and how far from that of a bad spirit ? and how we may be able to distinguish them."

Christian perfection is a tenet for which, more than any other, the Methodist Church has endured the shafts of opposition and ridicule. Yet never, perhaps, have good and sensible men, so much as in this case, thought themselves at liberty to fight in the dark, and pronounce without any adequate investigation. The truth is, this doctrine contains no more than what the most devout Christians of every age have believed and enjoyed. It is found in substance in the ancient fathers, and in the reformers. It is clearly exhibited in the most spiritual of the Roman Catholic Church, from Thomas a Kempis to Fenelon and the Marquis de Renty, and shone brilliantly in the chief luminaries of the Anglican churches, such as Hooker, Herbert, Leighton, Bunyan, Scougal, Doddridge; and in our country I add, Dr. and Mrs. Edwards, Brainard and Payson. Methodists never contended for higher perfection than we find in these. The chief difference between us and others, therefore, is the use of terms. "But why, then, employ terms that are liable to be misunderstood ?" To this we simply reply that we use only the language of our common text book; and we think that great mischief has been done by "speaking in the words which man's wisdom teacheth," instead of those "which the Holy Ghost teacheth." If, therefore, we use scriptural terms in the scriptural sense, it is plain to see that the controversy does not lie against us.

This is not a place for a theological discussion. Nevertheless, these preparatory remarks appeared necessary to place our subject's subsequent history in a proper light. For this reason, we trust the reader will excuse us if we introduce for the same purpose a few remarks from a pen of whose productions we have already availed ourselves. It is the language of one who was not committed to any theory, and who speaks rather as a philosopher

than as a divine. Mr. Knox, in one of his letters to Mr. Jebb, afterward Bishop of Limerick, blames him for preaching in a way that would be construed into an attack upon the Methodists. Thus he proceeds: "Nay, the very point you aim at in them, I mean their view of Christian perfection, is, in my mind, so essentially right and important, that it is on this account particularly I value them above other denominations of that sort. I am aware that ignorant individuals expose what is in itself true by their unfounded pretensions and irrational descriptions; but, with the sincerest disapproval of every such excess, I do esteem John Wesley's stand for holiness to be that which does immortal honor to his name. * * * * In John Wesley's views of Christian perfection are combined, in substance, all the sublime morality of the Greek fathers, the spirituality of the mystics, and the divine philosophy of our favorite Platonists. Macarius, Fenelon, Lucas, and all of their respective classes, have been consulted and digested by him, and his ideas are essentially theirs." *

* "Thirty Years' Correspondence," Letter xix. — That the reader may see that Mr. Knox had good reason for making his closing assertion, I subjoin the following citations from the authors he has named. The first two are from the homilies of Macarius, a Christian writer of the fourth century, born at Thebais, in Egypt, and died at Scetis, aged ninety years:

"But the unsteady and unskilful, whenever grace operates, imagine presently they have no more sin; whereas they that have discretion cannot deny that even we, who have the grace of God, may be molested again with evil thoughts. *For we have often had instances of some among the brethren that have experienced such a degree of joy and grace as to affirm, that for five or six years running they had no sin in them; and yet, after all, when they thought themselves freed entirely from it, the corruption that lurked within was stirred up anew, and they well nigh burned up.*" — *Homily ix.*

Again: "As a stone in the bottom of the sea is every way surrounded with water, so are these (mature Christians) every way drenched with the Holy Spirit, and made like to Christ himself, possessing unalterably within themselves the virtues of the power of the Spirit, being blameless within and without, and spotless and pure; for, being brought to perfection by the Spirit, how is it possible they should outwardly produce the fruits of sin? But at all times and in every instance do the fruits of the Spirit shine brightly out in their whole deportment." — *Homily x.*

Thus far Macarius. Let us now hear Dr. Lucas. After having explained the nature of Christian perfection, he proceeds to answer objections:

"It may be objected against the account I have given of the growth of virtue, that, when I come to the maturity of it, my colors are too bright, my strokes too bold, and the form I have given it too divine. * * * To this I have several things to say. First. I have described the Christian's spiritual progress in the same manner, and as near as I could, in the same words which the scripture does. Secondly. I do not pretend any where to assert that there is any state in this life raised above trials and temptations. Thirdly. As the world now goes, perfection is a state we arrive at very late,† and all the way to it is full of labor and travail, full of dangers and difficulties; so that, upon this account, the life of man may well be said to be a perpetual warfare. But, fourthly, I do by no means affirm that the perfect man is incapable of improvement. Of this I shall have occasion to unfold my sense more fully afterward." I have cited this passage, that the reader may

† "True," says Mr. Wesley, in the "Christian Library," "but it is our own fault."

Mr. Wesley, therefore, was neither an inventor nor discoverer in theology. His merit consisted chiefly in four things: First. He popularized these sublime subjects, and brought them within the reach of ordinary minds, and showed that to be attainable by all which had been regarded as the privilege of a favored few. Secondly. He adopted a more scriptural phraseology, and one less liable to be perverted to sinful indulgencies. Thirdly. He pointed out more clearly the mode of its attainment. Fourthly. He brought that to an immediate issue which had been previously spread out over a long space, perhaps a lifetime. This is of no small importance. Setting a definite object before the mind for present attainment wonderfully quickens the faculties, and stimulates one to much more vigorous efforts than when the object is distant, vague, and uncertain. It was owing to these things, in no small degree, that a great elevation was given to the piety of the Wesleyan societies. But to proceed.

On the 10th of August, Mr. Fisk attended a camp meeting at Wellfleet, on Cape Cod. This meeting was signalized by remarkable displays of Divine power in the awakening of sinners and sanctification of believers. The subject of our narrative had many exercises of mind on the subject of Christian perfection, but was not, when he went to the meeting, under any special concern about it. But while there his attention was strongly interested in it, especially under a sermon by the Rev. Timothy Merritt, on the baptism of the Holy Spirit. He became deeply sensible of his want of full conformity to the Christian standard; he sought earnestly unto God through the blood of the atoning sacrifice; and in the course of the meeting he obtained that "perfect love that casteth out fear." His religious emotions now acquired a wonderful intensity and elevation. One who was present at the time says, "His language and whole appearance had something in it more than human, most manifestly indicating that his soul then glowed with ardors of love nearly allied to those of angels. The next morning he preached on growth in grace, when the impression made upon the audience was deep, awful, glorious. His beautiful classic style, vivified with fire from Heaven's own altar, never appeared to better advantage. He poured forth a full soul in 'thoughts that breathe and words that burn.'"

perceive that in the objections and the answers to them there was a strong resemblance, though not a perfect identity, between Mr. Wesley's views and those of the pious and sightless prebendary of Westminster. But they differed in regard to the mode of attainment, as they did also in regard to that of conversion.

* There is some resemblance between the case of Mr. Fisk and that of the excellent Mr. Herbert, as related in his life by Izaak Walton: On taking orders, it is said, "The apprehensions of the last great account that he was to make for the cure of souls made him fast and pray often, and consider for not less than a month. * * * And in this time of consideration he endured such spiritual conflicts as none can think but only those that have endured them."—"And at length, when, at his induction, he was shut into Bemerton church, being left there alone to toll the bell, (as the law directs,) he stayed so much longer than an ordinary time before he returned to those friends that stayed, expecting him

Some effects of his late exercises of mind are not unworthy of notice. His views of the Divine Being, and especially of the power, glory, and fulness of Christ, were almost overwhelming. He felt such an horror of sin, and had so great an apprehension of the purity of the Divine law, that he "almost," to use his own strong language, "feared to set his foot on the ground lest he should do wrong." Familiarity with these views would necessarily abate somewhat the intensity of his feelings. But other effects became permanent. Previously to this he had often doubted, not only his interest in Christ, but the truth of the Christian religion; afterward, never. From this time he has been heard to say that he never laid his head upon his pillow without feeling that, if he never waked in this world, all would be well. Prior to this he was often subject to desponding, gloomy seasons; we heard him say long afterward that he knew no gloomy hours; his mind was always serene and happy. This may have been owing, in part, to that admirable balance of mind which characterized him, and on which our mental enjoyment so greatly depends; but it was matured and confirmed by that equal balance of the moral faculties which the efficient spirit of Christianity produced.

Writing to his sister sometime after, he says, "I have found, my dear sister, much consolation of late in that religion which I profess. God has been pleased to brighten my evidence of acceptance with him. I have been enabled to say, 'I have not a doubt; I feel it so.' I have dedicated myself anew to the Lord and to his ministry. Though I love you, my sister, and my dear parents, if possible better than ever, yet I have felt such a complete devotedness to the work in which I am engaged, that those ties which have hitherto given me pain are loosed. Most willingly do I devote all to God, and rejoice in the service of such a master. I look back upon my past life, upon my follies and my wanderings, and wonder at the mercy that has spared me, and at that Providence that has protected me. O that I could love this Savior more and serve him better!"

To the Rev. Phineas Peck he says, in a letter about the same date, "O! my brother, I could write pages on this subject; but I must forbear. I thank God that I ever saw this day. I love our church better than ever. How glad am I that I never left it, and how thankful that they never cast me off when backslidden from the cause! How grateful am I to you for all your fatherly concern and care for my soul. I pray God to reward you in heaven. I want to see you more than ever, and all my Christian friends in Vermont. O, encourage them to go on. Let *holiness of heart* be the motto. My dear brother, will you preach it—in the desk, in the class, and from house to house?"

at the church door, that his friend, Mr. Woodnot, looked into the church window, and saw him prostrate on the ground before the altar; at which time and place (as he told Mr. Woodnot) he set some rules to himself for the future manage of his life, and then and there made a vow to labor to keep them." From this time he exhibited such uncommon sanctity that he has ever been distinguished as the "pious" or the "divine" Herbert.

For the Guide to Christian Perfection.

PERSONAL EXPERIENCE.

The accompanying narrative of religious experience was placed in my hands with a view of publication in the Guide, if I deemed it suitable. The individual who writes it is a member of my recent charge, Holliston, Mass. After re-writing a part, and curtailing its length, I forward it to you with the request that it may be published. L. C. M.

Having been often requested to write an article for the Guide relative to my experience in the great work of sanctification, and supposing it might be my duty, I have taken my pen in hand to comply with the request.

In the fall of 1825 I experienced the pardoning love of God, and for a time went on my way rejoicing. I thought my trials over, and all my troubles gone, supposing that peace and joy would be my lot alone. But I soon found that the Christian's life was a warfare; I had many foes to contend with, such as pride, unbelief, an alluring world and a tempting devil. These were all combined to draw me from the path of duty.

Being very young, and having no one to whom I could freely unbosom my feelings, I began to decline, grew negligent in duty, and prayer even was often a task rather than a pleasure. I cannot look back upon my past life but with the deepest regret and many tears, fearing that souls are in hell now that I might have been instrumental in saving had I been faithful as I ought. The thought is a painful one indeed.

For a number of years I heard little or nothing on the subject of holiness, and knew of none who enjoyed it. For some years past I have been awake to the subject, and I have resolved again and again that I would seek this great blessing; but all my prayers were mixed with unbelief; I thought it was attainable to others, but not to me.

In 1836 I attended a camp meeting at Eastham, with a determination never to leave the ground until the Lord had cleansed me from all sin. I fasted, wept and prayed, but found no relief. My distress was indeed great. On Saturday evening there was a meeting held in the tent where I was, for the purpose of praying for this blessing. That evening I never shall forget. The glory of the Lord filled the tent. It was a heavenly place indeed. I then received a great blessing, but not being willing to make it known, and yielding to unbelief, I lost the blessing I had received; clouds of darkness overspread my mind, and I left the ground with feelings indescribable—miserable indeed. But the Lord appeared to me again, and blessed me with a sense of his love, but there I rested and gave up the subject of holiness, thinking it was something too great for me to enjoy in this life. Thus I was kept bound in Satan's slavish chains, and led captive by him at his will. I was not willing to separate myself from the world, for fear I might be called singular. I sought in many ways the applause of men more than the glory of God. In this way I have lived for many years. I have been strict in my observance of all outward means, and never wholly neglected prayer for a single day.

In January, 1841, we had a protracted meeting, and the subject of Christian perfection was plainly and beautifully set forth as the duty and privilege of every child of God. This led me seriously to examine myself, and see that I had been for years, living far short of fulfilling the requirements of God's law, and I resolved to seek and find the priceless pearl of perfect love. To stay where I was I could not. To go forward appeared impossi-

ble. My way was dark, and the inward corruptions of my heart were so numerous and powerful that I was driven to despair almost, and thought I could not ask the Lord while in that state of mind to grant me so great a blessing. I therefore tried for weeks to prepare myself for it, but made little progress. My conviction increased from day to day. Satan threw many obstacles in my way that appeared insurmountable, and the standard of holiness was raised so high I thought I never could reach it in this life. I continued in this state of mind until Sabbath evening, Feb. 21. That evening I attended a prayer meeting with some brethren and sisters who enjoyed this great blessing. Their souls were filled with glory, and they seemed ready to wing their way to mansions of bliss; their words went like arrows to my heart, and I thought I could live so no longer, and resolved on victory or death. Returning home I cried mightily to God to cleanse me from all sin; not that I might be happy merely, but answer the end for which I was created. I renounced the world, felt willing to make any sacrifice, and become even a fool for Christ's sake, if I could obtain this blessing.

The enemy of all righteousness pursued me at every step, and severe were the conflicts through which I passed. I was tempted to think I had better wait awhile, and live a more devoted life, for if I received the blessing then it would not do to say any thing about it, for none would believe me. But I had been too often led away by this temptation; I cared not what others thought of me; my determination was never to give over the struggle if I died in it. In this state I sat down and carefully examined my heart to see what it was that kept me back. I found upon examination that I had given myself and all that I had into the hands of the Lord. These words were powerfully applied to my mind, "Only believe and all is yours." I cried, Lord, I believe, help thou my unbelief. The power of the Lord was manifest; light dawned upon me, and I was enabled to cast my helpless soul on Jesus' blood, and glory be to his holy name, I found it all sufficient to cleanse me from all sin! The Lord gave me strength to acknowledge what he had done for my soul, and I went on in my way rejoicing. More than a year and a half has passed, and I am still striving to travel on in this glorious way. I find it to be exceeding narrow, and I am almost afraid to step, for fear I shall step out of the way. My Bible and my closet have ever been my greatest delight.

"A temple, a closet I find every where,
And Jesus there waiting to answer my prayer."

I am no stranger to trials. I have learnt more of the devices of the enemy than ever. He is a subtle foe, and I find it necessary constantly to watch and pray—to live by momentary faith on the Son of God. I sometimes live days and even weeks with little or no sensible enjoyment, and at times endure severe conflicts with the powers of darkness, and seem to have no access to a throne of grace; but I never omit any duty on this account, but continue looking to God until deliverance comes.

O what a privilege it is to approach a throne of grace, feeling that God is our father, and Jesus our friend. I am determined never to rest, but plunge deeper in the ocean of God's love. My soul, while I write, feels a sweet prelibation of joys that await me. To God be all the glory.

October 20, 1842.

RACHAEL GREENHALGH.

GUIDE

TO

CHRISTIAN PERFECTION.

VOL. IV.

DECEMBER, 1842.

No. 6.

For the Guide to Christian Perfection.

PRINCIPLES OF THE INTERIOR OR HIDDEN LIFE.

No. XX.

ON GROWTH IN HOLINESS.

If a person is holy, how can he be more holy? If he is perfectly holy, how can he increase in holiness? These are questions which are frequently asked, and which it is desirable satisfactorily to answer.

That a thing may be perfect in its nature, and yet be susceptible of growth or advancement in degree is, I suppose, a matter of common observation. An oak, when it first rises above the surface of the ground, is so small and weak, that it may be easily trodden under foot; and yet it is as really and truly an oak, as when it subsequently stands forth in the strength and stature of an hundred years. A human being is in his nature as much a human being in the period of infancy, as in the subsequent expansion and growth of manhood. And so consider a man in relation to any intellectual power of the mind, or in relation to any appetite or affection of the mind, and the same view may very properly be taken. A person is a reasoner, for instance; he understands perfectly the principles and process of reasoning, and he may be able to apply the principles and process perfectly in a given case; and yet under the favorable influence of the law of habit, he may much increase the promptness and facility, and consequent perfection, in the operations of this mental faculty. Again, an intemperate man may become perfectly temperate, and yet we all know the general fact, that one who is thus entirely reformed from intemperance, is more likely to be overcome by temptation in the earlier periods of his reformation, than when subsequently the temperate principle has acquired growth and strength.

And we may not only say in general terms, that there may be a growth in perfection, but may assert further, that the thing which is most perfect,

if it be susceptible of growth at all, will have the most sure and rapid growth. Which grows most and in the best manner, the flower which is whole and perfect in its incipient state, or that which has a canker in it, or is otherwise injured and defective in some of its parts? Which will grow the most rapidly and symmetrically, the child which is perfect in its infancy, or one which is afflicted with some mal-formation? Illustrations and facts of this kind seem to make it clear that the spiritually renovated state of mind, which is variously called holiness, perfect love and sanctification, may be susceptible of growth or increase. It is not only evident that there is no natural or physical impossibility in it, but, as has been intimated, we may go farther, and lay it down as a general truth, that perfection in the nature of a thing is requisite to perfection in degree. And accordingly, although it is possible for a person who is partially holy to grow in holiness, a person who is entirely holy, although he may be assailed by unfavorable influences outwardly, will grow much more. The obstacles to growth in holiness will not only be much less in the latter case than in the former, but that inward vitality which is necessary to the greatest expansion and progress, will possess a positive and effective power unknown under other circumstances.

II. These views not only commend themselves to common observation and the lights of human reason, but we remark, in the second place, that they are also fully in accordance with what we are taught in the Scriptures. We learn in relation to John the Baptist, that he was filled with the Holy Ghost from his birth, and that consequently he was sanctified from that early period. But when we contemplate him in after life, in the temptations and labors he underwent, in his faithful preaching, in his stern rebukes of wickedness in high places as well as low, in his imprisonment, and in the general growth and expansion of his matured and consecrated powers, can there possibly be any difficulty in ascribing to him a growth in holiness? Does not the opposite idea, viz., that in the degree of holiness he was not more advanced than at the period of his birth, carry an absurdity upon the very face of it? And we may remark further, that it is expressly said of him, "And the child grew, and waxed strong in spirit." The Savior also was holy from the very beginning of his existence. There was no one power, either of body or mind, that was not fully sanctified. But it was said of him, in terms similar to those applied to John the Baptist, Luke ii. 40: "And the child grew, and waxed strong in spirit, filled with wisdom, and the grace of God was upon him." And again it is said of him, in the same chapter, "And Jesus increased in wisdom and stature, and in favor with God and man." What is the meaning of this increase of strength in spirit? And how could he increase in the favor of his heavenly Father, if, with the increase of his expanding powers, there was not also a corresponding growth in holy love? The Scriptures every where speak of growth. They do not recognize the idea of standing still; and all those passages which require growth in grace and religious knowledge, are as applicable after the experience of sanctifi-

cation as before. "Let us, therefore, as many as be PERFECT, be thus minded." Philip. iii. 15. Be thus minded, in what respect? The answer is found in the preceding verse, viz., to "press toward the mark for the prize of the high calling of God in Christ Jesus." "Be ye therefore perfect," says the Savior, "as your Father in heaven is perfect." This remarkable and most impressive command evidently implies two things. The first is, that we should be perfect in our sphere; that is to say, in our perceptions, our feelings, our purposes, and to the full extent of all our powers. And the second is, that we should continually expand, in accordance with that law of increase which is a part of the nature of every rational being, our capacity or sphere of knowledge, whatever it may be. And in doing thus, we fulfil the command absolutely, so far as the *nature* of our mental exercises is concerned; and fulfil it by approximation, or continual expansion and growth, so far as relates to their *degree*. It is thus with the angels in heaven. They are holy; but are always growing in holiness. In the nature of their exercises they are like their heavenly Father, and perfect as he is perfect; but in relation to the degree of their exercises, they can be said to be perfect only in availing themselves of every possible means of approximation and growth. Growth, therefore, continual advancement, is the unalterable law of all created, holy beings. And hence it is further said in the Scriptures, in expressions that are full of weighty import, "For whosoever hath, to him shall be given, and he shall have more abundance; but whosoever hath not, from him shall be taken away even that he hath." Matt. xiii. 12.

III. Some persons may admit the fact of growth in holiness after the experience of full sanctification, and still be in some degree of perplexity as to the *manner* of it. We proceed, therefore, in the third place, without promising to remove this perplexity altogether, to enter into some explanations upon this topic. Evangelical holiness, it will be recollected, is nothing more nor less than perfect love. Love is based, in part, upon knowledge, and is *necessarily* based upon it. It is entirely evident, that we can never love an object of which we have no knowledge; and it is equally so, that, in proportion as our knowledge extends, we have a wider intellectual basis for the action of this principle. And accordingly every new manifestation of God's character, every new exhibition of his attributes, every additional development of his providences, will furnish new occasions for accessions of love. It is the privilege, therefore, of a person perfected in love, and consequently a holy person, to increase in holiness in exact proportion with his increase in knowledge.

Again, it is well known that there is a great law of our mental nature, termed the law of HABIT. The law is, that increased facility and strength of mental action, results from repetition or practice. There does not appear to be a power of the mind, either intellectual or sensitive, which may not feel the influence of this law. And according to this law, every emotion of love, when the emotions are continuously successive, will give place to another, which is increased in strength. And hence a holy being, (not one

who is holy to-day and sinning to-morrow, and so on alternately,) but a holy being, who continues to be so, will necessarily go on from one degree of strength to another.

And there is another important consideration. There are grounds for the remark, that we may indirectly increase the strength of holy emotions, by a removal of the various obstacles which oppose and obstruct their exercise. The speed of a vessel or of a railroad car depends not only upon the amount of the propelling power, whatever that power may be, but also, in part, upon the number and greatness of the obstacles to be overcome. If the obstacles are many and great, the speed will be less. Now the sanctified person is continually acquiring knowledge, not only in relation to the great and adorable object of his perfected love, but also in relation to his own physical and intellectual infirmities, the nature of temptations, and the subtle arts of the adversary of souls. In these infirmities, temptations, and evil arts, he finds very serious obstacles to his progress in holiness. But every day's experience, under the instructions and guidance of the Holy Spirit, teaches their nature and diminishes their power. He learns where his weakness is, and understands better than he did at first how to counteract it. He knows the artifices of the adversary, the insidious manner of his approaches, and the way in which he can be resisted and defeated. And the result of this knowledge is, that many serious obstacles which existed before and which perplexed his progress, are removed. His increased knowledge of the character of God, the influence of the law of habit, the imparted influences of the Holy Spirit, have their natural and unobstructed effect, and accelerate, as they would not under other circumstances, the ascendant flight of the soul.

These considerations evidently show that the idea of growth in holiness, when the heart is already sanctified to God, is not an unreasonable one. On the contrary, it would seem on any principles of reason applicable to the case, that the growth of a sanctified soul in holiness would be much more rapid than that of a soul but partially sanctified. The testimony of those who have arrived at the state of assurance of faith and perfected love, confirms these views. Their testimony is, that, after having reached this state, their growth in grace is much more rapid and sure than it was before. They are conscious of increased power against temptation, and of an increase of union with the divine will, to an extent unknown in their previous experience. What growth, then, must there be in angel minds, which are neither obstructed by inward nor by outward evils in their progress! What expansion with each revolving day! What increased intensity of desire! What higher and more triumphant energies of love!

In conclusion, we exhort those who are sanctified to the Lord to grow abundantly in holiness. Of two persons, both of whom are sanctified persons, one may grow in holiness more rapidly and surely than another. This is an important fact, and one that is often overlooked. The difference of growth in holiness, after the experience of sanctification, seems to me to

depend, next to believing and earnest applications for divine assistance, upon growth in KNOWLEDGE. Little claim has any one to the character of a holy person who is willing to be ignorant. We have not reference in this remark to the mere knowledge of natural things, which oftentimes perplexes rather than promotes the inward life, but to religious knowledge; to any thing and every thing which throws light upon the character, providences, and the will of God; and to whatever illustrates the character, relations, and moral and religious duties of man. Holiness, considered in its full extent, is a great study, and he only who is willing to be a diligent and faithful student will understand it. Hence we are told in the second epistle of Peter, that God hath given us all things that pertain unto life and godliness, "through the KNOWLEDGE of him that hath called us to glory and virtue;" and are directed in the same chapter to add "to our faith virtue, and to virtue KNOWLEDGE."

A. K.

For the Guide to Christian Perfection.

SACRED MEDITATIONS.

A stranger and sojourner, as all our fathers were.

One ancient traveller I love especially to recall. Dear to my heart are the reminiscences of father Abraham's history. His faith, his obedience, fain would I copy. He hears the voice of God, "Out from thy country, from thy kindred, from thy father's house,"—and he obeys. He is told that "as the stars innumerable, so great shall be his seed." And again, "His seed shall be in bondage." No matter what it is, it comes from God, and he receives it. All is alike to him. God's will is good, whatever it may be. Step by step he follows in the leadings of God's providence. O how many call themselves God's children, and profess to take his word for their guide, and yet rebel at his providences. Not so did Abraham. Isaac, the beloved son, the *child of promise*, he offers at God's command. Isaac is offered up, and yet he lives. So when self is crucified, our souls reflowerish, bloom with better life.

As Abraham travels on, uncertain whither, he erects his altars to the Lord. Blessed way marks! When another holy pilgrim shall pass that way, how joyfully will he greet them!

Good old pilgrim! One of the first born into heaven from this dark and sinful world! Joy springs up in my bosom to think that I shall see and know thee. O that like thee I might pursue on earth a steady, onward, upward course. When I feel myself a pilgrim, (and what Christian feels not him-

self to be such?) I will remember Abraham. When God's providence is dark, when the clouds of sorrow gather and settle on my path, I will think of Abraham, and will submit to all my Father's will, and travel on with firm and noiseless step, as did the father of the faithful, through the dark and gloomy, as well as light and sunny paths of life.

Thine eyes shall see the King in his beauty.

Who, who shall see the King in his beauty? Not veiled in humanity, and hiding his power; not in his wrath to punish the guilty, but in his own native splendor, in the grandeur, the beauty of love; and the smiles of this love beaming freely for ever upon them—THE PURE IN HEART. They shall see thee, dwell for ever with thee.

Gracious Father, hear my prayer, and fit me for thy presence, by whatever means thou seest best. I would receive and bless thee for thy gentle chastisements, tender as a Father's love can make them. Yea, in time of my necessity, when in love thou smitest me, I will lay hold upon thy hand with stronger grasp, for then does thy full heart overflow with stronger sympathy, even as a mother's love towards her child, in time of its distress.

The King in his beauty! Who shall describe it, what heart conceive it? Hast thou seen God? Hast thou sat down to estimate his power and glory? Have thy thoughts penetrated to where God is, to the sight of the great Eternal One? Hast thou come into his presence as before the throne, and paid thy adorations there? What thought hast thou brought back to dwell upon? Of thine own self what sayest thou, after a glance of heaven, a view of God?

P. L. U.

For the Guide to Christian Perfection.

AN EXPOSITION OF SCRIPTURE.

1 JOHN iii. 9: *Whosoever is born of God doth not commit sin, for his seed remaineth in him; and he cannot sin, because he is born of God.*

The first clause of this text has been thought by some to prove that there is no such thing as being born of God, of being in a state of justification before him, without being free from all sin—all inborn sin or depravity of nature; and hence they confound sanctification with justification, at least in point of time when they are effected. This error appears to arise from not distinguishing between remaining depravity after justification, which is removed only by entire sanctification, and the actual commis-

sion of sin, which must cease prior to or at the time of justification. The text speaks of the latter, but of the former it affirms nothing ; it virtually asserts that men cannot be born again, born of God, without ceasing to *commit sin*, but it does not intimate that there may not be remaining depravity of nature lurking within, to be purged away, or burned up, when the Holy Spirit shall

“Scatter his light through every part,
And sanctify the whole.”

There is, in Methodist theology, a distinction between sin *in us* and sin *committed by us* ; the former may exist with justification, but the latter cannot. Do we not find this distinction when we compare the following texts? 1 John i. 8: “If we say we *have* no sin, we deceive ourselves, and the truth is not in us.” Chap. iii. 9: “Whosoever is born of God doth not *commit* sin.” Is there not here a plain distinction between *having* sin and *committing* sin? If not, the conclusion is, that those to whom St. John wrote were not born of God. “If we say we *have* no sin,” not “If we say we have *had* no sin, we deceive ourselves ;” and yet “He that is born of God doth not *commit* sin ;” hence it must follow that it is possible to *have sin* without *committing sin*, or else that those to whom the apostle wrote were not born of God. The only consistent exposition is, that they were born of God, and hence did not “*commit sin*,” but that they, or many of them, yet *had sin* in the sense of remaining depravity within them in a greater or less degree, some greater and some less, which was yet to be removed by a still more thorough work of entire sanctification. Hence it is that after the apostle asserts that “if we say that we have have no sin,” &c., he adds, in the next verse, “If we confess our sins, he is faithful and just to forgive our sins, and to *cleans* us from all *unrighteousness*.” Here the same distinction appears to be kept in view ; the forgiveness of our sins refers to what we have done, while the cleansing from all unrighteousness appears to refer to remaining depravity, the sin which they *had*, not the sin which they *had committed* ; the latter is *forgiven*, the former is *cleansed*. This view shows that while the apostle taught the fact of remaining depravity after justification, he taught the privilege of being wholly cleansed from it. It is also clear that the text at the head of these remarks speaks not of inborn corruption, but of overt acts, and substituting a specific term for a generic one, the sense is the same as though the text read, He that is born of God doth not commit murder, doth not steal, or doth not lie. The

generic term, "doth not commit *sin*," includes, not only these, but all other overt crimes. There is nothing therefore in the first clause of this text which disproves the existence of remaining depravity after justification, or which disproves the necessity of a subsequent, deeper and more thorough work of entire sanctification.

The latter clause of the text has been thought by some to prove the impossibility of committing sin, after being "born of God." "He cannot sin because he is born of God," is an expression which some suppose proves the impossibility of committing sin. We object to such an exposition because it contradicts plain matter of fact, for the Scriptures teach that some have sinned after they were born of God. One plain case will suffice. John i. 12, 13: "But as many as received him, to them gave he power to become the sons of God, even to them that believed on his name, which *were born of God.*" The apostle Peter "*received him*," and "*believed on his name*," and hence Peter was born of God. But Peter did commit sin, for he denied his Lord with an oath, and even after the gift of the Holy Ghost he dissembled, and St. Paul says of him, "I withstood him to the face because he was to be blamed." Gal. ii. 11. It is then clear that Peter did sin after he was born of God, and hence the text cannot prove that it is impossible to commit sin after being born of God.

What then does the text mean? The only consistent answer is, the expression, "*cannot sin*," is not used to express an *impossibility*, but an *absurdity* or *inconsistency*, as though it were said, He cannot sin consistently with his relation and state as one born of God. St. Paul uses the term *cannot* in the same sense. 1 Cor. x. 21: "Ye *cannot* drink the cup of the Lord and the cup of devils; ye *cannot* be partakers of the Lord's table and of the table of devils." The expression *cannot* does not imply an impossibility, for they had done the very thing, and to reprove them for it, the apostle asserted that they could not do it; meaning that it was inconsistent and utterly incongruous to partake of the Lord's table and of the table of devils. So in the expression, "He that is born of God cannot sin;" that is, without great inconsistency, and without forfeiting the state and rights of one born of God.

Andover, Nov. 21, 1842.

LUTHER LEE.

For the Guide to Christian Perfection.

PERSONAL EXPERIENCE.

DEAR BRETHREN, — Being acquainted from personal experience of the power of God to save even to a "free salvation" from sin, and to fill with all the "fulness of God;" and knowing that thousands are holding themselves (comparatively) in darkness through unbelief and distrust in God, I therefore dare to stand forth as a weak, yet fearless witness for God. Nearly five years ago, through the influence of that faithful servant of God, Moses Chase, I was led to submit all to God, and trust in him to the saving of my soul. I had from my earliest years felt the need of religion, and sought it earnestly many times. Not receiving proper instruction, the enemy kept my mind clouded with unbelief, by telling me my convictions were not deep enough, that I could not expect to be blest until I felt myself to be one of the greatest sinners on earth; then I could some way submit and come out right.

While in this situation, thinking I had done all that I could do, and yet could not feel bad enough to be saved, I was taught to believe in God for salvation, and let my feelings alone. I began for the first time to expect to be saved as I was, by using the proper means. I began to pray vocally in public prayer-meetings for myself, and request others to pray for me. The third time I took up this cross, my faith gathered strength to grasp faintly hold of that arm that brings salvation. A very small degree of light broke in upon me, which increased as the breaking of day, whilst I followed on with an unwavering principle to know the Lord. Before, nothing seemed so hard as to believe; now I had learned how to believe, and was resolved by the grace of God that I would believe, because the more I believed the better I felt, always have, and always expect to.

Soon after this I began to feel that all within was not yet right. I needed more of that sin-slaying power which the apostle prays for in his epistle to the Ephesians, iii. 16-19. I was troubled with inward foes, and quite impatient under trials. My teacher in Israel put into my hands two small volumes — the *Christian's Manual*, and life of the devoted Hester Ann Rogers. These little books I read with much care, and tried to practice upon all the instruction I received from these and other sources, which pointed me to what I needed. I at once resolved that I would not stop seeking until I did obtain the pearl of complete

salvation. I requested others to pray for me, told them what I wanted and must have. I had learned it was by faith alone that the blessing was to be received. I tried again and again to believe, and yet astonishing as it is, I did not believe until one day as I was at work, and much tempted and perplexed, I seemed to have a view of the remains of evil in my heart which thus troubled me. I thought that I must then be saved if ever. My God, thought I, thou art able, thou art willing, thou certainly wilt; thou dost save me now—and left myself with him while the work was being done. I at once felt a sweet sinking out of self into God, and felt that “all was well.”

The first opportunity I confessed what the Lord had wrought for me, and have always found it beneficial to me to do it in every proper place. My motto has ever since been, deep consecration to God; for the most of the time I have had the witness within that “all was well.” Have been where Moses was, upon the mountain top. “Glory to God on high, peace on earth, and good will to men.” The prospect is glorious when one can stand and from “the mountain top” by faith “see all the land below.”

This live fountain within I can liken to nothing better than a solid fire, consuming all the dross of sin and love of the world, and leaving the man “without spot and blameless.” I see no need of “faith growing weak or love growing cold.” Our faith must be weak indeed if we cannot trust so able, so willing a Savior to make us this hour what we should be, entirely free from sin, and to fill us with his fulness. “Faithful is he who calleth you, who will do it.” Why yes, brethren, he certainly will do it, only believe. Thank God, I am saved! God the Father, God the Son, and God the Holy Ghost have “come to make their abode with me,” and I am to have “power” from on high to be a witness to the truth of “full salvation.”

O ye half-hearted Christians! ye doubting Thomases! come to the living waters; come, for all things are now ready. Believe in Christ as a whole Savior, and “though you may be dead, yet shall you live.” Believe, believe; not only try to believe, but believe. God will help what lacks, only venture on him. When will the Christian world give up their unbelief, and their love for this soul-starving world, and with one consent consecrate themselves to God, binding all by faith upon his sacred altar, which is their reasonable service, that in them the perfect will of God may be done?

Yours truly,

J. G. J.

Minot, Me., Sept, 19, 1842.

For the Guide to Christian Perfection.

SCRIPTURE MEDITATIONS.

"Lovest thou me more than these?"

My soul, weigh well this question, for it is one of infinite moment. Thou art ready to say with Peter, "Lord, thou knowest that I love thee?" But, "*lovest thou me more than these?*" Has God no rival in thy heart? Does not the world, its gold, its pleasures, its fame enslave thee? Does not some secret sin find unchecked indulgence in thy heart? It may be comparatively small, and thou mayst plead in its favor on this ground, as did Lot for the city to which he desired to flee, "Is it not a little one? and my soul shall live." But remember that, if thou keep the whole law and yet offend in one point, thou art guilty of an infringement of the whole; (thus saith the word.) Again: hast thou not some dear *friend* who has usurped a dominion over thee which belongs only to thy God? Cold indeed and desolate must thy heart be if thou canst not say of thy friend, "*Je l'aime comme moi*;" for true friendship is not so rare a flower now as in the days of "Dionysius the Tyrant." But be careful to set a proper limit to thy affection, lest thou violate the command, "Thou shalt have no other gods but me." "*Lovest thou me?*" Hast thou that love that causes thee sweetly to acquiesce in all his dealings with thee? Are murmuring, repining and complaint entirely excluded thy heart? Dost thou rejoice that he reigns, and are all his ways pleasing to thee? Does it give thee equal delight to *suffer* as to *do* his will? Hast thou a subdued but ardent longing for heaven because God is there? 'Tis not enough that thou longest for heaven because thy sensitive soul is disgusted with the world's coldness and heartless selfishness; not enough that thou desirest it to put a period to the cares, the pains, sufferings and sorrows of this present life. Abstract from all other considerations, thou must desire heaven because *God is there*. And if thus pure from earthly alloy is thy desire for *heaven*, thy life on earth will be in accordance with God's will. Thou wilt be ready and willing alike to suffer and to enjoy. Thou wilt see a kind Father's hand in all things, and wilt be enabled confidently to affirm, "Thou knowest all things, thou knowest that *I love thee*."

"O that Ishmael might live before thee."

What could be more touching and beautiful than this expression of a father's interest for a beloved son! God had just made known to the father of the faithful that his name should not descend to posterity through this son, on whom the light of parental affection had first dawned, but from the son of Sarai shall the blessing of a numerous and chosen people come. "And thou shalt no more call her name Sarai"—mistress of one family—"but Sarah shall her name be"—princess of multitudes. His faith at once drinks in God's promise; he falls to the earth in an ecstasy of joy and profound adoration. He immediately manifests his faith by changing Sarai's name.

But suddenly his joy receives a momentary check by the thought that his beloved Ishmael is not included in the covenant about to be ratified between God and himself. The father's heart is at once absorbed in intensity of interest; all is forgotten save the desire that Ishmael might be blest; "O that Ishmael might live before thee." What a prayer! Warm from the full fountain of a father's heart, and addressed to Omnipotence as familiarly as a man would address his friend! What is the result of such a prayer? God himself answers, "I have heard thee." Yes, Ishmael shall be blest. The father's prayer is heard, his solicitude removed, and his heart trusteth on his promise who cannot and will not deceive him. Thanks be to God that such an instance of confiding faith, and ready, cheerful obedience, is recorded for our example in the inspired book!

Christian, have you a friend for whose welfare you feel interested, like Abraham prostrate yourself before God, and cry in the heart's deep, fervent, sincere language, "O that he might live before thee!" And though, like Abraham, you may not hear the voice of God saying, "I have heard thee," yet God will *hear*, will *answer* you. Thy friend shall be blest! Prayer, united with faith, moves the heart of Deity. Hallelujah!

EDWARDIAN.

O that the Comforter would come!
 Nor visit as a transient guest;
 But fix in me his constant home,
 And keep possession of my breast:
 And make my soul his loved abode,
 The temple of indwelling God!

HOLINESS.

(Continued from the last Guide.)

WHAT WILL BE THE ADVANTAGES OF LIVING IN THE ENJOYMENT OF THE WITNESS OF HOLINESS TO OURSELVES AND OTHERS?

As a great portion of the holy Bible is historical, and by this felicitous circumstance in the economy of grace, matters of experience are brought to assume a *tangibility* in the mind that could not otherwise be attained, so it is that no objection can with plausibility be urged against the propriety of directing the observation to the example of those who, with no unusual advantages of intellect or capability, have witnessed a good confession. Many who have lived among us, of like passions with ourselves, exposed, from outward circumstances, to the same temptations, have finished their course with joy, and have now gone to receive the reward of the righteous, beyond being influenced by the praise or censure of men.

Let us trace out the example of one most familiarly known, one who, perhaps, from outward circumstances of early persecution, privation, debility of body, domestic cares, &c., and at last gathered home as a ripe shock, even in the midst of life and usefulness. Shall we, that the most feeble, and those placed in the most disadvantageous circumstances, may not be discouraged, gather such a one from the galaxy of burning and shining lights by which she is surrounded? Yes! the blessed Wesleys, whom "God thrust out to raise a *holy people*;" the heavenly-minded Fletcher, who breathed in the atmosphere of holy love, and whose respirations have passed down with a sweet, hallowed perfume, through each succeeding generation, and is even now, at this remote period, mingling with our associations, inclining, by its persuasive influence, to a holy life, even at this *present* moment. And then the beloved of his bosom, the early-devoted Miss Bosanquet, the endearing wife—the mother in Israel, Mrs. Fletcher. And then the lowly disciple that sank down to the unutterable depths of humble, holy love; the "elect lady," where in the order of God concentrated, titled honors, wealth, loveliness of person, dignity of carriage, all brought to bear on one point, "holiness to the Lord," — Lady Maxwell. And still, as by a heavenly attraction, the eye passes on to yet another, and another, in this glorious constellation. Behold the zealous Nelson! the devoted Bramwell, who, like his Master, spent whole nights in

prayer, carrying about with him the flame of holiness wherever he went! the flaming herald, mighty in prayer, "instant in season and out of season," John Smith! And yet another—the simple-hearted, unassuming, meteor-like-coursed Ann Cutler! And still another, whose redeemed, purified spirit, but a short time since, returned to the God that gave it—the holy, persevering Carvosso, strong in faith, mighty in effort, serving his generation by every possible endeavor, according to the will of God! And last to be mentioned, though not *all*, (for time would fail us to tell of the latter luminaries, Asbury, George, M'Kendree, Fisk, J. B. Taylor, Abbott, &c., who were all *witnesses* for God of this blessed state of grace, and died in the faith,) then let us return and fix an inquiring eye on the one before alluded to, that one on whom the gaze of thousands has been fixed, Hester Ann Rogers; how truly, with respect to privation, toil, and bodily sufferings, as one with thousands who think, from the unfavorable circumstances in which they are placed, they can do but little. In order to gain a more thorough knowledge of the *principle* that propelled her onward in her shining path upward, it will be necessary to take a glance at the manner of her first setting out in her Christian course, when in the midst of gay, fashionable society; though not accustomed to associations in life, neither the ministrations of clergy that insisted on the necessity of coming out and being separate from the world, yet the Spirit assured her, notwithstanding the gayety of professing Christians by whom she was surrounded, that it was *her* duty to obey these requirements. At once she obeyed the injunction, "Thou shalt not tempt the Lord thy God;" she ran home, ripped up all those things that might, through the medium of the eye, tempt the heart to mingle again with those gay associations. The Lord received her as a member of the "household of faith." Persecution raged abroad, and the charge of "carrying matters too far" ran from circle to circle. At home, where she might have been at ease, she submitted to take the place of a menial, for Christ's sake. Yet, though going on, from strength to strength, from the time that she received the spirit of adoption, as her diary proves, still she felt that there were roots of bitterness not yet destroyed, and, as may be observed most evidently, by referring to her diary, through the Spirit's urging, she most decidedly fixed her aspiring eye as *resolutely* on the prize of holiness as she had before done on that of adoption. After an earnest struggle, the direct witness of holiness was given, clear as the sun shining in his strength. This gave *permanency* to that

energy of action which had characterized her former course, and a still deeper and more thorough *vitality* to all the spiritual energies of the soul. From this time her confidence was

“Firm as a mountain pillar strong,
Impregnable to earth and hell.”

Those who read the record of her daily walk, as she was accomplishing her pilgrimage on earth, tell us that her path was most eminently that of the just, “that shineth more and more unto the perfect day.” Hundreds, as Dr. Coke tells us, were presumed to have been brought into the society through her instrumentality, during her life, and numbers were also brought into the enjoyment of perfect love through her example, prayers, and writings. But though she passed through earth as one of the Lord’s “peculiar people,” and, through the power of the Spirit, was, indeed, eminently successful in turning many to righteousness, yet how greatly, beyond comparison, has the amount of good been augmented since she ceased to exist among men.

What a blessed illustration does her history furnish of the text, “They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars for ever and ever.” Ever since she accomplished her mission on earth, the eyes of hundreds have been fixed upon her as a star of the first magnitude! Hundreds, doubtless, in each generation that have lived since her dismissal from earth, have, while tracing her example, heard and obeyed the blessed persuasions of the Spirit saying to them, “God is no respecter of persons,” go and do likewise.

O! it is indeed easy to imagine the process that the gracious Spirit takes to stamp the eternal truth with power on the heart, “That the righteous shall be had in everlasting remembrance,” with such an example before us as we are *now* beholding; and O! it is not a heartless remembrance, but a spirit-stirring *power*, imparting energy to the soul, a *lively* remembrance, inciting to corresponding action.

Thousands have already been arrested in their course of a cold-hearted profession by the burning zeal of those whose names have been enumerated as forming, with others, a constellation which the eye delights to rest upon, the heart to contemplate, and the spirit to imitate; and after the heart has, indeed, been made better, through these attractive influences, how can it be otherwise than that they should for ever be enshrined “as stars in memory.” Yes! *for ever* and *ever*! we gaze and adore the power that made them shine! God, the eternal author, secures all the glory to himself, in the soul that truly enjoys the witness

of holiness. O ! how deeply is that lesson engraven, "*Without me ye can do nothing*;" and when he beholds the power of grace, either in himself or others, he gives GOD ALL THE GLORY.

And now what an important advantage has been gained to succeeding generations by those whose names we have mentioned professing to enjoy the witness of holiness. Not unfrequently we hear it said, "I do not know but that I enjoy the blessing of holiness, but I have never professed it;" and in allusion to others we hear it said, "I should certainly suppose this and that individual to be living in the enjoyment of holiness, but I never heard them profess it." Suppose the same had been said of the individuals whose names we have enumerated; where would have been the numbers who have believed through their conjoined and individual testimony?

P. P.

For the Guide to Christian Perfection.

PERSONAL EXPERIENCE.

BR. KING,—As illustrations of gospel truth from actual experience are of peculiar interest to such as inquire for truth, and as I am informed by friends, that such illustrations are ever welcome to you, I will place at your disposal a plain statement of

"THE PROCESS OF ENTIRE CONSECRATION,"

as exhibited in my own experience, and some of the consequences of that consecration.

Twelve years ago, while studying in my room at the Maine Wesleyan Seminary, the *reasonableness* of entire devotion to God rolled before my mind with the distinctness and impression of a visible reality. I wondered I had so long slumbered over an obligation so strong, and a subject so grand and interesting.

I had not then a clear understanding of the way of obtaining it, and devoted a week to the special consideration of its importance, mode of attainment, and the question whether I should seek it or not. At the end of that time, after many a conflict of mind, and the sight of many appalling difficulties, suggested by Satan, I resolved I would seek that grace *till I obtained it*. This purpose was deep and firm, and, as I afterwards found, it was the *crisis* of all my efforts for the blessing,—all subsequent to that moment being perfectly easy. The first prayer I uttered after this purpose was fully fixed in my soul, seemed, as I doubt

not it was, an inspiration of the Holy Spirit: "Lord, elevate my desires,"—"Expand my views of God," &c., attended with an unusual sense of want and strength of desire. All the time I could spare from my other duties for two days, was devoted to this object; on the third day, I observed a decided change in my state of heart, marked by *the allayment of desire, and perfect peace*, which seemed like a calm and hallowed radiance from God upon my soul. I now questioned whether this *could be* the blessing I sought; and supposing its experience always to be attended with some remarkable vision of God, some overwhelming influence or rapturous delight, I could not believe myself. But on relating my state of mind to my class leader, a few evenings afterward, who, by the way, was not a stranger to this blessing, he told me he thought I had obtained the grace I sought, and advised me to seek for the evidence. I retired, after class, to pray for the witness, and had no sooner raised my desire to Heaven, than the answer came. It was a clear consciousness that the work was wrought, the grace given, the blessing obtained. This led me to increased exertions for the cause of God, and many months I walked in this great light space, but afterward unhappily declined from it, from an undue fear of letting my light shine, and not understanding then, as I now do, that one act of faith would reinstate me in my paradise. I wandered on without the witness and comfort of that state, the greater part of ten years,—not wholly destitute of its elements, but to such a degree as to deprive me of the witness and comfort of the blessing.

About a year since my desires for this grace were renewed by a short intercourse with one who was a decided and clear example of it. I began to feel an obligation to consecrate myself anew, and to do it then. I retired to my chamber, while waiting for the stage at a public house, to think of the question whether I should then do it or not. My conscience said, "You ought to make yourself an entire consecration now." My heart said, "No, you cannot do it now: it is too great a change to be made now." But my conscience answered, "You *can* and *ought* to do it now." The question arose, "Would you be willing to give up the pleasures of civilized life, and pass your days in exile, among heathen tribes, for Christ?" After a short conflict of mind, I decided, "Yes! I would, if required."

Immediately I felt an increase of strength, by which I was enabled to decide that "I will *now*, upon this spot, consecrate myself anew and for ever to God." Having made this decision, I next proceeded to execute it, which I did as follows:

"O God! thou art my Creator and Redeemer; and as such, thou hast a full and absolute right in, and claim to, all I *am* and all I *have*. It is my *sin* that I have disregarded this claim so long, of which I now repent. I now relinquish and renounce all claim and title to myself and possessions, and all authority to regulate and dispose of either as I please; and hereby offer and present to thee, my *body*, with all its strength; my *mind*, with all its powers and passions; my *time* and *property*; my *reputation*; my *wife and children*; and my *life* also, as thine own property; to be used, henceforth, only in thy service, governed by thy will, and disposed of at thy pleasure. I also embrace thy will, as my supreme law, as the standard of my *duty* and privilege, and the pledge and bulwark of my happiness, and engage to follow and be governed by it for ever. O Lord, accept my offering, and help me ever to act consistent with this solemn transaction."

Immediately upon this I observed, as before, two decided changes within,—*a perfect allayment of desire*, for this particular object, and a *calm and hallowed rest of soul*, without any joyful or rapturous emotion. I felt I had done right. While meditating on my position and state of soul, a rap at my door called me to go on my journey; and as I rode along, I began to inquire whether the Lord had *accepted* my offering, and soon the reply came to my mind with a strong impression of its truth, "that God, who commands the 'gift of my heart,' cannot consistently reject or neglect it. No, for he hath said they that come to me, I will in no wise cast out." I was now satisfied that my act of consecration was accepted and ratified of God, and immediately *joyful emotions* arose in my soul, not violent and tumultuous, but deep, strong and full, like the broad swell of the ocean, after the violence of the storm has subsided. I could then sing, with a

"I've given all for Christ,
He's my all, he's my all."

I now had a new and joyful interest in that sublime truth, the whole earth is full of his glory. Every new manifestation of wisdom, power or goodness I discovered in the natural or moral world, but heightened my idea of God and of the glory of Him whom my soul loved, and regarded with inexpressible delight, as *my Father* and *my God*.

This alliance with God I have not since annulled, and have no desire to do it. I am satisfied with my choice, with his character, his will and his service.

"Where'er I am, where'er I move,
I meet the object of my love."

and how can I be miserable or unhappy ?

The covenant I have made with him I frequently repeat, endorsing all its obligations anew, and claiming, by a new act of faith, the performance of all its promises to me ; and I have thus far found it a faithful covenant ordered in all things, and sure. The blessedness of this mode of life is indescribable, and it were easy to specify many particulars in which this life has the advantage over its opposite. But this might be intruding upon your pages. Suffice it to say, that the way to obtain a *perfect love* toward God, as I learn from my last experience, is, to repose a perfect faith, a full and unlimited confidence *in* him, as we do when we resign ourselves wholly to his disposal and control ; then perfect love, and constant peace, and hallowed joy and blessed hope, spring up and flourish in the soul.

C. C.

Portland, Nov. 19, 1842.

For the Guide to Christian Perfection.

DEAR BROTHER KING,—Having been much interested and profited by the reading of the "Guide," I thought it might be my duty to write this communication for the same, and make known thereby, to your numerous readers, the gracious dealings of God to my soul. As I am pleased with and benefitted by reading the personal experience of others, I will write what I have to say, (hoping that others may receive a like good, and that by the reciprocation of these favors, we may give and receive good,) on

PERSONAL EXPERIENCE.

Although I was brought up under the influence of Calvinistic sentiments, I did not embrace them, even in theory, so far as it respects the doctrines of unconditional election and reprobation, and the impossibility of being saved from sin until death. I have always believed, (in theory,) since I was able to read and understand the word of God for myself, that salvation was free for *all*, that God in this respect was impartial, and also that Jesus came to redeem his people from *all iniquity* ; that he could and would save all those who believe on him with their hearts unto righteousness, "from" *all* "their sins." In the good Providence, I

was permitted to hear the "gospel of Christ," which "is the power of God unto salvation, to every one that believeth," proclaimed in its purity, as it is believed and taught, (would to God that I could say, without exception, *experienced, lived and enjoyed,*) by the Methodists. My inward thought was, this is the Bible doctrine, as I read and understand it. I sought and found the Lord, to the joy and rejoicing of my heart, at a camp-meeting in Concord, Vt., the place of my nativity, in the fall of 1826. Though the Methodists were, by many, at that time, a despised and persecuted people, yet such was my fellowship for them, and my attachment to them, that I said in my heart, this "people shall be my people," and their "God my God." I have ever believed this blessed doctrine of *holiness*, from that time to the present; sometimes, alas! but *theoretically*, yet at others, *glory be to God! experimentally and practically*. At the camp-meeting last August, on Martha's Vineyard, on the last evening of the meeting, after the parting ceremony, and we had repaired to the tents to engage in prayer, I made the following proposition to my brethren and sisters in our tent. As many of you as feel a consciousness that you have laid all upon the altar of the Lord, and that you have nothing contrary to love to God and all mankind in your hearts, please manifest it by rising up. *Sixteen arose*. I then invited those who did not enjoy this evidence, but believed it attainable, and desired our prayers that they might attain it, to rise. A few rose. We then engaged in prayer for them. The Lord heard and answered. Our hearts were filled "with joy unspeakable and full of glory." I felt as clear an evidence of my *sanctification*, as ever I did of my *justification*. All glory and praise be to God. Hallelujah!

Since that time, I have been striving to "live by faith on the Son of God." Though I have not at all times felt to rejoice as I then did, yet I have been enabled to "hold fast" my "confidence in the Lord," and can still say, I know in whom I have believed. I still believe myself to be a free moral agent, and, as such, liable to sin. I know not what I shall do the next moment, hour, day, week, month, or year; but have this strong confidence in God, that he will be with me, while I be with him. That His grace is, and will ever be sufficient for me, while I obey him, and trust in him. I feel that I am either pleasing or displeasing him every moment, and that "without faith it is impossible to please him." I know that it is "by grace" I am saved "through faith," and that it is by the power of God, that I am to be kept, through the same medium, unto eternal salvation.

I solicit an interest in the prayers of all who may read this imperfect, though true sketch, of my personal Christian experience,

that I may continue so to *believe, love and obey*, and thus endure to the end; that I may be found (at "the judgment" of "the great day" of God's wrath toward the finally *unbelieving and impenitent*,) among those who shall "*come out of great tribulation, and have washed their robes*" "*from all guilt,*" and *made them white*" in all holiness," *by the blood of the Lamb*, "which not only cleanses, but adorns us also. Amen. O. W.

Westport, Mass., Nov. 8, 1842.

For the Guide to Christian Perfection.

THE GRACE OF HOLY SILENCE.

I think I touch a chord which will vibrate in unison with the views and feelings of wholly sanctified hearts, when I say there is such a grace as holy silence. I call it grace, because the natural heart is a stranger to it; this plant never grew in nature's garden; it is the reverse of the desires and feelings of the carnal mind; and right opposite to what the unsanctified Christian sometimes calls a "proper resentment." It deserves the appellation of holy, for it is a plant found in holy soil, planted by our heavenly Father; therefore it must be very desirable and of great price, as the fruits also show. The nature and tendency of this grace may be clearly illustrated in a given case. Vague and heart-trying charges are preferred against a minister of Christ, which obviously originate in jealousy and self-conceit. They are unjust and cruel accusations, involving moral character. How does he meet them? The superficial observer urges him to plead his own case, and make good his ministerial character and reputation thus assailed; and some, having a "hasty spirit," even advise to leave the church: he remains in humble, solemn silence, before his accusers, and the tendency is ultimately good; yea, the sequel proves it *best*. Another is falsely accused in public, at the close of a religious meeting conducted by himself. For a moment self-vindication appears requisite for the honor of the church, and as a reproof to the fault-finders; but on wise second thought, a meek, lamb-like spirit is preferred, and all is borne in silence; and nothing is lost in this conflict. One cheek being smitten, he turns the other—and thus evil is overcome with good, and "coals of fire heaped on the enemy's head."

Thrilling cases of persecution might be alluded to where this grace or armor of holy silence has been worn to the honor of Christ and the confusion of his enemies.

The vast importance of having the principle and exercising this self-denying grace on certain occasions, will appear obvious from Scripture precept and example. "He that keepeth his mouth keepeth his life." Prov. xiii. 3. "If any man offend not in word, the same is a perfect man."

Here is a Scriptural evidence of a sanctified heart; one who is "able to govern the whole body." If he speaks, his words are seasoned with grace, uttered with wisdom as to the time, and in holy carefulness as to the spirit, and manner, and end of his conversation. If he may not have this opportunity, or if this prospect is not before him, thus to converse, he remains in silence. For the sanctified believer "*shall not make haste.*" He seeks not honor of men; consequently he is not quickly touched with worldly applause or censure, and ever concerned to vindicate his own reputation. Mark the *example* of Bible saints. What was their settled purpose and corresponding practice? Hear the psalmist—"I have purposed that my mouth shall not transgress." "I said I will take heed to my ways, that I sin not with my tongue; I will keep my mouth with a bridle while the wicked are before me. *I was dumb with silence*; I held my peace even from good," &c. Where is Daniel's speech or strong argument in answer to the king's most unrighteous law, and the stratagem of the false, wicked princes? How does he vindicate his political and religious character when thus violently assailed? Read it in the sixth chapter and tenth verse of his history. Behold him as he goes to his chamber, kneels upon his knees three times a day and prays. His counsel is in heaven; his record is on high. Look well to the sequel!

What is the logic of "the three Hebrew worthies," as they stand before the fiery furnace "heated seven times hotter than it was wont to be?" Hear them in reply to the highly incensed king, Nebuchadnezzar, "We are not careful to answer thee in this matter." This is not the logic of the lip, but the logic of the life. "By well doing put to silence the gainsayer," &c.

What saith the Scriptures, in wonderful prophecy of the "Prince of Peace," the perfect living example and dying sacrifice of the world? (Isa. liii.) Behold your King before Pilate's prediction:—"He was oppressed and he was afflicted, yet he opened not his mouth; he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth." Vile epithets are heaped upon him; vague and clamorous charges are preferred by false witnesses. "Then saith Pilate unto him, hearest thou not how many things they witness

against thee? And he answered him to NEVER A WORD; inso-much that the governor marvelled greatly."

There is something very emphatic in this expression. An important lesson was designed and given in this example of holy silence. Another evangelist has it—"And Jesus held his peace, and answered nothing." God grant that we may have wisdom to learn and grace to practice this lesson as occasion may require. "For he that saith he abideth in Christ ought also to walk even as he walked."

He that hath an ear to hear let him hear the gracious words of our great Teacher: "*Learn of me, for I am meek and lowly in heart, and ye shall find rest to your souls.*" J. W. T.

Dennysville, Me., Nov., 1842.

ONE OF MR. WESLEY'S LETTERS TO A YOUNG DISCIPLE.

Witney, Oct. 16, 1771.

It is no fault to be grieved at the unkindness of those we love: only it may go to an excess; so that we have need to watch in this, as in all things, seeing the life of man is a temptation upon earth. And it is no fault not to grieve for the censure we must often meet with for following our own conscience. Of those little ones you cannot be too tender or too careful; and as you are frequently alone, you may teach them many important lessons, as they are able to bear them. But it requires immense patience; for you must tell them the same thing ten times over, or you do nothing.

A higher degree of that peace which may well be said to "pass all understanding" will keep, not only your heart, but all the workings of your mind, (as the word properly signifies,) both of your reason and imagination, from all irregular sallies. This peace will increase as your faith increases: one always keeps pace with the other. So that on this account also your continual prayer should be, "Lord, increase my faith!" A continual desire is a continual prayer, that is, in a low sense of the word; for there is a far higher sense,—such an open intercourse with God, such a close, uninterrupted communion with him as G. Lopez experienced, and not a few of our brethren now alive. This you also should aspire after; as you know He with whom we have to do is no respecter of persons.

SOMETHING SPECIAL.

Judging from the lack of remittances for the Guide, we are forced to the conclusion that notices on the cover are considered unworthy a reading. So we feel obliged to record, in the body of our work, where it may be bound up, a standing reproof to many of our subscribers.

We have about \$900 due us for subscriptions previous to the present volume! See our terms — *PAY IN ADVANCE.*

We have nearly \$3,400 due on the present volume, which should, according to our terms, have been paid about the first of July last.

So we are minus in our receipts \$4,300. We must say, without regard to friendship, that this is not as it should be; and we do earnestly and affectionately invite our readers to consider how great an embarrassment the lack of *FOUR THOUSAND AND THREE HUNDRED DOLLARS* must be to us, in hard times. Remember that we must meet our payments, according to terms, whether others do or not. Remember that we give more matter than is usual for \$1; that we have no condition for letting off our subscribers six or twelve months by an extra price. All can read for themselves, *PAYABLE "IN ADVANCE."* It is a worthy motto, "A time for every thing, and every thing at the time."

The proper time has gone by, but we will forgive that, this once, provided our subscribers will pay us by the first of January next. And why not? You may call it a new year's present, if you please. We will accept it with gratitude.

Our friends in Boston and vicinity, we hope, will call at the office. Those in the country can send through the post master, who has a right to forward money for periodicals, if he please, free of expense. Or if you do not pay through the post master, forward it yourself, or hand it to your minister, who we doubt not will do it for you.

But let us have it somehow: one or two dollars is but a small amount. You can raise it. You can get it to us by a little effort. You can probably do it as well now as at any time; and if you cannot do it quite so readily now, still it is your duty, because it is due; and certainly a Christian should exert himself to pay his honest debts.

We shall wait in hope that the kindness and sound judgment of the great majority of our readers will not allow their little responsibilities, in their accumulated capacity, to become as a millstone about our neck.

Friends, do your duty, and let us all be relieved from this unpleasant subject, for at least six months.

GUIDE

TO

CHRISTIAN PERFECTION.

VOL. IV.

JANUARY, 1843.

No. 7.

ENTIRE SANCTIFICATION, OR THE PERFECTED HOLINESS OF BELIEVERS.

BY RICHARD WATSON.

We have already spoken of *justification*, *adoption*, *regeneration*, and *the witness of the Holy Spirit*, and we proceed to another as distinctly marked, and as graciously promised in the Holy Scriptures: this is the ENTIRE SANCTIFICATION, or the perfected HOLINESS of believers; and as this doctrine, in some of its respects, has been the subject of controversy, the scriptural evidence of it must be appealed to and examined. Happily for us, a subject of so great importance is not involved in obscurity.

That a distinction exists between a regenerate state and a state of entire and perfect holiness will be generally allowed. Regeneration, we have seen, is concomitant with justification; but the apostles, in addressing the body of believers in the churches to whom they wrote their epistles, set before them, both in the prayers they offer in their behalf, and in the exhortations they administer, a still higher degree of deliverance from sin, as well as a higher growth in Christian virtues. Two passages only need be quoted to prove this:—1 Thess. v. 23, "And the very God of peace sanctify you wholly, and I pray God your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ." 2 Cor. vii. 1, "Having these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." In both these passages deliverance from sin is the subject spoken of, and the prayer in one instance, and the exhortation in the other, goes to the extent of the entire sanctification of "the soul" and

"spirit," as well as of the "flesh" or "body," from all sin; by which can only be meant our complete deliverance from all spiritual pollution, all inward depravation of the heart, as well as that which, expressing itself outwardly by the indulgence of the senses, is called "filthiness of the flesh."

The attainableness of such a state is not so much a matter of debate among Christians as the *time* when we are authorized to expect it. For as it is an axiom of Christian doctrine, that "without holiness no man can see the Lord," and is equally clear that if we would "be found of him in *peace*," we must be found "without *spot* and *blameless*;" and that the church will be presented by Christ to the Father without "fault," so it must be concluded, unless, on the one hand, we greatly pervert the sense of these passages, or, on the other, admit the doctrine of purgatory or some intermediate purifying institution, that the entire sanctification of the soul, and its complete renewal in holiness, must take place in this world.

While this is generally acknowledged, however, among spiritual Christians, it has been warmly contended by many that the final stroke which destroys our natural corruption, is only given at death; and that the soul, when separated from the body, and not before, is capable of that immaculate purity which these passages, doubtless, exhibit to our hope.

If this view can be refuted, then it must follow, unless a purgatory of some description be allowed after death, that the entire sanctification of believers, at any time previous to their dissolution, and in the full sense of these evangelic promises, is attainable.

To the opinion in question, then, there appear to be the following fatal objections:—

1. That we no where find the promises of entire sanctification restricted to the article of death, either expressly, or in fair inference from any passage of Holy Scripture.

2. That we no where find the circumstance of the soul's union with the body represented as a necessary obstacle to its entire sanctification.

The principal passage which has been urged in proof of this from the New Testament, is that part of the seventh chapter of the epistle to the Romans, in which St. Paul, speaking in the first person of the bondage of the flesh, has been supposed to describe his state, as a believer in Christ. But whether he speaks of himself, or describes the state of others in a supposed case, given for the sake of a more vivid representation in the first person, which is much more probable, he is clearly speaking of a person who

had once sought justification by the works of the law, but who was then convinced, by the force of a spiritual apprehension of the extent of the requirements of that law, and by constant failures in his attempts to keep it perfectly, that he was in bondage to his corrupt nature, and could only be delivered from this thralldom by the interposition of another. For, not to urge that his strong expressions of being "carnal," "sold under sin," and doing always "the things which he would not," are utterly inconsistent with that moral state of believers in Christ which he describes in the next chapter; and, especially, that he there declares that such as are in Christ Jesus "walk *not* after the flesh, but after the Spirit;" the seventh chapter itself contains decisive evidence against the inference which the advocates of the necessary continuance of sin till death have drawn from it. The apostle declares the person whose case he describes, to be under the *law*, and not in a state of deliverance by Christ; and then he represents him not only as despairing of self-deliverance, and as praying for the interposition of a sufficiently powerful deliverer, but as thanking God that the very deliverance for which he groans is appointed to be administered to him by Jesus Christ. "Who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord."

This is, also, so fully confirmed by what the apostle had said in the preceding chapter, where he unquestionably describes the moral state of true believers, that nothing is more surprising than that so perverted a comment upon the seventh chapter, as that to which we have adverted, should have been adopted or persevered in. "What shall we say, then? Shall we continue in sin, that grace may abound? God forbid! How shall we who are dead to sin live any longer therein? Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection; knowing this, that OUR OLD MAN is crucified with him, THAT THE BODY OF SIN MIGHT BE DESTROYED, that henceforth we should not serve sin; for he that is dead is FREED FROM SIN." So clearly does the apostle show that he who is BOUND to the "body of death," as mentioned in the seventh chapter, is not in the state of a believer; and that he who has a true faith in Christ "is FREED from sin."

It is somewhat singular that the divines of the Calvinistic

school should be almost uniformly the zealous advocates of the doctrine of the continuance of indwelling sin till death ; but it is but justice to say that several of them have as zealously denied that the apostle, in the seventh chapter of the Romans, describes the state of one who is justified by faith in Christ, and very properly consider the case there spoken of as that of one struggling in LEGAL bondage, and brought to that point of self-despair and of conviction of sin and helplessness which must always precede an entire trust in the merits of Christ's death, and the power of his salvation.

3. The doctrine before us is disproved by those passages of Scripture which connect our entire sanctification with subsequent habits and acts, to be exhibited in the conduct of believers *before death*. So in the quotation from Rom. vi. just given — “ knowing this, that the body of sin might be destroyed, that *henceforth* we should not serve sin.” So the exhortation in 2 Cor. vii. 1, also given above, refers to the present life, and not to the future hour of our dissolution ; and in 1 Thess. v. 23, the apostle first prays for the entire sanctification of the Thessalonians, and then for their *preservation* in that hallowed state, “ unto the coming of our Lord Jesus Christ.”

4. It is disproved, also, by all those passages which require us to bring forth those graces and virtues which are usually called the fruits of the Spirit. That these are to be produced during our life, and to be displayed in our spirit and conduct, cannot be doubted ; and we may then ask whether they are required of us in perfection and maturity ? If so, in this degree of maturity and perfection, they necessarily suppose the entire sanctification of the soul from the opposite and antagonist evils. Meekness in its perfection supposes the extinction of all sinful anger ; perfect love to God supposes that no affection remains contrary to it ; and so of every other perfect internal virtue. The inquiry, then, is reduced to this, whether these graces, in such perfection as to exclude the opposite corruptions of the heart, are of possible attainment. If they are not, then we cannot love God with our whole hearts ; then we must be sometimes sinfully angry ; and how, in that case, are we to interpret that *perfection* in these graces which God hath required of us, and promised to us in the gospel ? For if the *perfection* meant (and let it be observed that this is a *Scriptural* term, and must mean something) be so comparative as that we may be sometimes sinfully angry, and may sometimes divide our hearts between God and the creature, we may apply the same comparative sense of the term to good words and to good works, as well as to good affections. Thus when

the apostle prays for the Hebrews, "Now the God of peace that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you *perfect* in every *good work*, to do his will," we must understand this perfection of evangelical good works so that it shall sometimes give place to opposite evil works, just as good affections must necessarily sometimes give place to the opposite bad affections. This view can scarcely be soberly entertained by any enlightened Christian; and it must, therefore, be concluded that the standard of our attainable Christian perfection, as to the affections, is a love of God so perfect as to "rule the heart, and exclude all rivalry, and a meekness so perfect as to cast out all sinful anger, and prevent its return; and that as to good works, the rule is, that we shall be so "perfect in every good work," as to "do the will of God," habitually, fully, and constantly. If we fix the standard lower, we let in a license totally inconsistent with that Christian purity which is allowed by all to be attainable, and we make every man himself his own interpreter of that *comparative* perfection which is often contended for as that only which is attainable.

Some, it is true, admit the extent of the promises and the requirements of the gospel as we have stated them; but they contend that this is the mark at which we are to *aim*, the standard toward which we are to aspire, though neither is attainable fully till death. But this view cannot be true as applied to *sanctification*, or deliverance from all inward and outward sin. That the *degree* of every virtue implanted by grace is not limited, but advances and grows in the living Christian throughout life, may be granted; and through eternity also: but to say that these virtues are not attainable, through the work of the Spirit, in that degree which shall destroy all opposite vice, is to say that God, under the gospel, requires us to be what we cannot be, either through want of efficacy in his grace, or from some defect in its administration; neither of which has any countenance from Scripture, nor is it at all consistent with the terms in which the promises and exhortations of the gospel are expressed. It is also contradicted by our own consciousness, which charges our criminal neglects and failures upon ourselves, and not upon the grace of God, as though it were insufficient. Either the consciences of good men have in all ages been delusive and over-scrupulous, or this doctrine of the necessary, though occasional, dominion of sin over us is false.

5. The doctrine of the necessary indwelling of sin in the soul till death involves other anti-scriptural consequences. It supposes

that the seat of sin is in the flesh, and thus harmonizes with the pagan philosophy, which attributed all evil to matter. The doctrine of the Bible, on the contrary, is, that the seat of sin is in the soul; and it makes it one of the proofs of the fall and corruption of our spiritual nature, that we are in bondage to the appetites and motions of the flesh. Nor does the theory which places the necessity of sinning, in the connection of the soul with the body, account for the whole moral case of man. There are sins, as pride, covetousness, malice and others, which are wholly spiritual; and yet no exception is made in this doctrine of the necessary continuance of sin till death as to them. There is, surely, no need to wait for the separation of the soul from the body in order to be saved from evils which are the sole offspring of the spirit; and yet these are made as inevitable as the sins which more immediately connect themselves with the excitements of the animal nature.

This doctrine supposes, too, that the flesh must necessarily not only lust against the Spirit, but in no small degree, and on many occasions, be the conqueror; whereas, we are commanded to "*mortify* the deeds of the body;" to "*crucify*," that is, to put to death, "the flesh;" "*to put off* the old man," which, in its full meaning, must import separation from sin in fact, as well as the renunciation of it in will; and "*to put on* the new man." Finally, the apostle expressly states, that though the flesh stands victoriously opposed to *legal* sanctification, it is not insuperable by evangelical holiness. "For what the *law* cannot do in that it was weak *through the flesh*, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be *fulfilled* in us, who walk not after the flesh, but after the Spirit," Rom. viii. 3, 4. So inconsistent with the declarations and promises of the gospel is the notion that, so long as we are in the body, "the flesh" must of necessity have at least the occasional dominion.

We conclude, therefore, as to the *time* of our complete sanctification, or, to use the phrase of the apostle Paul, "the destruction of the body of sin," that it can neither be referred to the hour of death, nor placed subsequently to this present life. The attainment of perfect freedom from sin is one to which believers are called during the present life, and is necessary to that completeness of "holiness," and of those active and passive graces of Christianity by which they are called to glorify God in this world, and to edify mankind.

Not only the time, but the *manner* also of our sanctification has been matter of controversy; some contending that all attain-

able degrees of it are acquired by the process of gradual mortification and the acquisition of holy habits; others alleging it to be instantaneous, and the fruit of an act of faith in the divine promises.

That the regeneration which accompanies justification is a large approach to this state of perfected holiness, and that all growth in grace, advances us nearer to this point of entire sanctity, is so obvious, that on these points there can be no reasonable dispute. But they are not at all inconsistent with a more instantaneous work, when, the depth of our natural depravity being more painfully felt, we plead in faith the accomplishment of the promises of God. The great question to be settled is, whether the deliverance sighed after be held out to us in these promises as a present blessing? And from what has been already said, there appears no ground to doubt this, since no small violence would be offered to the passages of Scripture already quoted, as well as to many others, by the opposite opinion. All the promises of God which are not expressly, or from their *order*, referred to future time, are objects of *present trust*; and their fulfilment *now* is made conditional *only* upon our faith. They cannot, therefore, be pleaded in our prayers, with an entire reliance upon the truth of God, in vain. The general promise that we shall receive "all things whatsoever we ask in prayer, believing," comprehends, of course, "all things" suited to our case which God has engaged to bestow; and if the entire renewal of our nature be included in the number, without any limitation of time, except that in which we ask it in faith, then to this faith shall the promises of entire sanctification be given; which in the nature of the case, supposes an instantaneous work immediately following upon our entire and unwavering faith.

The only plausible objections made to this doctrine may be answered in few words.

It has been urged that this state of entire sanctification supposes future *impeccability*. Certainly not; for if angels and our first parents fell when in a state of immaculate sanctity, the renovated man cannot be placed, by his entire deliverance from inward sin, out of the reach of danger. This remark, also, answers the allegation that we should thus be removed out of the reach of temptation; for the example of angels, and of the first man, who fell by temptation when in a state of native purity, proves that the absence of inward evil is not inconsistent with a state of probation; and that this, in itself, is no guard against the attempts and solicitations of evil.

It has been objected, too, that this supposed state renders the atonement and intercession of Christ superfluous in future. But the very contrary of this is manifest when the case of an evangelical renewal of the soul in righteousness is understood. This proceeds from the grace of God in Christ, through the Holy Spirit, as the efficient cause; it is received by faith as the instrumental cause; and the state itself into which we are raised is maintained, not by inherent native power, but by the continual presence and sanctifying influence of the Holy Spirit himself, received and retained in answer to ceaseless prayer, which prayer has respect solely to the merits of the death and intercession of Christ.

It has been farther alleged that a person delivered from all inward and outward sin has no longer need to use the petition of the Lord's prayer, — "and forgive us our trespasses," — because he has no longer need of pardon. To this we reply, 1. That it would be absurd to suppose that any person is placed under the necessity of "trespassing," in order that a general prayer, designed for men in a mixed condition, might retain its aptness to every particular case. 2. That trespassing of every kind and degree is not supposed by this prayer to be continued, in order that it might be used always in the same *import*, or otherwise it might be pleaded against the renunciation of any trespass or transgression whatever. 3. That this petition is still relevant to the case of the entirely sanctified and the evangelically perfect, since neither the perfection of the first man nor that of angels is in question; that is a perfection measured by the perfect law, which, in its obligations, contemplates all creatures as having sustained no injury by moral lapse, and admits, therefore, of no excuse from infirmities and mistakes of judgment; nor of any degree of obedience below that which beings created naturally perfect were capable of rendering. There may, however, be an entire sanctification of a being rendered *naturally* weak and *imperfect*, and so liable to mistake and infirmity, as well as to defect in the *degree* of that absolute obedience and service which the law of God, never bent or lowered to human weakness, demands from all. These defects, and mistakes, and infirmities, may be quite consistent with the entire sanctification of the soul and the *moral* maturity of a being still *naturally* infirm and imperfect. Still, farther, if this were not a sufficient answer, it may be remarked, that we are not the ultimate judges of our own case as to our "trespasses," or our exemption from them; and we are not, therefore, to put ourselves into the place of God, "who is greater than our hearts." So,

although St. Paul says, "I know nothing by myself," that is, I am conscious of no offence, he adds, "yet am I not hereby justified; but he that judgeth me is the Lord:" to whom, therefore, the appeal is every moment to be made through Christ the mediator; and who, by the renewed testimony of his Spirit, assures every true believer of his acceptance in his sight.

EXTRACT FROM THE WRITINGS OF ANTONIA BOURIGNON.

[This remarkable woman was a native of Lisle, in Belgium. She lived nearly two hundred years ago. She was an able defender of the doctrine of present sanctification, and professed to have experienced it. The following extract is from the work entitled "Light Risen in Darkness."]

"All perfection consists in submitting our wills unto that of God. This is all that he requires of us. For God, who possesses all things in himself, has need of nothing; but was and is still desirous that we should submit our wills unto his: and good reason for it, because we were created for him, and have received all of him. If we hope for any happiness, it must come from him; seeing none can either save himself or any other creature. It is from God alone that we are to hope for this. Why, then, are we unwilling to subject our wills to his, seeing it is good and reasonable so to do, and seeing God requires no other thing of his creatures but submission to his holy will? Could he demand less than this submission of his creatures, whom he had drawn out of nothing, that he might raise them to what they are, promising them eternal joy and delights of eternal duration, provided they would submit unto his holy will? Is not this the least he could demand for so many benefits, so many felicities, so many favors, as he hath bestowed upon them? I entreat you not to trouble yourself with the many methods that men have invented for attaining salvation; for the devil insinuates himself into all material things, be they ever so good and pious, but can never get hold of this submission of our wills to God, because this is a spiritual act, wherein our enemy can find no matter whereby to tempt us in any manner. Hold fast by this, contemning all his wiles and temptations, which merit not that a child of God should stop at them, seeing they are nothing but smoke, which vanishes into air as soon as we have recourse to our true almighty Father, who never fails us if we seek

to him in time of need. I have always found more help under temptations when I have had my recourse unto God, than when I have stood disputing it with the devil, who is not worthy that a child of God should defend himself against him, who is only his own enemy, and hath no power over us, if our wills be not consenting to it. Therefore be not troubled about the fantasies and temptations which he raises to you, whether when you are awake or asleep, provided you remain firm in your resolution not to offend God any more. Have your recourse only unto God, and pray to him that he would rather let you die than consent unto sin. This will speedily relieve you from the temptation, and thus you shall overcome the devil without fighting with him. This is what I have experienced in myself, and what you may also make trial of in your own person, and be not troubled for any evil thoughts that may be suggested unto you. Disregard the importunities of these as you would do that of the flies in the summer heat. Though you should be vexed with evil thoughts all your life, this will not make you less agreeable unto God, IF YOU TAKE NO PLEASURE IN THEM, and GIVE NO CONSENT UNTO THEM; for the devil cannot make us sin if we consent not to it. On the contrary, these temptations purify our souls, by our resistance and the uneasiness they make us suffer. We must in this, as in every other thing, submit our wills unto God, who will never suffer us to be tempted beyond our strength. But this submission of ours must be absolute in all things, CORPOREAL, TEMPORAL, SPIRITUAL, yea, ETERNAL."

"Willing rather to be absent from the body, and to be present with the Lord." 2 Cor. v. 8.

This seems to have been very much, in the beginning of the gospel, a common experience. Hence we read of looking for that blessed hope: waiting for his Son from heaven; loving his appearance; hasting unto the coming of the day of God; and crying amen, even so, come, Lord Jesus. Those, also, who were called by divine grace at the reformation in Germany, and at the revival of evangelical religion in our own country, (England,) seemed familiar with death, were not shocked to be reminded of their age and infirmities, and loved to talk with each other of going home. — *Wm. Jay.*

ACROSTIC.

W HENCE, ye minstrelsy of heaven,
I n pure robes of glory dressed,
T ell me whence your joys arise,
H igh, serene, supremely blest ;
O n the plains of heavenly bliss —
U tmost bound of human thought —
T ime and distance are unknown,

H opes and fears alike forgot.
O 'er those wide-extended plains,
L oud resound your joyous lays ;
I nnocency tunes your strings,
N ature's God your theme of praise ;
E ver basking in delight,
S orrow is a thing unknown,
S eeds of darkness and distress,

N ot on heavenly fields are sown.
O , since ye are thus so blest,

M ay a sinful mortal dare
A sk the source of your delight,
N ever marred by anxious care ?

S ay, ye glorious, happy throng,
H as aught earthly power to give,
A n immortal spirit bliss
L ike to that in which ye live ?
L ies within an earthly shell

S ome pure element of joy,
E ver springing in the heart,
E ndless — true — without alloy ?

"T urn from earth," I hear ye say ;
"H oliness of heart alone
E ver can a peace afford,

L asting as the eternal throne !"
O, my soul, then seek this prize,
R est not till its light arise,
Dawning from the upper skies. — *Ladies' Repository.*

For the Guide to Christian Perfection.

WHY ARE THERE NOT MORE BAPTIZED WITH THE HOLY GHOST?

The baptism of the Holy Ghost, and entire sanctification, I wish to be considered the same, and here inquire why this work does not progress with more power, and take in a larger number of those professing godliness. I am aware that some one reason may be given, as *unbelief*, applicable to all cases: but I am equally aware that there are particular reasons that ought to be ferretted out, and should be reflected upon seriously by all. Look, kind reader, to the following reasons.

1. *Love of the world*, that so effectually employs the affections of the heart that to grow in grace is morally impossible.

2. A want of that extensive moral honesty that is *wholly* willing to do to others as you would have others do to you; this latter sentiment must be adopted or the sacred baptism cannot be obtained; the love of the world leads directly to dishonesty in feeling, principle and action, and if it be *cherished*, there can be no advances made.

3. Disaffection, or an unbrotherly feeling toward any, will effectually shut out our prayers, bring condemnation, and blast every good fruit in the soul.

4. *Contention*, in which motives and characters are involved, and the freely reading communications that partake largely of this spirit, is an important and effectual hindrance to higher spiritual attainments. If we or any others partake of such feelings or acts we can never grow, but conscience will always oppress and clamor against us. Let us, by the grace of God, get the hindrances out of the way; pray and believe with all the heart, and the promised blessing must and will come, even full redemption in the blood of the Lamb.

HOW CAN I OBTAIN ENTIRE SANCTIFICATION?

The above is a question of great importance, and easy to be answered, provided we take the Bible for our *entire* guide, and not without. To sum up the answer in a few words, it is by importunate, or agonizing, praying faith, that says now, that looks now.

There is one thing to guard against, viz: imposing conditions on the Lord; as all do when they fix the particular exercise that must follow when the prayer is answered. Now, one thinks to have a powerful movement; another, a glorious elevation; and a third, such a melting influence as will make him willing to weep his life away in love; and a fourth expects a silent awe that dares not move but with great precision. Now if God answers your prayer, you may have some of the above exercises, or a part of them all, and perhaps none of them; and of this you should feel no solicitude. Impose no conditions on the Lord, only agonize for the object, and leave the particular immediate effect it shall produce on you to the wisdom of the Holy Ghost.

Depend wholly on the blood, the atoning blood and Holy Spirit of our living Lord; firmly believing in the promise of the Lord, that saith, "He is faithful and just to forgive you your sins, and cleanse you from all unrighteousness." That blood has virtue, and the Spirit has power to apply the atonement. Believe, believe, and all is yours.

It is in the above manner that the Church should pray for a revival; imposing no conditions on the Lord, only sue for the object. We want *power*; but whether it shall make sinners cry out, or weep, or tremble in a deathly silence, leave that, it belongs to God, not to man; no, not to good men or angels: the object get, the manner leave.

CAN MAN BE PERFECT IN LOVE, AS THE LAW REQUIRES, AND CONTINUE IN IT?

Many believe in the doctrine of entire sanctification and in its attainableness, but whether any have attained and *lived* in it, they query. The weakness of human nature is such, together with the temptations of Satan, and the circumstances and influences of the world, that it is too much to believe that any can come up to the requirement of the law and *live in it*. If we were at all dependent on any of these for preservation we might reasonably doubt; but when we know that the grace of God in Jesus Christ is our only dependence, and that that grace is a strong tower, into which the righteous run and are *SAFE*, and that they are kept by *the power of God* through faith, we feel instructed to give our doubts to the winds, and trust by faith the promises of our leader and preserver, who has as distinctly presented this blessing to us as any other spiritual good, and upon the same terms, precisely.

Shall I say that my God and Savior will not put forth a sufficient amount of influence to keep me in the enjoyment of the blessings contained in his promises, and thereby distrust my Lord? God forbid. I will rather believe, and say, Every moment, Lord, I need the merit of thy death, and trust to feel its mighty efficacy. The Gospel is a perfect remedy; and all that is sanctifying is through faith.

H. D. S.

For the Guide to Christian Perfection.

WITH FAITH, AND WITHOUT FAITH.

I am assured the sanctified Christian understands me, when I speak of living "the life of faith;" for to continue in that blessed state, where all is consecrated to and accepted with God, we must do all we do, and be all we are, *in faith*. This is not readily, and perhaps not at all, understood by those who exercise faith only at periods, and the remainder of their time take their hearts into their own possession. It is not an uncommon thing for us to hear one who is doubting as to the truth of the doctrine of living with a pure heart, say, "I have professed religion twenty years, and not for one day have I felt that what I did was altogether pleasing to God." Says another, "How it is I cannot see, for I have commenced many a morning to see if I could not live that day without sin, and before the day was one-half through, I felt that all was in vain, for my heart was so vile that all I did was filled with sin."

We hardly dare say to these perplexed persons that they should not judge us who profess to have had our hearts cleansed by the Holy Ghost, through faith in Jesus, by themselves, who have never believed that this great work has been wrought for them; for, should we make them this reply, they could not then see why we were not boasting; setting ourselves where they are not; saying, "I am more holy than thou." But let one of these persons enter into the state where we ourselves live not, but Christ liveth in us, and the problem will be solved. The blood-washed soul is filled with faith. All he does, he does in the name of the Lord Jesus; and all he is, he is in God. Now when he commences the morning, he recognizes upon his first waking thought that he is not his own but the Lord's. He has nothing to do for himself, and has nothing for which he wishes to be in himself—his selfishness, or own

will, for a single moment. Here faith reckons him in Christ, and finds him there. He begins his daily duties, whatever they may be, labor of the hands or of the mind, in the same spirit. Certainly he does not feel that he is *perfect* in his works, or thoughts, or words; for in many of these he may be laboring under unavoidable mistakes; and in others he comes short, because of a lack of capacity to do what he sees might be done. He is as keenly sensible of this as ever, and far more so; yet he does not stop here, for he is not weighed down with a sense of *guilt*; he feels that his heart is divested of selfishness, and filled with a living desire to please his God in all his ways. He knows that in all these things he has laid his heart before Him in the simplicity of the helpless child. Had he done many things thoughtlessly, and spoken many words carelessly, he would be compelled to acknowledge himself guilty; but of these things he is clear, having been continually kept in holy deliberation by him who has his residence within the heart. He receives nothing and performs nothing without the deepest acknowledgment that he *himself is nothing*, and cannot be accepted in the best performances of his duty, without the blood of sprinkling upon him. Here he is careful to believe he has that blood. He lives in the atmosphere of the atonement. He believes without a doubt that all his short comings are met by his crucified Savior.

We wish to make a distinction between those who do their duties, temporal and spiritual, faithfully, and those who live without any regularity in those things; for we have it to confess that there are those who profess to live in a state of sanctification who seem never to have understood even the first principles. We leave these while we are speaking of him who seeks with all his ability to know his Master's will in every thing, little or great, and as ardently seeks to know the best manner in which to perform it. The truly enlightened and sanctified one knows and *feels* that he cannot expect to have his deficiencies supplied in the view of the Father by his Son, — the sacrifice for sinners, — unless he himself live so as to avoid deficiencies as far as possible. Every thing must be done in the most faithful manner. Every improvement and cultivation must be obtained that comes within reach of the devoted man: then, having done all he could, by deliberation and prayer, with other means, to furnish himself with right views of the life he wishes to live, he can come before his God in *faith*. We will express the sentiment in other words: After having used every means in his power to avoid short comings by mistake, lack of ability, &c., he comes to the Father with the fullest confidence that before him the Lamb, slain, cancels the

deficiencies that *he could not avoid*. Many of these involuntary imperfections, for so they may be correctly called, may have arisen from *past* neglect of privileges or abilities; yet we believe they receive the same blood to cancel them as if they had arisen from another source. We beg to be understood here, for many who have spoken upon this point have been misrepresented. In speaking of *neglect*, we mean that of which the now unblamable man was guilty *before* entering his consecrated state; for it should be understood we do not indulge the imagination that our faith gives us license to do what we could not in our former state do, without displeasing God: far from this. The whole attention is summoned to "keep the heart with all diligence," and to walk in all our ways with the utmost carefulness—such as was never known to those who do not believe it their privilege to possess pure hearts while in this life. This is sufficiently plain to one who has experience in the life of faith; for such a one most certainly knows that no *neglect* can be permitted and the heart retain its sense of purity: for the feet no longer stand on holy ground when the man commences the practice of neglect, how small soever the degree of it. Can any one here accuse us that we believe in sanctification by works? Do we not make it sufficiently clear that our sanctification is by faith, and that Jesus Christ is the foundation of our faith, while good works are only the fruits of it? Can a Christian have a proper exercise of faith without good works?—for the present, good works performing, and for the future, good works purposed? And is it not plain that the consecrated man has both the foundation and occasion for *continual* faith? While in the "narrow way" of doing all his duties rightly, according to his best knowledge and ability, he continually stands upon the foundation laid by Jesus Christ for faith in his most precious blood. He is constantly sprinkled with that blood, and receives unceasing influences from the Holy Spirit, purchased to him by the same price—the blood of the Lamb. After all our effort at explanation we shall, perhaps, still have to bear the stigma of thinking ourselves pure when others think us impure; of believing we please our God when others think we displease him. It is truly blessed, under this consideration, to have the privilege of saying, "*God is my witness.*" The case is plain to ourselves. Good works performed *without* faith, are mixed with condemnation; the same works performed *in* faith, are means of bringing us away from ourselves and concealing us in Christ, *by* whom and *in* whom we are saved from condemnation. The holy word teaches us that faith is the instrument of purification. "Faith which purifies the heart." "Purifying their hearts by faith." Then it is

plain that if we would be pure in our hearts, and have our works acceptable before him who examines them with a scrutinizing eye, we must live by faith in the Son of God; and always recognize that through this our works are perfected. Then will our morning, noonday and evening hours find us at peace, with the testimony of pure hearts. We have the testimony of numbers, that their best efforts, and best performances, while they were not living closely in the "cleft of the Rock," were filled with condemnation; but since they have taken their residence there, the same efforts and same performances, bear a different character, and make a different impression. "*Rock of ages cleft for me.*" In that cleft, and in no other place, are found peace, rest, and safety, for

A STUDENT.

[The following article on sanctification appeared some time since in the Congregational Observer, printed at Hartford, Conn. It was written by a Congregational minister of highly respectable standing and influence. And like other communications on the same subject and from the same source, will be found instructive and interesting.]

ENTIRE SANCTIFICATION.

ITS NATURE.

As we have defined entire sanctification to consist in entire obedience to the moral law, it is important to understand what is *implied* in supreme love to God and equal love to man. By supreme love to God, I mean love to him with all the heart, mind, soul and strength. I see no good reason for using the word supreme in a comparative sense, when applied to denote our love to God. Webster defines supreme, "highest, greatest, most excellent, to the utmost extent." To use this word in a comparative sense, is to violate the laws of philology. When we love God, then, more than we love any other or all other beings, we love him supremely — with all the heart. But it is said we may and must love God more than all other beings, and yet we may not love him with *all the heart*; and this is what some theologians call supreme love to God, in distinction from love with all the heart. I am afraid of this distinction. It looks to me like lowering down the law. I think I have met with Christians who took refuge and comfort under it, while they were serving mammon. If we do love God more than we love all other beings,

then we do hold all other beings and objects in strict subordination to the will of God. Our affections cannot be idolatrous. Our love to finite beings and objects is properly regulated; and all that we have and are is truly consecrated to God, and all must be controlled by the one principle — supreme love to God.

But it may be said, we may love God more than we love all other objects, and yet our nature may be capable of sustaining still higher emotions of love to God. This we admit. But I would inquire if the holy life which the law demands, consists essentially in the mere fervency of emotion? If so, then all virtue, all holiness, consists in the involuntary state of the mind. But this fervency of emotion in religion, it seems to me, is rather the *happiness of obedience*, than obedience itself. But the law, in requiring us to love God with all the heart, cannot require the highest possible state of emotion, for this would be utterly inconsistent with our obligations and relations to other beings. In order that our emotions of love to God be always in the highest state possible, we must have a perfect knowledge of God, and our attention and affections must *be directly and unceasingly* upon the character of God; and then we could not discharge any duty to our fellow men, for whenever our attention is turned toward our fellow men, as it must be at times, then our *emotions of love to God* must in the very nature of the case be abated. But is God any the less pleased with us when we turn our attention to our fellow men, for the purpose of discharging our duties to them?

I am surprised to find that many place the essential nature of love to God in the state of the emotions, rather than in the state of the will.

I conclude, then, that whoever loves God more than all other beings, loves him with all the heart — his state of mind is right with God and man. Sin is cast out; his will is lost in the will of God; every thing he has is subjected to the will of God. The supreme love of God, planted amid the susceptibilities of his nature, controls all of his actions in his intercourse with his fellow men, and leads him into deep, earnest and delightful communion with the Father and the Son.

“It is, in one view, purity of intention, dedicating all the life to God; it is one desire and design ruling all our tempers; it is devoting not a part, but all our soul, body and substance to God. In another view, it is all the mind that was in Christ Jesus, enabling us to walk as he walked. It is the circumcision of the heart from all filthiness, from all inward as well as outward pollution.”

2. *But supreme love to God, or entire holiness, does not*

imply that no further effort is necessary to make progress in holiness. Dr. Woods and Dr. Pond both represent "Christian Perfection" as a state in which there is no more progress—in which no more effort is needed. Dr. Woods says, Bib. Rep. for April, 1841, p. 433, "Their expectation of entire conformity to the divine law is realized. They have reached the object, and *there is no place for further efforts.*"

Dr. Pond says, p. 32, "Sanctification ought to be accomplished at once." But he says it never is; and he represents us as teaching that believers in entire sanctification arrive at a state of holiness in which there is no more progress. Now I deny that we ought instantly to come into a state of sanctification, in which there can be no more progress. The moral law does not require it. I am amazed that our doctors of divinity should teach that there can be no more progress in holiness after all sin is overcome. "The divinity of the schools is surely sick." Suppose Adam had lived 900 years in paradise without sin, would he have made no progress in holiness, as his mind enlarged and his knowledge of God increased? Have the angels in heaven made no progress in holiness since "the morning stars sang together?" Why, Dr. Pond might with as much propriety teach that there can be no progress in sin, after a being has become totally depraved, as to teach there can be no progress in holiness after a being has become entirely holy. How little we know of the ever blessed God, even after all sin is overcome! We shall grow in holiness in proportion as we grow in the knowledge of God. And I doubt not we shall grow in holiness, when faith is swallowed up in victory in the kingdom of heaven, and that we shall *make efforts*—that our minds will be constantly employed to grow in holiness *there*; and how much more necessary is it for us *here*, to watch, and pray, and labor, and make constant efforts to persevere in holiness, and to increase in the knowledge and love of God, even after we have gained the victory over all sin!

The Bible expressly declares that the Savior himself "grew in favor with God and man." The word *favor* is the same word that is translated *grace*.

I am amazed at the views of Dr. Woods and Dr. Pond on the *nature of Christian Perfection*. They represent it as a condition in which the mind will sink into inaction, and in which there will be "no occasion for further efforts" to grow in holiness. Mark! *this is their view of the nature of Christian Perfection, not ours.* They say, when a person arrives at this state, he has no need of any further efforts. I would humbly ask if this teaching

does not have some pretty strong bearings toward "Antinomian Perfectionism?"

These divines teach that if a person actually arrives at a state of entire sanctification, "then his armor is useless," he has no need of making any further efforts. Means and ordinances are all useless things; and under the influence of such instruction, when persons think "they have attained" they naturally slide over into "Antinomian Perfectionism." But we teach that when a person *attains* to a state of entire sanctification, the utmost diligence and effort are necessary to *retain* it; that then all the means of grace and the ordinances are doubly precious. From a quite extensive acquaintance with persons who embrace these views of holiness, I know that they give unusual attention to the means of grace. I have been days together with Pres. Mahan and Mr. Fitch, and I never knew ministers of the gospel who prayed so fervently and earnestly, and who made such diligent use of the means of grace, to keep up their constant communion with God.

3. *Supreme love to God, or entire sanctification in this life, does not imply that confession of sin is no longer proper.* Dr. Pond says, Sermon, p. 33, "There is another passage, which if it stood alone in the Scriptures, would be sufficient to determine this whole question. It is that part of the Lord's Prayer in which we are directed to say, '*forgive us our trespasses*, as we also forgive them who trespass against us.'"

He says that "Christians cannot pray with any propriety or sincerity for forgiveness after their sins have all been repented of and pardoned," &c. Indeed! I thought it had long been the orthodox doctrine of New England, that sinners must repent of all their sins in order to pray sincerely. But it seems that Dr. Pond has made a new discovery, that *no Christian* can pray sincerely for pardon, unless some of his sins are unrepented of! Surely there is some new doctrine springing up "*down east*."

No man can say the Lord's Prayer sincerely and with propriety, unless he is in the *present commission* of some sins!! It is not enough that his past conduct is all black with crime against God, he must have present sins that he has not repented of, in order to pray sincerely!

Yes, Dr. Pond actually makes out a sort of moral necessity of sinning in order to say the Lord's Prayer aright! And this is one argument, he says, which will of itself "determine this whole question." I wonder the Dr. did not rely upon this argument alone, if it is so potent. Let us analyze this great argument and

see how it looks in Connecticut, after having been so much applauded in Maine.

The argument is this. *Christians cannot with propriety and sincerity pray for the forgiveness of their past sins, when they have been repented of and pardoned. They must have some present sins unrepented of, in order to pray sincerely and properly for forgiveness!* Now it seems to me the Bible teaches these two things very plainly,

1. That "if we regard iniquity in our hearts, the Lord will not hear us;" that we must forsake all known sins in order to pray sincerely; that it is presumption to pray for the pardon of sins that we are committing while we pray.

2. That it is proper and scriptural to humble ourselves before God and confess past sins that have often been repented of and forgiven. David says, Ps. xxv. 7, "Remember not the sins of my youth, nor my transgressions." David was advanced in life when he made that prayer, and the sins of his youth had undoubtedly been repented of and forgiven. Yet, according to Dr. Pond, there was no "sincerity nor propriety" in confessing sins that had been forgiven. Jeremiah and Job both confessed the sins of their youth, after they had been forgiven. Jer. iii. 25; Job. xiii. 23-26.

In fact, confession, in order to be sincere, must be for *past sins only*. It is impious to confess sins before God that we are now committing. All the confessions recorded in the Bible are for past sins. If it is proper to confess sins in prayer that have been repented of a minute or one hour, it is equally proper to confess sins that have been repented of and forgiven for years. Who can doubt that the heart rending confessions of President Edwards were for his past sins? When he confesses that "his sins appear to him infinite upon infinite," can any one believe that he was confessing sins that he was then committing? If so, what evidence could he have had of conversion, of a pure heart, of the kingdom of God within him, "which is righteousness, peace and joy in the Holy Ghost." That eminent man of God was undoubtedly confessing his past sins, when he declared them "to be infinite upon infinite."

The more holy a man becomes, the more odious and abominable do his past sins appear, though they may all be pardoned. Yet his *view* of their enormity will increase in proportion as the light of holiness increases. The sanctified soul is often weighed down and prostrated in the very dust of abasement, when the Holy Spirit turns his attention to the sins of his past life. He sinks in the valley of humiliation, because of the sins of his past

life, in order to rise on the wings of faith and love. The soul that is cleansed from sin says —

“O glorious change! 'tis all of grace,
 By bleeding love bestowed
 On outcasts of our fallen race,
 To bring them home to God;
 Infinite grace to vileness given,
 The sons of earth made heirs of heaven.” N. E. B.

For the Guide to Christian Perfection.

WANDERING THOUGHTS.

He who has entered upon a holy life, and is fixed in his purpose to live to God, is scrupulous in the examination of all his thoughts, as well as all his ways. Indeed, it is to the interior of the soul his attention is first directed. And while he finds there a consciousness that his heart is wholly given up to God, and all his delight in his will, he is pained to find at times a wandering mind, an inability to control perfectly his thoughts. This at first view seems to him inconsistent with the demands of God upon him, and he is in danger of becoming discouraged on this account, and of giving over the struggle to be holy. It is desirable, therefore, in a calm hour to take a rational and consistent view of our mental structure, and to know what is and what is not possible for us in this respect. Such, I apprehend, is the nature of our minds, that it is not possible for us to control perfectly our thoughts, and subject them to rule. For instance: we go to church to worship God; on our way thither, or while there, we see some individual who awakens in our mind a train of thought quite contrary to the object we have in view, namely, the spiritual worship of God. We retire to the secret place for prayer, and expect to enjoy a season of close communion with the Father of our spirits; and while there, without any external object to embarrass us, some point in relation to our worldly business comes up before our minds, which disturbs our communion with God.

Since universal experience corroborates this fact in relation to the mind, that *our thoughts are not wholly subject to our control*, it becomes our duty to inquire, not how we shall alter the structure of our minds, but how we shall prevent unnecessary distract-

tions, and how conduct ourselves when they unavoidably occur. There is one great centre to which the sanctified heart invariably turns, true as the needle to the pole, namely, to God. If its attention is necessarily called away, it soon gets back again to God; there is its home, its rest. Nevertheless, even such a heart is liable to distractions. To avoid these, we must watch the entrance of wandering thoughts into our minds; be careful what thoughts we suffer to lodge there; what trains of thought we pursue and follow out. We must *watch* and *pray* against wandering thoughts, and endeavor to bring every thought into captivity, into subjection to Christ. No doubt if we would pray in faith each day to have our hearts and minds kept through Christ Jesus, we should find ourselves in a great measure preserved from painful distractions. Still, when these distractions do occur, we must not increase the evil by suffering our minds to become still farther disquieted and disheartened on account of them. Let the thought come, and let it go, and our great object be still pursued. Let us never be disheartened, while resolutely and steadily aiming at the glory of God, whatever impediments we may find or think we find in the way.

H. G.

For the Guide to Christian Perfection.

THE SPIRIT'S CHOICE.

"For it seems to me the soul is always saying, *Let me go back to my God.*"
Student — Guide, Vol. IV. No. 40.

Thus said *my* spirit; but I turned
 And bade it follow me,
 And drag the chain it spurned
 In longings to be free.

Come gather flowers, I said,
 While summer sheds her bloom;
 Weave garlands for thy head,
 And claim from earth a boon.

"Earth has no gift for me,"
 The weary spirit cried—
 "'T is only to be free,
 That I so long have sighed.

"Think you that I would shame
My brow with earthly flowers,
When by my birth I claim
A share in *Heaven's* own bowers?

"Think you that I will stay
And furl my restless wing,
To watch life's waning day,
And 'bide what night will bring?

"No, no! let me return
To God from whom I came;
I 'm weary now — I spurn
The meed of earthly gain.

"With loathing and disgust,
I turn from earth away;
Let dust return to dust,
And mingle clay with clay.

"For me, I justly claim
A home among the free;
My God, from thee I came,
And would return to thee."

Go, spirit go! I said: —
Quicker than thought, she flew
Upward, and onward sped,
The vaulted ether through.

The Savior was her guide,
He beckoned her to rest;
And nestling to his side,
She hung upon his breast.

And there she closer clings,
As grows the storm more loud;
Secure from fear, she sings,
"My life is hid with God."

MARY.

GUIDE

TO

CHRISTIAN PERFECTION.

VOL. IV.

FEBRUARY, 1843.

No. 8.

For the Guide to Christian Perfection.

PRINCIPLES OF THE INTERIOR OR HIDDEN LIFE.

No. XXI.

SOME OF THE PRINCIPLES OF THE DOCTRINE OF FAITH.

The true life of the soul is love. But love has its conditions of existence, and rests ultimately upon faith. It is hardly necessary to say that faith, especially in its connection with practical holiness, is a great subject, and is deserving of attentive consideration; but we shall not undertake, in the present article, to consider it in all its aspects. It will probably aid us in understanding the immense power of faith in its religious operation, if we possess a correct understanding of its power in its natural operation. And this is the object of the present article, viz., to illustrate some of the principles and operations of religious faith in connection with those of natural faith.

It will be noticed here, that we do not confound together natural and religious faith, as if they were one and the same thing. It is true there is a common nature in some respects; but the difference, nevertheless, is too great not to be distinctly recognized. We consider them, though closely connected, as evidently separate, and shall remark upon them separately and in succession.

FIRST. — We proceed then to say, in the first place, that natural faith is the gift of God in his natural and not in his religious dispensation of things. In other words, natural faith is a principle of our nature. It is a principle which has its origin in our mental constitution, and is sustained by its appropriate laws. It is so intimately connatural to us, and is so constantly operative, that we sometimes almost forget that we are possessed of such a principle; and we certainly have, in general, but a feeble conception of its immense influence: — an influence which is felt at all times, in all situations, and among all

classes. A few brief references to the actual state of things will illustrate what we mean.

The life of children, for instance, from the period of their infancy upward to the years of their departure from the parental home, is a life of FAITH. Not of religious faith, it is true; but still a life of faith. How does it happen, though they are entirely dependent for food, raiment and shelter, that they nevertheless have no trouble, no anxiety on the subject? The answer is, because they have faith. If it were not so, if they were deficient in faith, it is obvious they would be exceedingly wretched. But having entire faith in their parents, that they will provide for their wants, sympathize in their sorrows, and protect them in danger, they remain in simplicity and quietness of spirit; and in the language of scripture, "are careful for nothing." It was the knowledge of this fact which influenced the Savior, — not exclusively, perhaps, but in part, — to direct Christians, so often and emphatically as he did, *to become like little children.*

Again, the existence and the operations of natural faith are seen in the intercourse of man with man in the relations of life and in the transactions of business. So complicated are the relations of society, and so dependent is man on his fellow man, that it is difficult to see, if man had not faith in others, how he could exist in the world for any length of time. Faith is the supporter of law and order; the basis of all contracts involving future liabilities; the strong pillar of great civil and political associations. As soon as there is a cessation or general diminution of reciprocal confidence in the community, what perplexities arise in business! What confusion and weakness in the administrators of the law! What unavoidable and general ruin!

We may add further, that faith, in its natural operation, is the strength of individuals as well as of communities. The natural man is strong in natural faith. Who expects any marked and favorable results from the man who has no faith in himself, and no faith in the business he is engaged in? It is faith in himself, which gives the true energy to his efforts. Indeed, there is a well known law of our mental nature which shows that it must be so; viz., that, as a general rule, the power of the volition, or voluntary purpose, corresponds, in any given case, to the degree of faith or belief which exists. If, for instance, we have absolutely no belief, or faith, that we are able to do a given thing, we shall find it utterly impossible to put forth a volition or fixed determination to do it: and in accordance with this view, if we have doubts of the accomplishment of an object — in other words, if our faith be weak, the decision which we form, the purpose of movement and action, will generally be found to be proportionably inefficient. And hence it is a common artifice among men, if they wish to perplex and prevent the attainment of certain objects by others, to represent such objects as exceedingly difficult, and even unattainable, on the principle that in proportion as their belief in the attainableness of the thing is weakened, their purpose and effort to attain it will be less vigorous. And on the other hand, what prodigies have been

wrought by strength of faith, even *natural* faith! How many persons have been carried, by the mere energy of this inferior form of faith, through amazing difficulties to the possession of natural and worldly objects! It was obviously faith in the practicability of his plans, which supported the great Athenian orator through the immense difficulties of his position, and placed him ultimately at the head of the commonwealth. It was faith, operating in connection with other remarkable elements of character, which carried the armies of Hannibal over the terrific barriers of the Alps. What sustained Columbus, in his vast and untried project of attempting to find a new world, but strong, unconquerable faith in the practicability of his object? Who would meet the scorn and criticisms of men; who would endure pains of body and mind; who would undergo the perils of the ocean, the vicissitudes of climate, of hunger, thirst and nakedness, for the attainment of an object which he believed to be impracticable, and in regard to which, therefore, he had no faith? But these things have been done; ridicule has been met; opposition has been braved; suffering, in all the varieties of its forms, has been endured; and that, too, calmly, patiently and triumphantly, when strong faith has been the soul's support. It is faith which, in commercial enterprises, in inventions in the arts, in projects of remote discovery, in great social and political movements, makes men successful adventurers, discoverers, reformers, conquerors, martyrs. And if such are the marked results of mere natural faith, what may we not expect from the more ennobling principle of religious faith!

SECOND. — We proceed now to the other and more important view of the subject. Religious faith, that which enables us effectually to embrace Christ as our Savior, and God as our portion, is obviously not the natural inheritance of man in his present fallen state, but is the special gift of God through the operation of the Holy Spirit. In its nature, that is to say, in its purely psychological or mental development, it must be admitted that it appears to be and probably is essentially the same with natural faith; but it is modified and characterized by the important facts that it arises on its own peculiar occasions, that it has its peculiar and appropriate objects, and that it is of divine origin. Nevertheless it remains true, notwithstanding the important distinction which has just been referred to, that religious faith, when once graciously implanted in the soul, operates, in many respects, similarly or analogously to natural faith, observing the same general laws and characterized by the same general results. A few statements will indicate and illustrate some of the leading points of analogy between the two forms of faith, and will tend to throw light upon the subject of faith in general.

1. In the exercise of natural faith in our parents, for instance, we have entire and unwavering confidence that they will be kind to us; that they will watch over us and feed us; that they will clothe us and shelter us. Our faith in them is so strong, is so exclusive of any uncertainty, that it practically becomes moral certainty and knowledge. We know that their country will be our country; that the hearth which beams for them will shine also

for us; that the home which shelters them will shelter us. Where they go, we go; where they lodge, we lodge. Religious faith, which has a different object, nevertheless operates analogously. It attaches itself to God as its object, and recognizes him as our Father. The object is changed; the inward operation of the principle is chiefly sustained by an imparted and gracious efficacy; but the manner of the operation and the result are the same. Accordingly, when it is in full exercise, we trust, with entire assurance, all our interests in the hands of our heavenly Father; we resolve all secondary instrumentality into his instrumentality; we rejoice in him in prosperity and adversity, in health and in sickness; we take him as our all in all.

2. Again. Natural faith operates, or "works," in the Scripture form of expression, by natural love. It is faith which, more than any thing else, holds the key that unlocks love's golden fountain. Who can love another, except, perhaps, with that lower form of love, which is synonymous with pity or sympathy, in whom he has no faith? How soon does our love to a person to whom we were once devotedly attached cease, when our faith in him ceases! No sooner is the confidence which we reposed in the person's truth, honor, and other estimable qualities, taken away, than the love which rested upon it falls to the ground. And thus religious faith, sustained by the Holy Spirit, but operating in a manner entirely analogous, is undoubtedly the true basis of religious love. Without the key of faith, the fountain of divine love would not be opened in our hearts. It would be impossible. It is because we believe or have faith in God as just, benevolent and holy; as possessed of every possible perfection calculated to attract and secure our love, that we love him. And it is a great and important truth, as certain on natural principles as it is on Scriptural principles, that our love will rise and fall just in proportion to our faith. If our hearts are full of love to God at the present moment, and we should the next moment cease to believe in him as a God of truth, justice and goodness, our love would necessarily terminate at once. Such is the great law of our intellectual and moral being; and such is the doctrine of the Scriptures.

3. We proceed to remark again, that the analogy or resemblance between natural faith and religious faith may be observed in another important particular. It is an important law of natural faith, that it acquires strength by repetition or habit. Of the existence of the law of habit, and of its extensive applications, probably no persons who are acquainted with the operations of the human mind will have any doubt: and in accordance with this law, every new exercise of confidence or faith in any one of our fellow men, tends to increase the confidence or faith already existing. Religious as well as natural faith may be increased by the same law and in the same manner. In other words, every new exercise of faith in God and in his great precepts and promises, which is the true idea of religious faith, increases the strength of the principle of faith. This is, practically, a very important view; and especially to those who are desirous of living a truly holy life. I am aware that the increase of religious faith, as well as its origin in the first instance, is the

gift of God. But God very properly requires us to observe the laws of our mental nature, and to do what it is our privilege to do. Accordingly the blessing of God, manifested in the increase of religious faith, seems to me, as a general thing, to conform to this view; and that those and those only who, in observance of the natural law, diligently exercise the faith they already have, can reasonably expect to have more, either by natural increase or by special grace. And, indeed, the doctrine which has now been advanced will apply to all the Christian graces, since God no where gives encouragement, so far as we can perceive, that he will add to the possessions of him who misimproves even his one talent. "For whosoever hath, to him shall be given, and he shall have more abundance; but whosoever hath not, from him shall be taken away even that he hath." Matt. xiii. 12.

4. We remark further, that religious faith, in perfect analogy to that which is natural, brings personal and mighty energy to its possessor; and places in his hand, in the sharp contest with sin and Satan, the shield of victory. It does this, among other things, and on the same principle that natural faith does, by giving exceeding power to his religious volitions or determinations. The man who has no faith, is necessarily powerless. He is smitten by the irreversible law of nature, as well as by the present and special frown of God. He lies prostrate upon the ground, a mere imbecile, useless and impracticable alike to good and evil; but he who has faith acts, and acts vigorously. Faith diffuses a calm but effective energy through the whole man: especially is this true of religious faith. He who has this faith, possesses the power of adding the infinite to the finite. He relies on the divine promises, in the occasions on which they properly apply, as things in a present fulfilment; and thus incorporates with his own comparative and acknowledged weakness, the mighty energy of a present God. And besides all this, God bestows especial honor upon those who possess religious faith. They, and they only, are his dear children. Their names are written upon his heart of infinite love. Every element of his nature is pledged in their behalf. And hence we should not be surprised, when we consider what power faith has in itself by its natural law, and that it takes hold of the infinite God, and enlists in our behalf his mighty heart of love, that the holy Scriptures are sprinkled over, as it were, with illustrations and declarations of the immense efficacy and of the wonderful triumphs of this divine principle:—

"Faith, mighty faith, the promise sees,
And looks to that alone;
Laughs at impossibilities,
And cries, IT SHALL BE DONE."

In conclusion, we have but one remark more to make, which seems to flow naturally out of what has been said. It is well understood and admitted among the believers in present sanctification, that sanctification, as well as justification, is by faith, and that it can be in no other way. Now any creed or doctrine, which, either by direct assertion or by implication, makes pres-

ent sanctification a practical impossibility, necessarily excludes and annihilates all faith which is appropriate to that particular result. And on the principles which have been laid down, he who has no faith in the present attainableness of sanctification, is necessarily deprived of the great source and instrument of sanctifying power. He lies prostrate, overwhelmed, hopeless. Can it be surprising, then, that so many Christians live in a sort of hopeless bondage to sin, when the prevalent doctrine is, that present sanctification, or sanctification antecedent to the "article of death," never has been and never will be attained? If we do not believe in the possibility of present sanctification, then we are not in a situation to put forth the fixed and irrevocable purpose or determination of mind which is requisite to a successful pursuit of it. If we do not believe in the practicability and attainableness of present sanctification, then we cannot exercise faith in those important portions of the divine word which promise it. And we see here an explanation, in part, at least, why a portion of the followers of Christ remain in great darkness and sorrow, and almost constantly under the dominion of sin, while others, operating on a different theological basis, and availing themselves of the mighty power of faith, mount upward to regions of inward light and life.

A. K.

POWER OF FAITH.

[Who, through faith, subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens." Heb. xi. 33, 34.]

I sat me down in earth's benighted vale,
 And had no courage and no strength to rise;
 Sad to the passing breeze I told my tale,
 And bowed my head and drained my weeping eyes.
 But Faith came by, and took me by the hand;
 And now the valleys rise, the mountains fall:
 Welcome the stormy sea! the dangerous land!
 With Faith to aid me, I can conquer all.
 Faith lays her hand upon the lion's mane;
 Faith fearless walks within the serpent's den;
 Faith smiles amid her children round her slain;
 When worlds are burning, cries, unmoved, Amen.
 Yes, I am up, far upward on the wing;
 The withered arm is strong, the broken heart doth sing.
Domestic and Religious Offering.

EXTRACT FROM FRANCIS DE SALES.

[The author of the following extract was a very pious man, and distinguished for his learning and ability as well as his piety. His writings show that he was deeply interested in the subject of personal holiness. It is pleasing to see how, under different forms of religion and under the most unpropitious circumstances, hearts that are truly sanctified to God, learn to speak the same things.]

ON THE PEACE OF THE SOUL AND TRUE HUMILITY.

There is nothing that gives us trouble and disquiet but our SELF LOVE and SELF ESTEEM. If we have not a melting tenderness of heart, or feeling sentiments, when we are at prayer, we fall immediately into sadness. If we meet with any difficulties, if any occurrence crosses our designs, we are presently excited, and exert all our strength to overcome those obstacles and rid ourselves of them; which cannot be done without hurry and disquiet. And whence comes all this, but because we would have every thing go smoothly according to *our wishes*, and, as it were, *by eating nothing but sugar*; not casting our eyes on our blessed Jesus, who, prostrate on the earth, sweats blood with the anguish he suffered through the agonizing combat, which he felt in his interior, between the natural affections of the inferior part of his soul and the holy resolutions of the superior. Let us do three things and we shall preserve the peace of our souls.

The first is, to have a pure intention to desire, in all things, the HONOR and GLORY of God. The second, to do all we are able to attain this end. The third, to fix this truth in our minds, that God is called the Prince of Peace; and that wherever he is master, *he settles a profound and total peace in the soul*. It is true, indeed, that before he can establish this peace in any place, he raises a war there first, by stripping the heart and the soul of their most dear, familiar and customary affections; such as an inordinate *love of themselves*, self reliance, self complacency, &c. Yet even in doing this, we find some degree of peace, by reason of our conformity to the will of God.

Consider our dear Savior in the garden, and you will find that, to be the Prince of peace, is to preserve our peace in the midst of war, and to enjoy sweetness in the midst of the bitterest afflictions. This will teach you that all those thoughts that cause in you disquiet and trouble of spirit, do not at all come from God, who is the Prince of peace, but are temptations of the enemy; and therefore you ought to restrain their motions and take no notice of them.

We must in every thing and at all times live peaceably, and this both in sadness and in joy. Is harm to be shunned and avoided? Let us do it peaceably, quietly, and without disturbance. Is good to be done? Let us do that, too, peaceably; otherwise we shall fall into many faults, through precipitancy and too much haste. Nay, let us observe the same conduct even in our works of penitence, and perform them peaceably.

As for humility, it makes our heart kind and sweet, both towards the perfect and the imperfect; towards those by RESPECT, towards these by COMPASSION. Humility makes us also welcome our sufferings sweetly, by knowing that we deserve them; and welcome those goods that befall us with a grateful reverence, by knowing that we do not deserve them at all. Exercise yourself, then, very much in acts of humility and of charity towards your neighbor, and be sure it will turn to a good account. When you find yourself sick or over-wearied, it must be your exercise to accept and love holy humility. By this means you will change the lead of your humility into gold; nay, into a more refined gold than that of the most lively gaiety of heart. Do not give way to any complaining language, or say you are miserable, unfortunate, or such like, but avoid them utterly; for they are the sallies of a heart too much dejected and overwhelmed with temporal afflictions, and are not so properly to be called impatience as murmurings against God, who tries you.

Continue in your humility, as in a kind of hatred of any self-excellence of your own; and be courageously and magnanimously humble in Him who placed the great effort of his power in the *humility of the cross*.

From the Congregational Observer.

ENTIRE SANCTIFICATION.

IT HAS BEEN ATTAINED.

The common doctrine now prevalent in the church is, that no man ever did or ever will, *during any period* of his present life, love God with all his heart, soul and strength, and his neighbor as himself; that no man in this life ever is entirely cleansed from sin, even for a moment.

My object in this number will be to show that this opinion is contrary to Scripture and to facts, and to the experience of credible Christian witnesses.

It is not incumbent on me to show that entire holiness has been *uniformly retained* to the close of life after it was *attained*; but all that is necessary for me to show is that persons have enjoyed a state of perfect love towards God and man, whether that state was of longer or shorter continuance; that they have, by the grace of God, been brought into a state in which they loved God with all their hearts, and in which all *sin* was overcome. It will be nothing against my argument for you to show that these persons did afterwards fall into some sin. All that is incumbent on me is to show that complete holiness has been attained; that some persons have *at times* loved God with all their hearts; that they have served him with all their mind and strength, according to the requirements of the law.

1. The Scriptures expressly declare that Josiah served God according to the requirements of the law. 2 Kings xxiii. 25, "And like unto him was there no king before him that turned unto the Lord with *all his heart*, and *with all his soul*, and *with all his might*, according to all the law of Moses."

If this does not prove that Josiah did his whole duty, and was entirely holy *at that time*, then what language can show it? The law required him to serve God with all his heart, and all his soul, and all his might, and this is just what he actually did.

2. If Josiah did this, why should we doubt the testimony of uninspired Christians, who have been remarkably enlightened by the Holy Ghost? The pious John Newton could say, "There are seasons when I love God with all my heart, and soul, and strength, and mind; and I long for the harp and tongue of an angel wherewith to express that love." I repeat it, why should we doubt the testimony of that eminent man of God? If he loved God with all his heart, and soul, and strength, then there were times when he ceased to sin and was entirely sanctified.

3. Payson said, "I think the happiness I enjoy is similar to that enjoyed by glorified spirits before the resurrection." Again he said, writing to a sister, "Were I to adopt the figurative language of Bunyan, I might date this letter from the land of Beulah, of which I have been for some weeks a happy inhabitant. The celestial city is full in my view, its glories beam upon me, its breezes fan me, its odors are wafted to me, its sounds strike upon my ear, and its spirit is breathed into my heart. Nothing separates me from it but the river of death, which now appears but as an insignificant rill, that may be crossed at a single step, whenever God shall give permission. The Sun of righteousness has been gradually drawing nearer and nearer, appearing larger and brighter as He approached, and now He fills the whole hem-

isphere, pouring forth a flood of glory, in which I seem to float like an insect in the beams of the sun; exulting, yet almost trembling, while I gaze on this excessive brightness, and wondering with unutterable wonder why God should thus deign to shine upon a sinful worm.* A single heart and a single tongue seem altogether inadequate to my wants; I want a whole heart for every separate emotion, and a whole tongue to express that emotion." Again he says, "O what a blessed thing it is to lose one's will; since I have lost my will I have found happiness. There can be no such thing as disappointment, for I have no desire but that God's will may be accomplished." Again, "I seem to swim in a flood of glory which God pours down upon me. Is it delusion which can fill the soul to overflowing with joy under such circumstances? If so it is surely a delusion better than a reality. But no, it is not a delusion, I feel that it is not. I do not merely know that I *shall* enjoy all this, *I enjoy it now.*"

Now the question is not whether Payson himself called this state of mind entire sanctification, nor is the question whether he had great struggles with sin during his ministry; we know he had; but the question is whether he was sinning against God when he had such exercises, when he was "in the land of Beulah." Was he sinning against God when his "happiness was similar to that enjoyed by glorified spirits before the resurrection?" when he wanted a "*whole heart* for every separate emotion;" when his will was "lost in the will of God;" when he was "filled to overflowing with joy?" If such a state was not entire obedience, what is?

4. James B. Taylor said, "My soul has drunk from the very fulness of God; I have had a peace running through my soul which has been a continual feast. The Lord has given me power over the adversary, so that when he comes he finds nothing in me; my body is kept under, so that my enemies do not triumph over me. *Perfect love* seems to be the ruling principle in my soul; so that I enjoy a little heaven to go to heaven in. The 23d of April last will ever be a memorable day to me. The kingdom of God, which is righteousness, peace, and joy in the Holy Ghost, was then, if ever, set up in my heart. And I have no reason to doubt. My experience has been so different from what it was before, and accordant with those who enjoy the blessing, and with the Scriptures, that I have concluded and do still believe, that my soul enjoys the blessing of *full redemption*. My mind loves to dwell upon this delightful theme — *holiness*. It is

* Not that he was full of sin *then*.

a blessed doctrine. Ah! why did I not come to possess it before? Why? because, like many other professors of religion, I have looked for a *death purgatory*—not believing that the blood of Christ and not purgatory cleanseth from all sin. This is in the present tense: it is sufficient now; and the Lord has proved to me a *full, a complete Savior*. But shall I stop here? By no means. There is no perfection except the absolute perfection of God, which does *not admit of increase*. O the height, and depth, and length, and breadth, of that which remains for sanctified ones to enjoy! The Lord has greater blessings in store for me."

Again he says, "Last night—O the precious season I enjoyed! I had a sacred nearness to God. O the sweet intercourse! My soul, my whole soul, was dissolved and melted in love. My cry was and is, Lord, ENLARGE MY SOUL'S CAPACITY, THAT I MAY LOVE THEE MORE. I feel, yes, I feel that I am *cleansed*. Lord, keep me clean."

Again he says, "However the world and devils may rage; yea, however some may question the attainability of *perfect love, there are living witnesses of it*. God is raising them up daily; and methinks there will yet be scores where there is now one. I have fed upon the foretastes of his love. I have found my heart too contracted to praise and bless the God of my salvation as I would. I could only say, Glory to God; glory to God. Hallelujah to the Lamb for ever. PERFECT LOVE FILLS MY SOUL." That Taylor here bore testimony to his perfect holiness, no honest mind can doubt. And have we any reason to suspect the testimony of that eminent Christian? The compilers of his memoir excluded this testimony, because it favored the doctrine of entire holiness in this life.

The letters from which these extracts were taken have been published in "Zion's Watchman," the "Oberlin Evangelist," and other papers. James B. Taylor held the same views of holiness that "N. E. B." is now spreading before the public. And Taylor believed that he attained to entire holiness years before his death. And it was very seldom that he was overcome by any temptation after he made that blessed attainment through divine grace.

5. The Rev. William Tennent once retired to a grove during the intermission of public worship, and was so overcome by the manifestation of God's presence, that he could not stand. His people found him and carried him to his pulpit, where he prayed that the glory might be so far withdrawn that he might have strength to address the congregation. And it is said of Mr. Tennent, that his mind was often so filled with God and heaven, that he could not

think of his own wants; and his mind was so absorbed in heavenly contemplations, that he was insensible to every thing else that passed. Now was Mr. Tennent sinning against God *at such times*? Did he not, like Josiah, at such times serve God with all his heart, and soul, and strength?

6. Such instances of entire holiness or perfect love are sustained in the Bible.

1. It is recorded of Moses, that he spent forty days and forty nights in the mount in communion with God; so that when Moses went down to speak with the people, he put a vail upon his face, because the skin of his face shone from the brightness of the manifestation of the divine glory to him. Was Moses sinning against God during that time?

2. It is said of Zacharias and Elizabeth, that "they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless."

To walk with God is to obey God; to walk in his commandments is to obey them. If to be *righteous before God*, and to obey *all his commandments*, and to be blameless in God's sight, is not entire obedience, then language cannot express it. If they sinned when they obeyed *all* his commandments, then sin must be something besides a transgression of law.

We do not say that Zacharias and Elizabeth did not sin afterwards. It may be they did. But were they sinning during that period when this testimony was given in reference to their character?

3. Paul says of himself, that he "gave no offence in any thing;" that he "wronged no man and corrupted no man;" that he "served God with a pure conscience;" that his "conscience was void of offence toward God and man." He appealed to both God and man, that he was "holy, just, and unblamable." He "gloried only in the cross of Christ; by whom the world was crucified—or dead—to him, and he to the world."

If such language does not show that Paul lived without sin, then what language can? If to wrong no man, and corrupt no man, and to be holy, just, and unblamable before God, is not entire sanctification, then I cannot conceive of such a state. The 7th chapter of Romans, we will endeavor to show soon, was not Paul's *Christian* experience: and even if it could be proved that Paul sinned *after* he gave such testimony in respect to himself, it would not make against my argument.

N. E. B.

For the Guide to Christian Perfection.

LETTER FROM REV. W. P. R.

DEAR BR. KING, — Agreeably to your request, I have concluded to spend a little time in writing for the Guide. I want to say at the commencement, that I feel myself treading on consecrated ground — engaged in a holy work. The very title of the pamphlet for whose pages I write, reminds me of the responsibility of its correspondents. It purports not to point the sordid miser to the way in which he can acquire the riches of this world; it is not designed to assist those who are aspiring after the glittering honors of earth; it aims not to lead the student of science into those wonders of the universe upon which the minds of philosophers have dwelt with untiring zeal; but it assumes for its object, to be a *Guide to Christian Perfection* — to point frail, guilty, condemned sinners to the way in which they may be sanctified wholly; and their whole spirit, soul and body be preserved blameless unto the coming of Christ. Glorious object! A work upon which angels look with glowing interest! An object which the Son of God left the glories of heaven to accomplish! May the best of Heaven's blessings rest on the effort; and may the Church see and know by happy experience that the law of the Spirit of life in Christ Jesus can make her free from the law of sin and death.

I suppose that those who read the pages of the Guide, expect to find food for their souls — they expect to find the way pointed out by which they may be filled with all the fulness of God. Hence, when writing for such readers, my heart goes out in earnest prayer that I may have wisdom from on high to direct my thoughts and my pen, so that no soul may be misguided by what I may write in reference to this subject.

It is lamentable that the subject of Christian perfection has interested so few of those who profess to have hopes big with immortality. It has often given my heart pain to see the indifference, and even burning scorn, which have been manifested by some professors of religion when the subject of entire sanctification is mentioned; but I rejoice that many who have been prejudiced and opposed to this doctrine are now beginning to lend a listening ear, and their hearts are beginning to feel the importance of possessing that holiness without which no man shall see the Lord. I confess with shame, that my own mind once turned away with fear or indifference from the thought of being entirely

sanctified in this life: but I bless the Lord that He removed blindness from my eyes, and that he now permits me to see a beauty in Christ as a Savior from *all* sin which I never before discovered.

This is a subject of the utmost importance to every son and daughter of Adam. Dear reader, it demands your first attention and your most ardent prayers. The question, "How can I be perfect, even as my Father which is in heaven is perfect," ought to be your most earnest inquiry.

The Lord willing, I will write for future numbers of the Guide, a few articles in reference to this doctrine. I shall aim not merely to affect the *head* but the *heart*. It is my prayer that *truth* may be presented, and that it may be the power of God to save from the dominion of sin. Will not you, dear reader, unite with me at a throne of grace in this petition?

Yours in bonds of Christian love,

W. P. R.

For the Guide to Christian Perfection.

PERSONAL EXPERIENCE.

MESSRS. EDITORS, — You can do what you think best with the following simple statement of my religious experience. — When I was a child I think I experienced religion. I remember the strongest emotion of my mind then was love to God; and nothing made me so happy as to read and think about him. After a few years I began to love the friendship of the world; and my best efforts were directed to secure that prosperity which, seen in the distance, promised to render its possessor contented and happy: but that which, for many years I sought, I found not.

About twelve years ago, the counsel of pious friends convinced me that it was my duty and privilege to make a profession of religion, which I did, without the same satisfactory evidence of my acceptance with God which I had several years before.

I now concluded to use the means of grace, and be faithful and earnest in the performance of every known duty. I sincerely desired to learn the will of God concerning me, and prayed much for grace to love and serve him with my whole heart. I could now speak with some confidence of the reality of religion; could recommend it, and encourage and pray for those who were seeking after it. I continued in this way many years, striving to be and to live like the children of God; but could not for any time

feel exactly satisfied that I was in the "narrow way," which, if I continued therein, would lead me to holiness and heaven. I could not find evidence to conclude that I did "abide in Christ;" neither could I say, "The life that I now live I live by faith on the Son of God, who loved me and gave himself for me." It seemed to me the word of God promised more than I accepted, and required something I did not render, though I knew not what it was. This unsettled state of mind often perplexed and discouraged me, especially when I heard or read the testimony of those who enjoyed perfect peace in believing, and the continual witness of their acceptance with God. This I supposed was the privilege of every Christian, and I did not wish to be contented without it.

About seven months ago, a protracted meeting was held in this place, when I concluded to seek diligently for a deeper work of grace. I wanted nothing so much as this, and was therefore willing to make any sacrifice in order to learn my true condition and receive the grace that condition required; but I had so many times resolved and acted with all the decision I was able, it seemed vain and useless to think of succeeding in the use of the same means again.

The remembrance of past unfaithfulness was at this time very painful to me; and the anguish that I felt on account of it, referred more particularly to a consciousness that my heart was not right with God, than the fact that my conduct was wrong; for I plainly perceived that if the heart was right, if the love of God ruled there, the necessary consequence would be a holy example and a devoted life.

But while reflecting upon the past, in connection with my present state, the thought of presuming still longer on a continuance of the same blessings and privileges I then enjoyed, and still withhold or keep back any part of the price—to live without living wholly devoted to God—supposed a degree of guilt and ingratitude greater and more dangerous than all included in my past life. I could not bear the thought of living any longer without a consciousness that I gave myself unreservedly to God, and the witness that for Christ's sake the offering was accepted. Br. A., who labored for us during the meeting, spoke decidedly on the subject of holiness or sanctification, presenting this state of grace as the privilege of every believer in Christ.

While this doctrine was being presented and proved from the word of God, I felt a stronger desire for the witness of salvation, and a deeper conviction of the necessity of receiving it now. I thought if it be possible for one so unworthy as myself, after so

long a time, to obtain the grace that gives the victory over the enemies within my own heart, I must and I will have it *now*. Coming to this decision the enemy immediately suggested, What can be done now that has not often been done; and will not the result of future efforts be like those of the past? For a day or two my mind was in a state of fearful suspense. At length, almost discouraged with myself and all that could be done for me, I concluded, these are my last efforts; if I fail of success now, I must conclude that I never can have what God has promised. If I knew where I might find him, I would come even to his mercy seat. But I am not conscious of his presence, and have no evidence that he answers my prayers. He makes no new communications of himself to me, and his word is all I have to depend upon. His word does say, "Ask, and ye shall receive." Lord, thou hast invited — "Come unto me; and him that cometh I will in no wise cast out." And thy word has said, "Every one that asketh receiveth;" and also, "When ye pray believe that ye have the things ye ask for, and ye shall have them." Now must I believe these promises, and conclude that God does just as he says, only because they stand thus recorded in his word? Shall I believe that he does now fulfil his promises, without a consciousness of their fulfilment? May I believe without evidence, or without any other evidence than this — *the word of God has said it*? If this is the way to receive the great blessings included in these precious promises, it is simple and easy indeed. But can this be the faith that asks and receives; that faith which God requires and accepts? Perhaps it is. And as my best efforts seem useless, I will just believe that I have the things I ask for, because God has said it; for I can do nothing more. Thou hast encouraged me to pray, and promised to answer. Thy word has said thou art faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. Thy word is true; I believe it; it is done. Yes, Jesus has done all for me: and for his sake, on his account alone, thou dost freely give. Now I am thy child. Jesus hath died to redeem me from all my iniquities. Why have I not believed thy word before? This is just what I have always wanted; and for years I have had the same evidence for believing that I now have, but never before trusted implicitly thine immutable word. I have read and earnestly prayed over these promises, perhaps a thousand times; but while asking, was not expecting or believing that I did have the things that I asked for, therefore did not have them. How true and faithful is the word of God! Why are we so slow of heart to believe it! Our Savior has commanded, saying, When

ye pray, believe that ye have the things that ye ask for, and ye shall have them : it is even so. It is done to us according to our faith ; and whosoever will may come and ask and receive the grace that brings salvation. The promises of the Gospel include just what we need and must have *now* in order to be safe and happy. They include salvation from sin, the gift of the holy Spirit, the peace that passeth all understanding, and the abiding presence of our Savior. The child and the wayfaring man (though a fool with respect to other things) may realize the enjoyment of these blessings, on the simple condition of believing the record which God hath given of his Son : and he that believeth hath the witness in himself that these promises are all yea and amen in Christ. When I first thought of believing, the thought appeared both presumptuous and foolish — too simple to be considered. For a moment I would indulge the simple thought, the next moment reason it away : at last my mind balanced on the side of believing. I then thought this is believing and receiving, and it is believing without doing any thing else. My mind then gradually settled down into a state of solid peace. I was not conscious that peace was communicated, but peace, and gladness, and gratitude, were the necessary and natural effect of that act of faith. I had always supposed that when I obtained the grace I sought, it would be attended with some powerful emotion — some peculiar state of mind — and this would be in part the evidence that I received the things I asked for ; but nothing of this was given. The commands, the invitations and promises of the Gospel had been presented before us, and I seemed reduced to the necessity of accepting and believing them without evidence, or at least without that kind of evidence I had always been expecting and waiting to receive. I had nothing but the word of God : and when I began to believe, it appeared to be a simple voluntary act of the mind — nothing more or less than trusting and depending entirely on his promises. It was what I might have done before, and what any one may do who believes that Jesus is the Son of God, and able to save to the uttermost all that come unto God by him. I now read the Bible with deeper interest than ever before, because I learn here what I must do, and also what God will do for me. The salvation of the soul is of so much consequence to me, that I dare not depend upon the opinions or counsel of others, or be led by the influence of any other book. This word is now my refuge, my support and defence. It has led me to the Lamb of God, who taketh away the sins of the world : and in believing and obeying it, I feel a sweet and delightful assurance that God is conforming me more and more to the image of his

Son. He does not seem to communicate any thing separate from himself, but, as it were, acts with the understanding — bringing the whole mind into subjection to his perfect and blessed will.

HULDAH ROSE.

Cortlandville, Jan. 28, 1843.

EXTRACT FROM THE MEMOIR OF WM. CARVOSSO.

I have sometimes had seasons of remarkable visitation from the presence of the Lord. I well remember on one occasion, while paying a visit to my Camborne friends, I was one night in bed, so filled, so overpowered with the glory of God, that, had there been a thousand suns shining at noonday, the brightness of that divine glory would have eclipsed the whole! I was constrained to shout aloud for joy. It was the overwhelming power of saving grace. Now it was that I again received the impress of the seal, and the earnest of the Spirit, in my heart. Beholding as in a glass the glory of the Lord, I was changed into the same image, from glory to glory, by the Spirit of the Lord. Language fails in giving but a faint description of what I then experienced. I can never forget it in time nor to all eternity. Many years before, perhaps not fewer than thirty, I was sealed by the Spirit in a somewhat similar manner. While walking one day between Mousehole and Newlyn, I was drawn to turn aside from the public road, and under the canopy of heaven kneel down to prayer. I had not long been engaged with God, before I was so visited from above, and overpowered by the divine glory, that my shouting could be heard at a distance. It was a weight of glory that I seemed incapable of bearing in the body, and therefore cried out, (perhaps unwisely,) "Lord, stay thine hand!" In this glorious baptism, these words came to my heart with indescribable power: "I have sealed thee unto the day of redemption."

Giving glory to my God, I can say to the present moment, I feel the blood of Jesus Christ cleanseth me from all sin. I am become a living temple, glorious all within. I can now love God with all my heart, with all my mind, and with all my strength. My inward heaven of joy and peace was, I think, never so great as of late. O Lord, help me to make some suitable return of love and gratitude! O stupendous redeeming grace! Feelingly can I sing this verse: —

“O Love, thou bottomless abyss!
 My sins are swallowed up in thee;
 Covered is my unrighteousness,
 Nor spot of guilt remains on me,
 While Jesus' blood, through earth and skies,
 Mercy, free, boundless mercy, cries!”

[In recording some of the preceding incidents, my father has anticipated the time. It appears that, in some instances, after he had made the first record, subsequent occurrences led him to make additions. This is particularly the case in the interesting account of Mr. Robert Jose's family, at Teague's Gate. My father having now finished his recollections, proceeds with his narrative, in the form of a journal.]

January 10th, 1817. — I have just returned from visiting the friends at Mabe. At the monthly meeting the Lord was with us of a truth. The testimonies which some bore to the gracious efficacy of the all-cleansing blood of Jesus Christ, made my heart leap for joy. Such humbling views had I of myself, such poverty of spirit, as I never felt before. These are profitable seasons, when the soul is emptied of self and filled with the divine fulness. Glory be to God, my evidence was never brighter, my faith never stronger, than now.

“Thee I can love, and thee alone,
 With pure delight and inward bliss;
 To know thou tak'st me for thine own,
 O what a happiness is this!”

For the Guide to Christian Perfection.

ENCOURAGEMENT.

BR. KING, — Permit me to say for your encouragement, that I value highly the Guide. I find in it spiritual refreshment; something on which to feast my soul. It is heart cheering to see so many come forth as witnesses of a present salvation; so many who seem indeed taught of God, children of light. No doubt many a heart as well as my own, finds its own feelings here drawn out better than he himself can express them. I find here much of instruction also; something to meditate upon, to study. The extracts are choice, and will bear reading again and again. To find such a periodical as this, wholly devoted to the subject of *holiness*, is matter of great thankfulness to God. It tells of better times for the church. I have no doubt that this

little publication is exerting a great influence in bringing about a better state of things among Christ's followers. I love to have the Guide by me to take up for devotional reading, and almost always find the good Spirit accompanies it. I now number three *bound volumes*, and wish to say to others, keep your Guides; have them *bound*, and you will find yourselves in possession of a valuable work, experimental and practical. The time will come when it will not be so easy to obtain them, and they will be found to be of unspeakable value. There is no reading that benefits me so much as that which treats of the life of faith, and faith seems to be the living subject of this work—holiness by faith. I have been pained to see that some of your subscribers are in arrears. I do hope the command to "render to all their due," will not be forgotten. Stop this publication, and our churches would sustain a great loss. Let all who love the cause of holiness feel a *responsibility* in behalf of this little work, and come up to its help; pay their subscriptions punctually: and let those who are able to write, feel the additional responsibility of sending some communications for the Guide. It is the cause of holiness, the blessed cause of holiness, in which we ask you to labor. Who would not lend a helping hand?

Yours in the bonds of holy love,

A SUBSCRIBER.

EXTRACT FROM DR. PECK.

Dr. Peck's new work on Christian Perfection has just come to hand. It is for sale by D. S. King & Co., 1 Cornhill.

We have not had time to peruse the work sufficiently to express our opinion of its merits; but from our knowledge of the author, we feel justified in saying it must be able and will prove salutary. We select the following from his address to Christians professing sanctification, not as a specimen of the whole work, but for the benefit of our readers.

The next advice I would give is, that you beware of spiritual pride.

By spiritual pride, I mean too high an opinion of your own piety and usefulness. You are imminently exposed to this temptation, from the circumstance that your character and professions will bring around you many persons who may be greatly your superiors in many respects, but who will often seek your advice and instructions touching the way of holiness. Beware lest such instances should work upon your spirit—should give you high ideas of yourselves—should elevate you, in your own estimation, above your brethren. There may be many reasons for mortification and self-abasement of which you are not aware, and

there is imminent danger of suffering your zeal in the cause of holiness to degenerate into a desire for distinction and preeminence. Should you be taken by this snare of the grand adversary, you might be led on to affect eminent sanctity from selfish motives, and ultimately be left to fall and perish!

This deadly foe to true Christian perfection, spiritual pride, sometimes developes itself in a kind of affected humility. All studied efforts to show off our low views of ourselves—either a phraseology or a general bearing which evidently exhibits an *effort to appear humble*—is looked upon by the observing with distrust. A simplicity of manner, and an unaffected humility, which can only result from a thorough knowledge of ourselves—of our weakness, unprofitableness, ignorance and short comings—are the true ornaments of the Christian character; and must not be wanting, especially in *you*.

Beware of putting too much confidence in extraordinary manifestations.

I would by no means throw doubt on such extraordinary instances of divine communications, and immediate answers to prayer, as are to be found in the history of the religious experience of some pious persons; nor would I lightly estimate such peculiar divine interpositions. But what I would have you guard against is, a notion that these things are always an accompaniment of an eminent degree of Christian holiness. God was never prodigal of miraculous gifts, nor were these always the strongest evidences of deep communion with him. St. Paul supposes it possible to have a *wonder-working faith*, and yet to be without *charity*. But the age of miracles has passed away, and the holiest men and women upon earth are equally subject with others to the ordinary laws of nature and providence, and compelled to “walk by faith, not by sight.” We should remember that the highest excellence, and the sum of all perfection, is *love*: to love God with all the heart is more to be desired than the power to raise the dead to life. This is the true glory of the Christian character, and the most acceptable to God of all attainments which may be imagined possible.

Beware of all extravagances in your religious exercises.

I would not discourage a Scriptural and reverent expression of feeling in your religious devotions—far from it; I would encourage and urge this as a duty, as well as a privilege. But all *undue* and *overstrained* efforts of the voice—all uncouth contortions of the body—any thing in gesture or language calculated to excite ludicrous emotions or to bring religion in general, or Christian perfection in particular, into contempt, should be

carefully avoided. Every one knows well the difference between true religion and extravagant muscular exertion. No one ever understood this better than did Mr. Wesley himself, and no man ever spoke more decidedly and scripturally upon the subject than he did. Labor always to feel chastened, fervent, holy emotions, and your outward expressions will be decent, grave and impressive. You will be likely to give no offence to good taste, and to give no occasion to the devil to buffet you. True devotional feeling is the result of divine influence, and is not to be *got up* by physical efforts. Prayer and faith — wrestling with God — is the appointed way to the inner sanctuary of deep communion with the Invisible.

On all proper occasions communicate to your brethren what God has done for you.

The lamp of holiness is not lit up to be put under a bushel, but to be set up in a prominent place, that it may give light to all around. Nor is there any reason why God should not be glorified in this great and precious gift, in the same manner that he is in the lower degrees of grace. But I say on all *proper* occasions, and not on all occasions indiscriminately. And as to what are proper occasions, you must generally judge for yourselves. It is easy to see that it would not be proper to speak of your attainments in this respect in the presence of a mixed assembly, where there are many who would not be edified, but, on the other hand, would be scandalized or offended by it: nor would it be proper to do so in conversation with scoffers, or cavillers, or any of the various classes of opposers of the doctrine of Christian perfection. And it is equally easy to see that it would be proper to give an account of your experience of this blessing in select meetings of Christian brethren, and in conversation with such as are inquiring anxiously after the truth, and are prepared to listen to your relations with candor, and to profit by your experience. And this is all, perhaps, that it is necessary or would be proper for me to say upon this point. It will often require much wisdom to determine when to speak and when to keep silent upon the subject. This wisdom is to be gained by experience and observation, and he who has the most of it will be likely to render most service to the cause of holiness.

Endeavor to preserve a perfect consistency between your professions and practice.

You profess to love God with all your heart. Think, O think, what high expectations this profession raises in the church! If now you are unsteady in your religious course — if your life is defective in the savor of piety — if you are not always pre-

pared to make great sacrifices, and to perform great labors, for the honor of Christ and salvation of men, how sad will be the disappointment! Do not suppose that your personal enjoyments, be they ever so genuine, will be accepted instead of active zeal in all the great duties of religion. You must not live for yourselves alone; you must live for Christ—you must live for the church—you must live for the world. Christ, the church, and the world, unite in laying these claims, and in your professions of perfect love you acknowledge their equity.

For the Guide to Christian Perfection.

SACRED MEDITATIONS.

NEAR THE CROSS.

Here would I take my stand. Here I gain a correct view of my lost state and of the way of recovery. It is here I see how God can pardon and save me. It is here I feel I am saved. While I look in faith, the blood of Jesus flows, washing away my sins. Remaining here, my soul is humbled. How can it be otherwise? I am saved, not by any merit of my own, but alone by faith in Christ. Here I learn to mortify my sins, those sins which called the Son of God from heaven to suffer and to die. Here I learn crucifixion to the world; that sinful world, that thus abused and set at nought my Savior. Here I learn to bear reproach and shame, to submit even unto death, rather than to revile again.

Close by the cross, with the cross full in view, would I remain while I live; and dying, let me see the cross, see it in faith, and all is well. O how calm, contented and happy is that soul which gains a true view of the cross of Christ. The cross is something to live upon. It is the bread of heaven. I feed and I am nourished. Eating his flesh, drinking his blood, incorporating himself into my very being, makes him the soul of my soul, the life of my life. It is thus Jesus becomes the strength of my heart, and although weak and unworthy in myself, all I want I find in him.

“For ever here my rest shall be,
Close to thy bleeding side.”

Brunswick, Jan. 29.

P. L. U.

For the Guide to Christian Perfection.

"LET THERE BE LIGHT."

God said, Let there be light, and there was light: then did his works rejoice, and beautifully did they shine forth, resplendent with the earliest rays of new born light. There was a voice in that perfect radiance which blended harmoniously with the hymn of praise, when "The morning stars sang together, and all the sons of God shouted for joy."

Darkness, primeval night, obscured the beauty and concealed the perfection of the divine works. Even so does *mental* darkness obscure, yea, even deface the image of God in the human soul. Who that has suffered his spirit to be enfolded in the shroud of moral night does not show an almost utter annihilation of those beautiful principles implanted by the divine hand—those principles which *grow* and flourish, or wither and die, in exact proportion to their culture or neglect? Let us hope that there are but few, *very* few, who call themselves disciples of Christ, yet dwell in utter darkness, and have no light; upon whose spirits the vivifying rays of the "Sun of righteousness" fall as fall the sun's rays upon the snow-clad hills and ice-bound streams of the north. Yet why does the spirit render itself *in any degree* impervious to the light which has come to cheer and bless the benighted soul? Why does it cautiously admit but a *few* of those rays which struggle to overleap *every* barrier, and force themselves into every avenue of the immortal mind? Why, but that the spirit of man chooses darkness rather than light? Startled at the wide-spread desolation which stands disclosed in the light of truth, the spirit shrinks from that light, and wraps herself more closely in the veil of night; and as darkness increases, those spiritual graces, which are direct gifts from the "Father of lights, from whom cometh every good and perfect gift," wither and die. Those plants, which are of his own right hand's planting, become shorn of their freshness and verdure, affording but an empty boast of what they once were, but refusing to acknowledge what they might be, if warmed into life by the direct and constant influence of heavenly light. Happy, thrice happy, is that soul who, admitting a few of those genial rays, so rejoices in their purity and warmth, as to remove each barrier and widely unfurl its gates, not to admit the evanescent rays of the "King of day," but to let the "*King of glory*" in. Then shall her light rise in obscurity, and her darkness be as the noonday; "for the mouth of the Lord hath spoken it."

MARY.

GUIDE

TO

CHRISTIAN PERFECTION.

VOL. IV.

MARCH, 1843.

No. 9.

GOD WILLETH OUR ENTIRE SANCTIFICATION.

That God willeth our entire sanctification must appear from the nature of God, the doctrines, promises, precepts, and prayers in the Bible, which relate to it, and likewise from the design of the ministry of the gospel.

First. The nature of God is proof that he must desire and will the entire sanctification of man. God is holy. Sin is abhorrent to his nature and essence; he cannot look thereon but with anger and disgust. It is in the very nature of our earthly fathers to wish their offspring to resemble themselves; and in God, the great Parent of all, to wish his children to be like their heavenly Father in this respect, namely, a freedom from every spot and wrinkle of sin, and full of goodness, righteousness and truth.

Secondly, the doctrines of the Bible prove the same thing. The following passage is very express, "For this is the will of God, even your sanctification." It is the *will* of God. And if we wish to know the extent of that sanctification it is the will of God we should possess, the following words will explain it. "Christ also loved the church, and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word; that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing, but that it should be holy and without blemish." The design of Jesus, in giving himself up to death, is so clearly and fully expressed in these words, as to render it impossible for a candid, generous and unprejudiced mind not to perceive it. He bled, not only to pardon, but to cleanse us; to open a fountain for all uncleanness; to purge away every spot and stain and soil of sin, both from the body and soul of his saints, so as not to leave the slightest tarnish of it behind. The same doctrine is contained in other portions of the oracles of truth; in such texts, for example, as these, "Wherefore Jesus also, that he might sanctify his people with his own blood, suffered without the gate." "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." The former of these

texts shows the design of the Redeemer's sufferings, and the latter the extent of that design, in a very clear and satisfactory way. It is their entire sanctification; the removal of all sin from the body and from the soul too.

Perhaps it will be profitable to the reader if I mention one or two more passages which relate to this point. The first is the language of Christ when praying for his disciples. "And for their sakes," says he, "I sanctify myself, that they also might be sanctified through thy truth." In the margin it is *truly sanctified*. So that the design of Jesus in devoting himself to those unparalleled sufferings which he endured in the garden and on the cross for us, as spoken of here, appears to be just the same as that spoken of above. To the same effect also are those words of St. Paul in his epistle to Titus. "The great God and our Savior," says he, "gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." So that as far as these clear and undoubted doctrines of the Bible go in this matter, there is no uncertain sound of the trumpet but a loud call to duty, arising from the clearness and strength of proof which they contain, that it is the will of God we should be fully and for ever saved from all sin.

Thirdly. Some of the promises of God may now be examined, as they perfectly accord with his doctrines concerning this point. The first promise I shall notice is that great promise made by the Deity to the venerable Abraham, which indeed seems more than a promise; it is a covenant, confirmed by the oath of the Deity, "that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold on the hope set before us." So that if this promise or covenant should be found to contain a pledge, on the part of God, to deliver us from sin, and sanctify us wholly and entirely, it will be a firm foundation and hope to those who are ardently longing for this blessing and grace. And that it does contain such a pledge, nay, that such a pledge is the very kernel, the core, the heart and soul of that promise, the following remarks, it is hoped, will show.

In the whole of this covenant, God engages to do for Abraham, at least, the following things: he engages to give him the land of Canaan, a numerous posterity, to raise up Christ from among his descendants, and wholly to sanctify him and his spiritual seed; the first was bestowed for the sake of the second, the second for the third, and the third, or Christ Jesus, for the sake of the fourth, or entire sanctification. That this is the true state of the case will appear from a comparison of Genesis (chap. xii.) with a statement we find in the gospel by St. Luke, (chap. i. 67-75.) This latter passage I will give at full length, that the reader may notice it at once, with suitable care. It is the language of Zacharias, father of John the Baptist, who, being full of the Holy Ghost, prophesied concerning Christ in the following words: "Blessed be the Lord God of Israel, for he hath visited and redeemed his people, and hath raised up an horn of salvation for us in the house of his servant David; as he spake by the mouth of his holy prophets which have

been since the world began; that we should be saved from our enemies, and from the hands of all that hate us; to perform the mercy promised to our fathers, and to remember his holy covenant; the oath which he sware to our father Abraham, that he would grant unto us, that we, being delivered out of the hand of our enemies, might serve him without fear, in holiness and righteousness before him all the days of our life." Now, from this remarkable passage, it does manifestly appear, 1. That such a deliverance from all sin, and from Satan, the chief hater and enemy of man, as will enable us to serve God *without fear*, in *holiness* and *righteousness* before God, and that *all* the days of our life, was promised to Abraham, and to all his spiritual seed. 2. This deliverance from sin is, in some sense, the principal and ultimate thing promised. Even Christ, "the horn of salvation," was promised in order to this; promised, *that we should be saved*, &c.; and as for heaven itself, that will follow our entire sanctification as a natural and necessary consequence; as a just and suitable appendage to the full image of God restored to the soul of fallen apostate man. 3. This covenant, or promise, is, in fact, the *ONLY* promise which had been in the mouth of all the holy prophets since the beginning of the world; all other promises, of whatever kind, and however made known or expressed, being but parts or appendages of this, growing out of it as branches out of the tree, or flowing into it as rivers into their sea. So that, unless we have greatly mistaken the whole of this affair, entire holiness of heart is the spiritual birthright of all the spiritual seed of Abraham, and as freely to be enjoyed as the air they breathe from day to day.

After what has been said, there scarcely appears any need that more should be advanced on the subject of the promises of the blessing in question. Nevertheless, if more will be useful to the reader, more is at hand; the branches of this blooming "tree of life" stretch themselves out through the length and breadth of the sacred page, and offer their leaves, which are for the healing of the nations, to all that stand beneath its ample shade. Let the reader examine the following, and by faith receive their virtue into his needy, sin-sick soul. "And he," Jehovah, "shall redeem Israel from all his iniquities." "Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and will give you a heart of flesh. And I will also save you from all your uncleanness." From the New Testament I will just mention the following: "And ye shall know the truth, and the truth shall make you free." "Whatsoever ye shall ask in my name, I will do it." "Ask and ye shall receive, that your joy may be full." "Blessed are they which do hunger and thirst after righteousness, for they shall be filled." These promises, though but a very small portion of this class of promises, and if we were to consider them as separate and independent promises, having no connection with that great covenant promise which God made to Abraham and to his seed, are quite sufficient to establish the point

in question, namely, that God willeth our entire sanctification; for, as long as words have meaning, these passages must be understood of an entire deliverance from sin, inward as well as outward, and of a fulness of righteousness brought into the soul by the Spirit and grace of the Lord Jesus Christ.

Fourthly. The precepts of the gospel also may very properly be noticed, as containing proof of the same thing; as where it is said, "I am the Lord your God; ye shall therefore sanctify yourselves, and ye shall be holy." "Be ye therefore perfect, even as your Father who is in heaven is perfect." "Make the tree good, and his fruit good." "Put on charity, which is the bond of perfectness." "Let patience have her perfect work, that ye may be perfect and entire, wanting nothing." We need not add to the number of these precepts, nor hold up a light to the sun by attempting to explain them. And it avails nothing to say, in order to lessen the force, and fritter away the meaning of these precepts, that man is a weak, frail creature, and surrounded with temptations and snares on every hand, so that a kind and compassionate Being, whose yoke is easy and whose burden is light, must have given him these precepts rather with the hope and design that he should do what he can towards fulfilling them, than with the expectation or wish that he should reach them in all their dimensions; for God, who gave them, knew what strength we should need, and what he would afford; and one, having made the experiment, comes forward to say in the face of these objectors, "I can do all things through Christ who strengtheneth me." And it is no very honorable reflection on the Deity to suppose that he would, or could, give precepts to his creatures which he knew they could not, and which he did not desire them to perform. So that the existence of such precepts as those we have mentioned above, carries with it a strong and irresistible proof that the will of the Deity is our entire deliverance from sin, and our full and perpetual dedication to God.

Fifthly. The prayers of the saints, and of Jesus Christ, for this blessing, prove it is a blessing which the saints should enjoy; for it would involve very perplexing considerations to suppose they could pray, as they do, for what none can enjoy during this present life. David had no hope of converting sinners in the grave. Yet he solicits this blessing, that he might the better be able to teach them the truth, and convert and bring them savingly to God. "Wash me thoroughly from mine iniquity," says he, "and cleanse me from my sin. Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow. Create in me a clean heart, O God, and renew a right spirit within me. Then shall I teach transgressors thy law, and sinners shall be converted unto thee." (Psal. li.) To the same effect is the prayer of St. Paul for the church at Thessalonica, contained in these words: "And the very God of peace sanctify you wholly;" (that is, says the Rev. Joseph Benson, "*every part of you, and every part perfectly.*" (See his Com. *in loc.*) The apostle then proceeds, "And I pray God your whole spirit and soul and body be preserved blameless" (after they have been made so) "unto

the coming of our Lord Jesus Christ." (1 Thess. v. 23.) As this passage is striking and clear in marking the extent of sanctification, so it is likewise in specifying the time when it ought to be enjoyed. The Christian must have it in this present life; for to talk of the spirit, soul, and body being "preserved blameless" *after* death, would involve absurdities too gross for refutation. We may notice also the prayer of Epaphras for the Colossians, who fervently desired and prayed that they might "stand perfect and complete in all the will of God." (Col. iv. 12.)

But while on this subject, I must not forget the prayer of the Redeemer for his own immediate disciples while on earth. It is evident, from John xv. 3, that they were sanctified in part at the time the petition in question was offered up; so that when the Redeemer (chap. xvii. 17) solemnly requested the Father to "sanctify them through his truth," &c., it is clear their entire sanctification was the subject of his request. But if this is not sufficient to banish all doubt from the mind of the reader concerning this point, the context must surely produce the effect. "Neither pray I for these alone," says he, "but for them also which shall believe on me through their word, that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us. *I in them, and thou in me*, that they may be made PERFECT IN ONE," being filled with the fulness of the Father and of Christ! Is it possible to conceive any language more expressive of that full, absolute, complete, or entire sanctification, described in a former part of this work, than this language of the Lord Jesus Christ?

Sixthly. Although enough has been said already to establish the question before us, it must not be dismissed entirely until a word or two have been said on the design of the gospel ministry, as laid down in the oracles of God. By the gospel ministry I mean, not preaching only, but the administration of the sacraments also, and the pastoral duties in general. Now, the great end or design of this ministry cannot be better expressed than in the language of the apostle when writing to the Ephesians. To these Christians he says, that when the Savior "ascended up on high, he led captivity captive, and gave gifts to men. And he gave some apostles, and some prophets, &c., for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." Here we perceive that all the gifts and talents of apostles, prophets, pastors, teachers, and the like, are intended to accomplish the same thing in the church, namely, such an increase of piety, or such a proper, full, and just proportion of faith, hope, love, gentleness, goodness, and all and every other grace of the Spirit, in every member of the body of Christ, as shall cause them to resemble a comely and well-proportioned human frame; this being manifestly intended by the words *perfect man*, and the *fulness of the measure of the stature of Christ*. For although the passage may take in the increase of the church by

an accession of members, till it shall fill the boundaries of the world, and in that sense come up to the fulness of the measure of the stature of Christ, or to the fulness of his intention or design with respect to the increase of the church on earth, yet this cannot possibly be the full meaning of the apostle, who manifestly is speaking of such growth and improvement in the church as "maketh increase of the body to the edifying of itself in love," and a growing up "into Him in *all things*, which is the head, even Christ;" so that the meaning of the passage cannot be confined to any mere numerical increase of the church, without manifest impropriety, but must take in all that personal piety and grace which it is the design of my present undertaking to recommend.

If then the nature of God is to be regarded in this argument; if the doctrines of the Bible are to be believed; if the promises are to be respected and relied upon, or the covenant and oath of God trusted in; if the prayers of the saints, and of Jesus Christ himself, do not lead us astray into the wilderness of error and death; and if the gracious design of the gospel ministry, as contained in the passage we have cited above, is to be regarded at all, or expected to take place: if these things are not all a fallacy, a dream, a mere nothing, and a lie, then ought the saints to awake from their slumber, and arise, for the great God of heaven and of earth willeth them to be, even while passing through life, delivered from the last remains of sin, and entirely devoted to the glory of God. Reflect, reader, upon these things, and may the Holy Spirit so apply them with power to thy mind, as to cause thee to awake up to duty and diligence, and never, never, rest again, till in the full and happy enjoyment of purity of heart. — *Rev. A. Walmough.*

For the Guide to Christian Perfection.

A DEDICATION.

DEAR BR. KING, — I transcribe for the use of the readers of the Guide, the following from the Memoirs of the excellent Joseph Benson. At an early stage of his religious career, "he set apart a day for solemn devotion, and for the purpose of dedicating himself to God. This he did in the following words." I will only add, that in making "my own," I have received a gracious manifestation of divine power.

March, 1843.

Z. B. C. D.

"Eternal and ever blessed God! I desire to present myself before thee with the deepest humiliation and abasement of soul, sensible how unworthy such a sinful worm is to appear before the

holy majesty of heaven, the King of kings and the Lord of lords; and especially on such an occasion as this, even to enter into a covenant transaction with thee. But the scheme and plan are thine. Thy infinite condescension hath offered it by thy Son, and thy grace hath inclined my heart to accept of it.

"I come, therefore, acknowledging myself to have been a great offender, smiting on my breast, and saying, 'God be merciful to me a sinner.' I come invited by thy Son, and wholly trust in his merits for acceptance, entreating that for his sake thou wilt be merciful to my unrighteousness, and wilt no more remember my sins. Receive, I beseech thee, thy revolted creature, who is convinced of thy right to him, and desires nothing so much as that he may be wholly thine.

"This day I do with all solemnity again surrender myself to thee, as thy grace hath often inclined me to do in times past, though my rebellious heart hath frequently turned aside from following thee and wandered after vanity. I would now again renounce all former lords that have had dominion over me, and consecrate to thee all I have and all I am; the faculties of my mind and all the knowledge thou hast enabled me to attain by the use of those faculties; the members of my body; my worldly income and possessions, of whatever kind; my time and my influence over others; to be all used entirely to thy glory, and resolutely employed in obedience to thy command, as long as thou continuest me in life, with an ardent and humble resolution to continue thine through all the endless ages of eternity.

"To thy direction, also, I resign myself, and all I am and have, to be disposed of by thee in such a manner as thou shalt in infinite wisdom judge most subservient to thy glory. To thee I leave the management of all events, and say, without reserve, 'Not my will but thine be done.'

"While I live may I live only to be used as an instrument to promote thy glory. O let me be employed in thy service. Lord, make me useful, and keep me continually sensible that my usefulness depends entirely upon thyself. Convinced of my own weakness and insufficiency for the work thou hast called me to, I would look to thee for a supply of every sufficiency; for gifts and grace, that I may in my present capacity be useful to thy servants over whom thou hast placed me, and so to thy church and people. For this purpose, by long experience, I find I am insufficient of myself, and also in any measure to do thy will without thy continual assistance, and therefore humbly declare I rely and trust therein, beseeching thee to wash me in the blood of my Savior, sanctify me by his Spirit, transform me more and more into his

image, and let my life be spent under the influence of his grace, and in the light of thy countenance as my Father and my God.

"Number me among thy peculiar people; and when the solemn hour of death comes, may I remember this thy covenant, well ordered in all things and sure, as my salvation and all my desire, though every hope and enjoyment is perishing. And do thou, O Lord, remember it too. Look down with pity, O my heavenly Father, on thy languishing, dying child! Embrace me in thine everlasting arms. Put strength and confidence into my departing spirit, and receive it into the abodes of them that sleep in Jesus, peacefully and joyfully to wait the accomplishment of thy great promise to all thy people, even that of a glorious resurrection, and of eternal happiness in thy heavenly presence. And if my surviving friend should, when I am in the dust, meet with this memorial of my solemn transactions with thee, may he make the engagements his own! and do thou graciously admit him to partake all the blessings of thy covenant through the great Mediator of it. To whom with thee, O Father, and thy Holy Spirit, be everlasting praises ascribed by all the millions who are thus saved by thee, and all those other celestial spirits in whose work and blessedness thou hast called them to share! Amen.

"JOSEPH BENSON,

"Aged 22 last January, O. S.

"Oxford, Jan. 17, 1770."

THE WAY OF HOLINESS.

IS THERE NOT A SHORTER WAY?

SECTION I.

"Be always ready to give an answer to every man that asketh you a reason of the hope that is within you, with meekness and fear." — *Peter*.

"I have thought," said one of the children of Zion to the other, as in love they journeyed onward in the way cast up for the ransomed of the Lord to walk in; "I have thought, said he, 'whether there is not a *shorter way* of getting into this way of holiness than some of our Methodist brethren apprehend?'"

"Yes," said the sister addressed, who was a member of the denomination alluded to, "yes, brother, **THERE IS A SHORTER WAY!** O! I am sure this long waiting and struggling with the

powers of darkness is not necessary. There is a shorter way." And then, with a solemn responsibility of feeling, and with a realizing conviction of the truth uttered, she continued to say, "But, brother, there is but one way."

Days, and even weeks elapsed, and yet the question, with solemn bearing, rested upon the mind of that sister. She thought of the affirmative given in answer to the inquiry of the brother; examined yet more closely the Scriptural foundation upon which the truth of the affirmation rested; and the result of the investigation tended to add still greater confirmation to the belief that many sincere disciples of Jesus, by various needless perplexities, consume much time in endeavoring to get into this way, which might far more advantageously to themselves and others be employed in making progress in it, and testifying from experimental knowledge of its blessedness.

How many, whom infinite love would long since have brought into this state, instead of seeking to be brought into the possession of the blessing at once, are seeking a preparation for the reception of it! They feel that their convictions are not deep enough to warrant an approach to the throne of grace, with the expectation of receiving the blessing confidently *now*. Just at this point some may have been lingering months and years. Thus did the sister who so confidently affirmed "there is a shorter way." And here, dear child of Jesus, permit the writer to tell you just how that sister found the "shorter way."

On looking at the requirements of the word of God, she beheld the command, "Be ye holy." She then began to say in her heart, "Whatever my former deficiencies may have been, God requires that I should *now* be holy. Whether *convicted* or otherwise, *duty is plain*. God requires *present* holiness." On coming to this point, she at once apprehended a simple truth before unthought of, i. e., *knowledge is conviction*. She well knew that, for a long time, she had been assured that God required holiness. But she had never deemed this knowledge a sufficient plea to take to God, and because of present need, to ask a present bestowment of the gift.

Convinced that in this respect she had mistaken the path, she now, with renewed energy, began to make use of the knowledge already received, and to discern a "shorter way."

Another difficulty, by which her course had been delayed, she found to be here. She had been accustomed to look at the blessing of holiness as such a high attainment that her general habit of soul inclined her to think it almost beyond her reach.

This erroneous impression rather influenced her to rest the matter thus:—"I will let every high state of grace in name alone, and seek only to be *fully conformed to the will of God, as recorded in his written word*. My chief endeavors shall be centered in the aim to be an humble *Bible Christian*. By the grace of God, all my energies shall be directed to this one point. With this single aim I will journey onward, even though my faith may be tried to the uttermost by those manifestations being withheld which have previously been regarded as essential for the establishment of faith."

On arriving at this point, she was enabled to gain yet clearer insight into the simplicity of the way. And it was by this process. After having taken the Bible as the rule of life, instead of the opinions and experience of professors, she found, on taking the blessed word more closely to the companionship of her heart, that no one declaration spoke more appealingly to her understanding than this: "Ye are not your own, ye are bought with a price; therefore glorify God in your body and spirit, which are his."

By this she perceived the duty of *entire consecration* in a stronger light, and as more sacredly binding, than ever before. Here she saw God as her Redeemer, claiming, by virtue of the great price paid for the redemption of body, soul, and spirit, the *present and entire service* of all these redeemed powers.

By this she saw that if she lived constantly in the entire surrender of all that had been thus dearly purchased unto God, she was but an unprofitable servant; and that, if less than all was rendered, she was worse than unprofitable, inasmuch as she would be verily guilty of keeping back part of that price which had been purchased unto God: "Not with corruptible things, such as silver and gold, but by the precious blood of Jesus." And after so clearly discerning the will of God concerning her, she felt that the sin of Ananias and Sapphira would be less culpable in the sight of Heaven than her own, should she not at once resolve on living in the *entire consecration* of all her redeemed powers to God.

Deeply conscious of past unfaithfulness, she now determined that the time past should suffice; and, with a humility of spirit induced from a consciousness of not having lived in the performance of such a "reasonable service," she was enabled, through grace, to resolve, with firmness of purpose, that entire devotion of heart and life to God should be the absorbing subject of the succeeding pilgrimage of life.

IS THERE NOT A SHORTER WAY?

SECTION II.

"We by his Spirit prove,
And know the things of God;
The things which freely of his love,
He hath on us bestowed."

After having thus resolved on devoting the entire service of heart and life to God, some questions presented themselves which occasioned serious solicitude. They were these: How shall I know *when* I have consecrated all to God? And how ascertain whether God *accepts* the sacrifice—and know the manner of its acceptance? Here again the blessed Bible, which she had now taken as her counsellor, said to her heart, "We have received not the spirit of the world, but the spirit which is of God, that we might know the things freely given to us of God."

It was thus she became assured that it was her privilege to *know when she* had consecrated all to God, and also to know that the sacrifice was *accepted*, and the resolve was solemnly made that the subject should not cease to be absorbing until this knowledge was obtained. Feeling it as a matter of no small importance to stand thus solemnly pledged to God, conscious that sacred responsibilities were included in these engagements, a *realization* of the knowledge that neither body, soul, nor spirit, time, talent, nor influence, were, even for one moment, at her own disposal, began to assume the tangibility of living truth to her mind, in a manner not before apprehended.

From a sense of responsibility thus imposed, she began to be more abundant in labors, "instant in season and out of season."

While thus engaged in active service, another difficulty presented itself. How much of self in these performances? said the accuser. For a moment, almost bewildered at being thus withstood, her heart began to sink. She felt most keenly that she had no certain standard to raise up against this accusation!

It was here again that the blessed word sweetly communed with her heart, presenting the marks by the way, by a reference to the admonition of Paul: "Therefore, my beloved brethren, be ye steadfast and unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

These blessed communings continued thus:—If the primitive Christians had the assurance that their labors were in the Lord, and thus enjoyed the heart inspiring *confidence* that their labors

were *not in vain*, because performed in the might of the Spirit, then it is also your privilege to *know* that your labor is in the Lord. It was at this point in her experience that she first perceived the *necessity* and also the *attainableness* of the witness of *purity of intention*, which, in her petition to God, as most expressive of her peculiar need, she denominated, "The witness that the spring of every motive is pure."

It was by the word of the Lord she became fully convinced that she needed this heart encouraging confidence in order to insure success in her labors of love. The next step was to resolve, as in the presence of the Lord, not to cease importuning the throne of grace until the witness was given "that the spring of every motive was pure."

On coming to this decision, the blessed word, most encouragingly, yea, and also assuringly, said to her heart, "Stand still, and see the salvation of God!" — *Christian Adv. and Jour.*

For the Guide to Christian Perfection.

EXTRACT FROM FENELON.

The spiritual life is the commencement of the blessed peace of the saints, who always say amen to the dispensations of Providence. They praise, they bless God in every thing; they see him in all things, and his paternal hand is the sole object they regard. There are no more evils, for even the most painful that can happen *work together for good*. Can we call those afflictions evils which God sends to purify us and make us worthy of him? That which is beneficial to us cannot be called an evil. Let us then cast all our cares into the bosom of so good a Father. Let us leave it to him to do as he pleases. Let us be content to follow his will in every thing, and let our will be perfectly resigned to his.

We must follow Christ step by step, and not open a way for ourselves to him. To be willing to serve him in one place more than another, or in such a way rather than the contrary, is to serve him after our own manner, and not after his. But to be equally ready in all, to desire and will only in conformity to him, to leave ourselves in the hands of Providence, and to set no bounds to our submission, is to serve him with true self renunciation.

For the Guide to Christian Perfection.

LISTEN TO THE HOLY SPIRIT.

If we would please our heavenly Father, we should not only pray to be guided by his Spirit, but cultivate a teachable disposition, and listen to its teaching. I found, while seeking for the blessing of perfect love, I often prayed to be directed by the Holy Spirit, which, I was convinced, would guide me aright. But I soon found myself to be in an error, praying for the directions of this Holy Spirit, and not listening to its teachings; I found it my duty to cherish the Holy Spirit and give myself up to its teachings.

PERSONAL EXPERIENCE.

In 1840 I became convinced that I needed a deeper work of grace in my heart, and found from reading the Holy Scriptures that it was my duty to serve God with all the heart, but I found many things in my heart which were not in accordance with God's holy will. I found my heart to be sinful. I was commanded to love the Lord my God with all the heart, mind, might and strength. But it appeared to me, on looking into my heart, that the world and things of time shared in my affections largely. This appeared to me to be like keeping the chief rooms for other guests. I found I was keeping a part of the price. I had not let the Savior take possession of my heart, which I felt, to serve him as I should, or to divine acceptance, I must. Yes, I felt that this kind Savior should have my whole heart. My Savior had said to me, if I would be his disciple, I must take up my cross and follow him. In this I fell short. There was in me an inclination to get round the cross. I found I had a will of my own. It was my duty to obey my Savior, still I was unwilling to do every duty; although I professed to be a disciple, yet I found much remaining in my heart contrary to perfect love, which I was convinced should not be there. In my heart there was sin; I felt that this must be removed before my heart could be a fit temple for the Holy Ghost to dwell in. I also found my will arose in opposition to that of my heavenly Father. I knew I was not what I should be. I was convinced that it was my duty to conform to the will of my heavenly Father, and be ready, willing, and obedient. This I could not do without divine assistance. I found nothing short of the grace of God could free my

heart from the remains of sin. This led me to cry earnestly to God for a pure heart. I was sensible my heart was not purified and cleansed from all sin, and that unless it was, God could not dwell there, for he has no concord with sin.

It was the desire of my heart to have my life hid in God through Christ, and to live unto God, not to self, and to reckon myself dead to sin and alive to God, crucified to the world and the world crucified to me, and to be a Bible Christian, an every day Christian. I wanted to feel that I had a present Savior, an almighty protector, one who was able to keep me and save me from all unrighteousness—save to the uttermost. But while seeking for this holiness of heart, I found Satan very busy—more so than ever. He attacked me on every side; he told me I never could be free from sin while I remained in the body. But I found left on record the example of my Savior, and I was commanded to follow him. I read of his taking our nature upon him, and that he was tempted in all points like as we are, yet without sin. I, therefore, was satisfied he would not require impossibilities of us. I knew that sin crucified this dear Savior, and why should I cherish what caused him to suffer; this looked cruel. Satan told me if I professed this blessing, I should be ever watched by the world, and should indeed be a singular person. This had but little effect, for I felt willing to be considered a singular person, if by this I could win Christ: it was God I sought to please, not the world. I still cried for a clean heart. He then told me if I obtained this blessing, I could not retain it. I here felt to count the cost; I knew that I, in and of myself, could not, my strength was perfect weakness. I could not keep myself from the least sin, aside from the grace of God. I found I could do nothing without grace. I felt my insufficiency, my entire dependency on the Savior. I felt that he must be all and in all. The adversary then told me I did not feel so deeply as I should in order to receive this blessing. But while hearing to this, I found I was trusting to feeling; this was wrong. My Savior had said, look unto me and be saved. He likewise told me his grace was sufficient for me. I felt to pray earnestly to God that the Holy Spirit would guide me and show me every hindrance which hindered me from being cleansed from all sin. I was sure that what this Spirit imparted must be holy. Yes, for God was holy, and his Spirit must be holy. But I would find myself listening to the tempter and reasoning with self. I saw this to be inconsistent, praying for the Spirit of God to direct me, and not cultivating a teachable disposition. I still kept praying for the

blessing of sanctification, but did not receive it. I could not reckon myself dead to sin and alive to God. I prayed for God to search my heart and show me what prevented me from obtaining this great blessing. I felt there was unbelief in my heart which I cherished; I still prayed, but did not expect, at the time, this blessing, while pleading. God had said, now is the accepted time, and behold now is the day of salvation.

I found unbelief barred the Savior from my heart: this must be torn from the heart before the Savior could take up his abode in it. I would think, while going to pray, I would believe, and that at this time in praying I should receive the blessing, but there was still a hindrance. I then thought it might be I was looking for something more than was God's will to bestow, but I soon remembered that in holy writ it was recorded that it was his will, even our sanctification, and that we should abstain from all appearance of evil. This I found to be his will, that Christians then should live free from sin. I also found written to the saints in ancient days, "And the very God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ: Faithful is he who calleth you, who also will do it." I likewise knew God was the same yesterday, to-day and for ever. I felt determined, in the strength of God, to persevere and rest nothing short of this blessing; and if I would lead a holy life I must be actuated from a holy principle within, a fixedness of purpose to serve God, let come what would come. Here I still saw I must have a clean heart, and nothing but the blood of his Son could cleanse this heart of mine, and make it a fit temple for the indwelling of the Holy Ghost. I again looked at self, saw my insufficiency to perform any duty to my God without his aid. I felt to stay where I was I could not, and in such a state of mind I could not live to the honor and glory of my God. I resolved I would retire to the grove, and, in secret, pour out my whole soul to my God in prayer. I went and knelt down; I felt to humble myself before God; I trusted no longer to my feelings; I knew I needed a deeper work of grace in my heart to live a life approved of God, and it must be granted to me through the merits of Jesus. I had nothing to bring but a sinful, corrupted heart; I gave my all to him who had died that I might live; yes, I consecrated my whole soul, body, spirit, time and interests, all I had, to him, for time and eternity: freely did I give up all to my Savior. I then cried for God to keep me from sin for the alone sake of his Son, that I might serve him as I should, with a pure heart.

While looking to Jesus, I lost self, and these words came, with force, to my mind, Is not he that is able to keep you from one sin, able also to cleanse and keep you from all sin? I felt to answer, he is able. I could say, I do believe that this moment I am freed from sin. Yes, my soul was delivered of the burden of sin; I felt emptied of self; I laid at the feet of Jesus, a helpless, worthless worm. Christ was my fulness, he was all and in all; my heart was open to receive the holy, heavenly visitor; I felt a sinking out of self into God, and felt that I was in God and God in me; I felt that every avenue of my soul was filled with love. O why did I ever doubt! I could pray no longer. I was filled to the overflowing; love sunk me into nothing. I felt that I was one with God. The intercourse was open. Sin no longer prevented the close communion with my God. I can truly say I was overwhelmed, as it were, with that

"Sacred awe which dares not move,
And all the silent heaven of love."

The place where I was appeared to be heaven: it was heaven to me, for God was there. I conversed with the Deity. I could hardly tell whether I was in the body or out of the body. I asked my Savior if he was about to take me to himself. I said, Lord, if it be thy will that I should leave this body now, even so let it be. I could say from the heart, thy will be done. I felt willing to go or stay, just as my Savior saw fit. I said, if it be thy will to spare me, let it be for thy glory and the good of souls. I even felt that my bodily strength was somewhat exhausted. I laid passive in the arms of my Savior. I felt him to be my wisdom and strength. I was nothing, but I then could say, thy grace is sufficient for me. O the fulness I saw in Christ. In his strength I could do all things. I felt to exclaim, why did I ever doubt the efficacy of his blood! I felt to praise him with my whole heart for his boundless love. O, how precious are all his promises; who cannot trust this holy being! His word, how sacred! how holy! how consistent every thing contained in its sacred pages are to support his holiness; yes, his word is stamped with holiness. Glory be to God for this precious book of books. O! let us peruse this sacred volume; it will direct us to eternal happiness: in it is held out free salvation, free grace. Come without money and without price, Jesus is able to save to the uttermost. What a fulness! I rejoice to find written in the holy word, Look unto me and be ye saved. The Savior has left this on record: it is in the present tense, "Be ye saved." O with God, all things are possible to him that believeth! Why did I not exercise faith

in him before? Ah, there was cruel unbelief that barred the Spirit from my heart: my Savior could not enter. I now see it was by simple faith I obtained this blessing, but I did not receive it as I expected. I was expecting a rapturous strain of joy, but when I felt willing for God to come in just such a way as he pleased, and believed for his Son's sake he would purify my heart, I received the blessing. I now believe Christ to be my priest, and his Spirit my sanctifier. I now feel that his grace is sufficient for me in every temptation. He has been tempted, and can succor those who are tempted. I do not expect to be free from temptation. My Master was tempted, and can I, his servant, expect to escape? No, the servant is not above his lord; but Christ has said he "will not suffer us to be tempted above what we are able to bear." I expect a warfare as long as I remain in the body; but is not faith tried better than gold to a Christian; yea, than fine gold? O, if my heart is fixed, trusting in God, I can fear no evil; I shall come off conqueror and more than conqueror, through him that has died for me. It is my duty and privilege to listen to the Holy Spirit, and give myself up to its teachings. I must exercise faith in whom I have believed. O may this heart never be desecrated, but may it ever be a fit temple for the Holy Ghost. I believe this Spirit will guide me safe in the path of holiness. It is from heaven, and can impart nothing unholy. But how careful should I ever be to try the spirit. There should be a holy carefulness. I feel I need ever to watch and pray, lest I should grieve this Spirit, and cause it to take its departure from my heart. It is by believing that we are "filled with joy and peace;" and no longer than we continue believing "our faith is our victory." O, then, be believing. O, my soul, let your treasure be in heaven, that your heart may be there also: in this place it will be under God's protection. If Satan then assaults thee, God is more engaged for thy defence, and will doubtless stand by thee and say, "My grace is sufficient for thee."

Let us keep ourselves in the way of God's blessing, then we shall be in less danger of sin's enticing. When amidst temptation we should use this powerful remedy, keep close with God by a heavenly mind. It has well been said, "The way of life is above to the wise, that he may depart from hell beneath." Let us remember "Noah was a just man and perfect, for he walked with God." God likewise said to Abraham, "Walk before me and be thou perfect." As followers of the meek and lowly Jesus, we have every thing to encourage us in the heavenly path. O let us ever keep in mind his grace is sufficient for us, and when

tempted, let us remember he will not suffer us to be tempted above what we are able to bear. Trust in this Savior. Let us ever keep our souls possessed with believing thoughts of the infinite love of God, for God is love. If we would lead a life approved of God, we must observe and cherish the motions of the Spirit of God carefully. I believe that the life of graces and the happiness of our souls depends upon ready and cordial obedience to the Spirit. How ungrateful we are not to cherish such a holy director to life eternal. Can it be possible we will trust to any other spirit? Our dear Savior has suffered that we might be made happy. O these precious blood bought privileges! does not this holy being deserve our supreme affections? What friend ever could, on earth, do so much as this friend, this holy being? Who will not give all the heart to the precious Jesus. I can say I delight to be at the feet of Jesus; through him I have access to the throne of grace. What sweet communion do I have; I feel to have fellowship with God. I have given him my undivided heart, believing that he does accept of it, and believing that "the blood of Christ cleanseth us from all sin." I feel that my life is hid in God through Christ, and that Christ is my righteousness; he is my shield; in a word, he is my all and in all, and I am his, bought by his precious blood: therefore I live unto him, not to self. I seek not to please the world, but my God. I ask my God if this or that course will be for his glory or approved of him, not the world. I believe I am saved whether raised or cast down, filled or emptied. I do not regard frames of feelings as any criterion of my state. Knowing I am not saved by feeling, but by faith, I seek not for ecstasy, but for a pure heart and holiness, and for just such a blessing as shall be for my Master's own glory. I have peace of mind, and with this I am content; I rely on Christ's blood and God's promises, giving up my all a living sacrifice to him. It is now my desire and fixed purpose of heart, to do every thing to the glory of God, with singleness of heart. Lord assist me, and let me ever move in that sphere which shall be for thine own glory, for without thy aid I am nothing. I can say, "every moment, Lord, I need the merits of thy death." Grant, O Lord, that I may live in preparation to hear with joy the sentence, Come up hither. Then I shall gladly

"Clap the glad wing and soar away,
And mingle with the blaze of day."

North Castine, Me.

H.

RESTORATION TO THE DIVINE IMAGE.

[We are changed into the same image from glory to glory, even as by the Spirit of the Lord.—2 Cor. iii. 18.]

Upon the morning flower the dew's small drop,
 So small as scarcely to arrest the eye,
 Receives the rays from all of heaven's wide cope,
 And images the bright and boundless sky.
 And thus the heart, when 'tis renewed by grace,
 Recalled from error, purified, erect,
 Receives the image of Jehovah's face,
 And though a drop, the Godhead doth reflect.
 It hath new light, new truth, new purity—
 A rectitude unknown in former time;
 A love that, in its arms of charity,
 Encircles every land and every clime;
 Submission, and in God a humble trust,
 And quickened life to all, that's pure, and kind, and just.
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For the Guide to Christian Perfection.

PERSONAL EXPERIENCE.

DEAR BR. MERRITT,—It is a realizing sense of the good I have received, and the blessed instruction I have gained, from reading the Guide, that induces me to offer my feeble testimony to the public in favor of this great blessing. I do feel it a duty enjoined upon me by God to stand a witness for full salvation, for I do know that I now enjoy this blessing. I am sensible that I have lost ground, and brought darkness over my mind, by fearing to speak of this blessing, knowing that but few believed it possible to be entirely sanctified before death; but as I now enjoy a brighter evidence, and a clearer witness of my acceptance with God, and of being saved from all sin, I am now determined, through the strength of grace and the assistance of God, ever to stand a witness for full salvation. It is a theme my soul delights to dwell upon. I now feel the sacred fire burn in my soul while I attempt to write on the subject.

At the age of sixteen, God, for Christ's sake, forgave my sins.

My evidence not being so bright as some, I was constantly seeking for more religion and greater manifestations of God to my soul. I then had a sweet peace and some joy; but for the most part of the time a deep and awful solemnity rested on my mind. Such seasons were then and are now very profitable to me. Often did I then feel such an awful solemnity, and so much of the presence of God to be around me, that I did not dare to move for some time. I had such a view of the responsibility of Christians, I saw them live so far beneath what I thought to be their privilege, so light and trifling in their conversation, that it grieved my inmost soul. Often, in view of this, have I fell on my knees and mourned and wept bitterly, and prayed that my time in this world might be short, fearing I might some day dishonor God by being so vain as I saw some who professed to be followers of the meek and lowly Jesus. Thus I went on for about six months, when the Lord appeared in a glorious manner to my soul. My mind was peculiarly drawn out in prayer. I fell on my knees and began to pray. I prayed till my strength was nearly exhausted. I then rose up and threw myself back in a chair, and continued praying till I was lost to all below and swallowed up in God. It appeared to me that I was in heaven; for I saw my Savior so plainly by the side of me, I thought I could touch him with my hand. I was perfectly happy, and filled with the glory of God. I felt it was glory all around me. I blessed and praised God with language that I never before heard or uttered. How long I thus remained I cannot tell; but when I found I still was in this world I was disappointed. I was surprised at the exercise I had passed through. I had no desire to live, but rather to die and be with my precious Savior, for I viewed him to be lovely indeed. No language can express what I then felt. Often was I so filled and overpowered with the presence of God, that I could do nothing but remain in perfect silence before him, admiring his matchless power in manifesting himself to his children. I now think I received the blessing of perfect love at that time. I did not then think so, because I knew but little about the blessing; I never had heard it preached upon. Not knowing how such a state of mind was to be retained, I soon lost, in a measure, what I then enjoyed. I began to be alarmed, but I still enjoyed the presence of the Lord: but I felt that something was lacking. That aching void was never filled till I was again filled with all the fulness of God. I felt that I had lost something that I never regained till I sought to be entirely sanctified. Thus I went on nine years. Every sermon I heard and book I read on the subject, gave me new life: it was food to my soul. I did truly hunger and thirst

for righteousness and for the fulness of God. I felt that I could no longer live without this blessing. I then resolved in the strength of the Lord that, live or die, I would not rest till I obtained the prize. I began to pray and wrestle with the Lord day and night, for sleep departed from my eyes. I felt willing to become any thing or nothing for his sake. I panted after God and holiness. I viewed the imperfection of my heart to be so great, that I longed to be free from sin and the power of the tempter. I thought I had given all up, but I could not get into the liberty. I went and opened my mind to our dear Father Kent. His instruction threw great light on my mind. I felt blessed while talking with him; and blessed be the name of the Lord, I soon felt a calm peace, a sinking into God, such as I had never before felt. I think I shall have reason to praise God through all eternity, that ever I heard of full salvation. I now have a constant and abiding peace, which is like a river. It is about sixteen months that I have enjoyed this precious blessing; and I can say that the path of the righteous—the highway of holiness, cast up for the ransomed of the Lord to walk in—grows brighter and brighter. I receive new manifestations of God's glory daily. No language can describe the blessedness of living in a state of entire consecration to God. I never had such close and deep communion with God as I now have. It does seem sometimes as if I was nearly in heaven, I feel my Savior to be so near. I have a great desire that all Christians would seek this pearl of great price.

This from your unworthy sister,

D. W. TOBEY.

PATIENCE.

But what is *patience*? We do not now speak of a heathen virtue, neither of a natural indolence; but of a gracious temper wrought in the heart of a believer, by the power of the Holy Ghost. It is a disposition to suffer whatever pleases God, in the manner and for the time that pleases him. We thereby hold the middle way, neither *despising* our sufferings, *making little* of them, passing over them lightly, as if they were owing to chance, or second causes; nor, on the other hand, affected too much, unnerved, dissolved, sinking under them. We may observe, the proper object of patience is suffering, either in body or mind. Patience does not imply the not *feeling* this; it is apathy or insensibility. It is at the utmost distance from stoical stupidity!

yea, and at an equal distance from fretfulness or dejection. The patient believer is preserved from falling into either of these extremes, by considering who is the author of all his suffering, even God his Father. What is the *motive* of his giving us to suffer? Not so properly his justice as his love. And what is the *end* of it? Our *profit*, that we may be partakers of his holiness.—*Wesley.*

HE STANDETH AT THE DOOR.

[My head is filled with dew and my locks with the drops of the night. — Cant. v. 2.]

The stars are shining from their depths of blue,
 And one is standing at the door and knocks;
 He knocks to enter in. His raven locks
 Are heavy with the midnight's glittering dew.
 He is our FRIEND; and great his griefs have been —
 The thorns, the cross, the garden's deep distress —
 Which he hath suffered for our happiness;
 And shall we not arise and let him in?
 All hail, thou chosen one, thou source of bliss!
 Come with thy bleeding feet, thy wounded side;
 Alas, for us Thou hast endured all this:
 Enter our doors, and at our hearth abide!
 Chill are the midnight dews, the midnight air;
 Come to our hearts and homes, and make thy dwelling there.
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PERSONAL EXPERIENCE.

I have felt desirous of writing some of my experience for the Guide, but hoping that others would write who are farther advanced than myself, I have delayed until now. Not knowing but these lines may encourage some child of God, I offer them for publication. The Lord called after me when but nine years of age, in a thunder storm, and I promised him I would forsake sin and follow him, if he would spare my life; but I soon neg-

lected to pray unto him, though my blessed Lord did not leave me. Three years after he called again, and I took heed to his voice, until he swept my guilt away, and gave me joy, and peace, and heaven. But I soon neglected my duty, and my light became darkness. O the bitter cup of repentance I had to drink before the Lord brought me into his fold again; but after trying the vanities of this world, I resolved I would return to my Father's house. He met me a great way off and blessed me again. After I confessed him in public, my soul was filled, and I had victory over death, hell, and the grave; and I felt to rejoice with that joy which is unspeakable and full of glory.

I soon felt the need of a deeper work of grace; there were roots of bitterness springing up and troubling me. I was tempted to think this blessing was not for me, but seeing those who did enjoy perfect love, my soul was moved to the work of entire consecration. I requested the children of God to pray for me, and while they presented me to the Lord, my prayer was, Lord, create in me a clean heart, renew within me a right frame of spirit. My distress increased, until I felt that I must sink unless my soul was cleansed from all impurity. I tried to believe and venture by faith on Christ and obtain eternal life. I felt that I had a straight place to go through to obtain a clean heart; that I must be stripped of every thing unholy, or I could not pass into that holy place. I gave up all to follow Christ in the regeneration, and felt that my soul did enter into rest. Truly my peace flowed like a river. I was united to all who loved God in sincerity. I stood by faith some time in the blessing, but one day spoke wrong, which brought darkness into my soul. I did not fly to Christ for pardon, but began to doubt my experience, and thought I never was cleansed from all sin; if I had been I should have spoken right. I wandered in darkness, not knowing which way to go for help, there being none who enjoyed the blessing near me. I went to visit a sister in Christ; she related to me her experience; she told me that she lost the blessing, but obtained it again by faith. I fled to Christ: these words were applied to my mind—If thou wilt believe, thou shalt see the glory of God. While believing, I felt the power of perfect love, but fearing deception, I doubted whether the work was wrought in my soul. I cried to the Lord in the fulness of my heart for light to shine upon my path. These words came with power: Said I not unto thee, if thou wilt believe thou shalt see the glory of God? After pleading some time, I felt that the work was done; but I was not filled with the glory of God. I soon was called to confess that I was cleansed, which strengthened me much. Six years have passed

away, and I can now say, because he lives I shall live also; I know that Christ lives in me, and my walk is

“close with God,
Calm and serene my frame.”

There is enough in Christ to purify the soul, and enable us to live by faith on the Son of God. O what a fulness in the atonement; how precious to have Christ formed within the soul. Old things are past away, and behold, all things have become new. I feel the power of an endless life; it transforms me into the image of God. I am enabled to know that my ways please him.

“There’s not a wave of sorrow rolls
Across my peaceful breast.”

Glory to God, he that believes on Christ shall never die. O that the prayer of faith may arise from every holy soul, until holiness shall increase on the earth, and the world become holy to the Lord. If we are faithful, others will take knowledge that we have been with Jesus and seek the blessing of perfect love.

FROM ONE WHO LOVES HOLINESS.

HUMILITY.

[Blessed are the pure in spirit, for theirs is the kingdom of heaven. Blessed are the meek, for they shall inherit the earth.—Matt. v. 3, 5.]

The noisy brook, that from yon mountain flows,
Dashing o’er cliffs like birds upon the wing,
How useless! Not a bud or floweret grows
On its rude banks, nor aught of living thing.
But look to yon bright meadow. Scarcely seen,
The silent streamlet winds its gentle way,
Enriching as it goes; its banks are green;
Birds sing there; and the flowers their charms display.
And so with Christians: Such as shall be found
Possessors of a meek and quiet heart,
From their own pure and inward fount impart
Riches to others, blessing all around.
The world scarce notes them as they gently go,
But bud, and flower, and fruit their pathway brightly show.

Domestic and Religious Offering.

GUIDE

TO

CHRISTIAN PERFECTION.

VOL. IV.

APRIL, 1843.

No. 10.

For the Guide to Christian Perfection.

PRINCIPLES OF THE INTERIOR OR HIDDEN LIFE.

No. XXII.

“BELIEVE THAT YE RECEIVE, AND YE SHALL HAVE.”

The sanctification of the heart and all those various blessings, which are involved in sanctification, depend, not exclusively perhaps, but yet in a great degree, upon two leading principles; FIRST, an entire consecration of ourselves to God, and, SECONDLY, a full and unwavering belief that the consecration is accepted. It is not enough to offer all; but, in the same spirit of reliance on God, we must also believe that all is accepted. It is the belief that God is faithful to his word, and that, in accordance with his word, he will receive and does now receive all that unreservedly lay themselves upon his altar, which seems especially to secure the presence of a sanctifying efficacy. On the contrary, he, who consecrates himself to God, however sincere he may be in the act of consecration, but who greatly dishonors the veracity of God by remaining without the faith of ACCEPTANCE, deprives himself of that mighty power, which faith alone is capable of imparting, and necessarily lies prostrate and exposed to all the dreadful attacks of the adversary.

It is in connection with this view, as it seems to me, that we are enabled to appreciate and correctly understand certain passages of scripture, which are frequently mentioned in connection with the subject of present sanctification; such as the following. “Therefore I say unto you, what things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.” Mark ii. 24. “And this is the confidence that we have in Him, that, if we ask any thing according to his will he heareth us. And if we know [that is, have full faith or confidence in him,] that he heareth us, whatsoever we ask, we know that we have the petitions that we desired of him.”—1 John v. 14. The doctrine of these important passages is this. In consecrating ourselves to God, and in praying sincerely for those things which are agreeable to the

will of God, such as our sanctification, and those Christian graces which are implied in sanctification, we may be certain that they will be given to us, and that they are now given to us, if we have no doubt in God's word. The certainty of the result, when the condition on which it depends is fulfilled, viz., a full belief of the truth of the divine declaration, is necessarily involved in the *veracity of God*; and not, as is sometimes supposed, in the mere fact of believing. This is an important distinction. It is God's everlasting TRUTH, and nothing but his truth, which is the real foundation of the great principle involved in these passages. Nevertheless, it must be admitted, that the result cannot take place without the specific act of faith; because the defect or want of such faith necessarily makes a separation between God and our souls, and especially because the promise of God, which is the true and effective source of the renovating power, is made only upon the condition of the act of faith. As soon, therefore, as God, in aid of our own unavailing efforts, takes away the remains of unbelief and gives us perfect faith in the promise, which by implication involves perfect faith in all the divine declarations, he necessarily gives us the victory. "As many as received him, to them gave he power to become the sons of God, even to them THAT BELIEVE ON HIS NAME." From that memorable moment, whether our emotions are more or less strong, and whether we have had special inward signs and manifestations or not, we truly feel the purifying energy. The principle of faith, perhaps after a long inward strife, has become ascendant. We are now become like little children; we are now "careful for nothing;" living in perfect simplicity of spirit; receiving our daily bread without disquieting thoughts of the morrow; folded and protected in the arms of infinite love.

1. There are one or two inferences, which flow out of the views which have been expressed. And the first is, that there is, in reality, no need, as a preparation for sanctification, of much mental excitement, of protracted sighing and lamentation, of long fastings, and macerations and mighty struggles of body. It is true, that some of these things may exist, to a certain extent, without being altogether profitless. But what we mean to say, is, that they do not appear to be absolutely necessary; and there is sometimes danger, especially when there is a disposition to trust in them, of their being decidedly injurious. The process, as it really takes place, may probably be all embraced in a single sentence, "Give all, and take all." Lay all upon the altar, and believe that God, in accordance with his word, receives it; and always continue in that state of present and entire consecration, and of present and entire faith, and all is done. If God is true, it cannot be otherwise. And we may properly add here, that the experience of very many persons is found to coincide with this statement. They have labored, prayed, suffered, fasted for a great length of time, without securing the great object of their desires; till, at length, wearied with this apparently fruitless method of pursuit, they have simply left themselves in the hands of God without reserve; and have believed, in accordance with his own declaration, that he did now accept them. And thus ceasing from their own unavailing efforts, to which

perhaps they were secretly but wickedly inclined to attach some personal merit, they have entered, by simple faith alone, into the favor and the rest of God. They are from that moment cut off from the fatal system, which demands a sign or manifestation, either inward or outward, additional to the mere word of God and confirmatory of it, and from all preconceived and self-originated notions of what they should like to have and what they should not like to have; and have become, as already remarked, like little children; willing to let their heavenly Father guide them, without imposing upon him any conditions, willing to have much or little, to be wise or to be ignorant, to go or stay, to sit down or rise up, to speak or be silent, to be honored or dishonored, to be on the mount of joy or in the valley of temptation and sorrow, to be any thing or nothing, just at God wills.

2. It is proper to remark further, that the principle, which has been laid down in its general form, is applicable also in particular cases. That is to say, it is not only in this manner, that we may be led to experience the genuine sanctification of the heart in the more general sense of the terms; but it is in this manner also, as it seems to me, that we are to receive the particular graces, appropriate to particular occasions, which are involved in sanctification. It is well understood, I suppose, that the energies of a sanctified heart are not always the same; but are appropriate to their occasions. If, for instance, I need especial wisdom and prudence, appropriate to a particular trying crisis, I must go to God and ask for it, just as I had done before in relation to the general object of sanctification; FIRST, in the spirit of entire consecration, and SECOND, in the exercise of simple faith. And by faith here, it is hardly necessary to repeat, after what has been said, we mean a faith, which fully believes that God will do, and that he does even now accomplish that which he has promised. I recollect to have heard a Congregational minister assert on some public occasion, that, TO PRAY ARIGHT IS TO RECEIVE. This declaration obviously embodies the great principle now under consideration. Many persons go to God and ask earnestly for the things they need; but they appear to have no faith that God will hear them, or that he does now hear them, unless they have a sign, a manifestation, a visible outward sight or an inward audible voice, or the definite experience of some preconceived feeling, or something, (it makes but little difference what it is,) which they expect to use and which they do use, as a PROP FOR THEIR FAITH TO REST UPON, instead of letting it rest upon the sure and blessed Word of God. O, the unutterable blindness of the human mind, when left to itself! To look at any thing but the simple declaration of God, and to require any thing but that as a ground of belief, is to go directly out of the true path. It is, as it seems to us, deliberately and of choice to throw away those precious gifts which faith imparts. It is made known throughout the Scriptures, deliberately, repeatedly, and with the clearness of a sun-beam, that the life of God in the soul is, and must be, A LIFE OF SIMPLE FAITH. And in the exercise of this faith, it may be regarded as certain, that, when we pray for those spiritual gifts and exercises which we know to be

agreeable to the will of God, we shall not only have them, but if the present time is really the appropriate time for them, **WE DO HAVE THEM NOW.** We do not say, that the specific blessing either comes now or will come hereafter, in precise accordance with our preconceived opinions; but that makes no difference as to the fact. And we may add here, it is the uniform testimony of those who have been enabled to live the life of faith, that they have always found God faithful to his word; they have had wisdom, and humility, and gratitude, and peace of spirit, and purity of heart, just as they have asked for it, when they have asked fully believing in God's promise, and in the actual bestowment of the blessing in its proper time and place, according to the promise.

The readers of the Guide will find the principles of this article confirmed by a considerable number of the experiences which have appeared in it.

A. K.

"THE WAY OF HOLINESS."

IS THERE NOT A SHORTER WAY?

SECTION III.

"Here, in thine own appointed way,
 I wait to learn thy will;
 Silent I stand before thy face,
 And hear thee say, 'Be still!
 Be still! and know that I am God!'
 'Tis all I wish to know,
 To feel the virtue of thy blood,
 And spread its praise below."

Thus admonished, she began to anticipate, with longings unutterable, the fulfilment of the *word* upon which she had been enabled to rest her hope.

Yet these exercises, though so deep as to assure the heart, most powerfully and permanently, "that the word of the Lord is quick and powerful, and sharper than any two-edged sword, piercing to the dividing asunder of the soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart;" yet they were not of that distressing character which her preconceived opinions had rendered necessary, preparatory to entering into a state of holiness.

So far from having those overwhelming perceptions of guilt, on which she afterward saw she had been too much disposed to place reliance, as somewhat meritorious, she was constantly and *consciously* growing in grace daily — yea, even hourly, her heavenward progress seemed marked as by the finger of God.

No gloomy forebodings that she was *not a child of God* dimmed her spiritual horizon, presenting fearful anticipations of impending wrath. There had been a period in her experience, some time previous to that under present consideration, from which she had not *one lingering doubt of her acceptance with God, as a member of the household of faith.* But, conscious that she had *not the witness of entire consecration to God*, neither the assurance that the great deep of her heart, the fountain from whence action emanates, was pure, which at this time stood before the vision of her mind as two distinct objects, (yet which, as she afterward perceived, most clearly merged in *one*,) and impelled onward also by such an intense desire to be *fruitful in every good work*, the emotions of her spirit could not perhaps be more clearly expressed than in the nervous language of the poet —

"My heart-strings groan with deep complaint,
My flesh lies gasping, Lord, for thee;
And every limb, and every joint,
Stretches for perfect purity."

And yet, to continue poetic language, it was a "sweet distress," for the *word of the Lord* continuously said to her heart, "The Spirit helpeth our infirmities;" and conscious that she had submitted herself to the dictations of the Spirit, a sacred conviction took possession of her mind that she was being led into all truth.

"Stand still, and see the salvation of God," was now the listening attitude in which her soul eagerly waited before the Lord; and it was but a few hours after the above encouraging admonition had been spoken to her heart that she set apart a season to wait before the Lord especially for the bestowment of the object, or rather the two distinct objects previously stated.

On first kneeling, she thought of resolving that she would continue to wait before the Lord until the desire of her heart was granted. But the adversary, who had stood ready to withstand every progressive step, suggested, "Be careful, God may disappoint your expectations; and suppose you should be left to wrestle all night; ay, and all the morrow too?"

She had even felt it a matter of momentous import to say, either with the language of the heart or lip, "I have lifted my hand to God;" and for a moment hesitated whether she should

really determine to continue in a waiting attitude, until the desire of her heart was fulfilled; but afterward concluded to rest the matter thus: One duty can never, in the order of God, interfere with another; and, unless necessarily called away by surrounding circumstances, I will, in the strength of grace, wait till my heart is assured, though it may be all night, and all the morrow too.

And here most emphatically could she say, she was led by a "way she knew not" — so simple, so clearly described, and urged by the word of the Lord, and yet so often overlooked, for want of that child-like simplicity which, without reasoning, takes God at his word. It was just while engaged in the act of preparing the way, as she deemed, to some great and undefinable exercise, that the Lord, through the medium of faith in his *written word*, led her astonished soul directly into the "way of holiness," where, with unutterable delight, she found the comprehensive desires of her soul blended and satisfied in the fulfilment of the command, "*Be ye holy.*"

It was thus, waiting child of Jesus, that this traveller in the King's highway was directed onward, through the teachings of the word of God, and induced so confidently to affirm, in reply to the brother, "*There is a shorter way.*"

THERE IS A SHORTER WAY.

SECTION IV.

Thou message from the skies!
 Ray for the rayless heart!
 Thou fount of wisdom for the wise!
 A balm for all thou art.
 Man of my counsel, thou!
 Blessings untold rejoice
 The heart of those who meekly bow,
 To listen to thy voice.

It was on this wise that the *word of the Lord*, the "book of books," as a "mighty counsellor," urged her onward, and by unerring precept directed every step of the way. And as each progressive step by which she was ushered into the enjoyment of this blessed state of experience was as distinctly marked, by its holy teachings, as those already given, may it not be presumed, that some heretofore wavering one may be induced to rest more confidently in the assurance that "the word of the Lord is tried," and is the same in its immutable nature as the Faithful and True, by stating, as nearly as will comport with the brevity required,

the steps, as successively taken, by which this disciple of Jesus entered?

Over and again, previous to the time mentioned, had she endeavored to give herself away in covenant to God. But she had never, till this hour, deliberately resolved on counting the cost, with the solemn intention to "reckon herself dead *indeed* unto sin, but alive unto God through our Lord Jesus;" to account herself permanently the Lord's, and in verity no more at *her own* disposal, but *irrevocably the Lord's property*, for time and eternity. Now, in the name of the Lord Jehovah, after having deliberately "counted the cost," she resolved to enter into the bonds of an everlasting covenant, with the fixed purpose to *count all things loss* for the excellency of the knowledge of Jesus, that she might know him and the power of his resurrection, by being made conformable to his death, and raised to an entire newness of life.

Apart from any excitement of feeling, other than the sacred awe inspired by the solemnity of the act, she now, in experimental verity, *did* lay hold upon the terms of the covenant by which God has condescended to bind himself to his people, being willing, yea, even desirous, to bring down the responsibility of a perpetual engagement upon herself, even in the sight of heaven. So intensely was she desirous that earth should usurp a claim no more, she asked that the solemn act might be recorded before the eternal throne, that the "host of the Lord that encamp around about them that fear him" might bear witness, and also the innumerable company of the redeemed blood-washed spirits, should behold yet another added to their choir in spirit, and also in song; and though still a resident of earth, they should witness the ceaseless return of all her redeemed powers, *through Christ*, ascending as an acceptable sacrifice. The obligation to take the service of God as the absorbing business of life, and to regard heaven as her native home, and the accumulation of treasure in heaven the chief object of ambition, was at this solemn moment entered upon.

On doing this, a hallowed sense of consecration took possession of her soul; a divine conviction that the covenant was recognized in heaven, accompanied with the assurance that the seal, proclaiming her wholly the Lord's, was set: while a consciousness, deep and abiding, that she had been but a co-worker with God in this matter added still greater confirmation to her conceptions of the extent and permanency of those heaven-inspired exercises, by which a mighty work had been wrought in and for her soul, which she felt assured would tell on her eternal destiny, even after myriads of ages had been spent in the eternal world.

But she did not at the moment regard the state into which she had been brought as the "way of holiness," neither had the word holiness been the most prominent topic during this solemn transaction. *Conformity to the will of God in all things* was the absorbing desire of her heart. Yet after having passed through these exercises she began to give expression to her full soul thus: "I am wholly thine! Thou dost reign unrivalled in my heart! There is not a tie that binds me to earth; every tie has been severed, and now I am wholly, wholly thine!" While lingering on the last words, the Holy Spirit appealingly repeated the confident expressions to her heart, thus: What! wholly the Lord's? Is not this the holiness that God requires? What have you more to render? Does God require more than all? Hath he issued the command, "Be ye holy," and not given the ability with the command for the performance of it? Is he a hard master, unreasonable in his requirements? She now saw, in a convincing light, her error in regarding holiness as an attainment beyond her reach, and stood reprov'd, though consciously shielded by the atonement from condemnation, and enjoying the blessedness of that soul "to whom the Lord will not impute sin."

And now the eyes of her understanding were more fully opened, and founded on eternal faithfulness did she find the words of the Savior, "*If any man will do his will he shall know of the doctrine.*" — *Christian Adv. and Jour.*

ENTIRE SANCTIFICATION — ITS NATURE.

We have seen that Dr. Pond defines Christian perfection to be a state of confirmed sanctification — a confirmed state of perfect holiness — the very perfection of the heavenly state — the very perfection of the Divine Being. Dr. Woods also defines it in the same way. And I am ready to say with Dr. Pond, there is "*no such perfection here.*" And I am prepared to prove that there is no such state required of us *here*.

For the state described by him is inconsistent with a state of probation, and inconsistent with a state of temptation, and inconsistent with the Christian conflict. It is in fact a state of final and everlasting attainment, a state of retribution and not of trial. Dr. Pond urges, as one of his prominent objections to the doctrine

of Christian perfection, p. 30, "that the Christian life on earth is a state of warfare;" and therefore, according to his view of perfection, it is a state in which there is *no warfare*. None of the writers that I have examined, ever represent the state of entire sanctification, as a state in which the Christian conflict is ended.

Professor Upham says, "Guide to Christian Perfection," Vol. 2, No. 1, and he expresses my own sentiments: "As sanctified persons as well as others are constantly exposed to temptation, it seems to follow and it should be ever kept in mind, *that there is no such thing as absolute and unchangeable holiness in the present life*; that is to say, a holiness from which there is no possibility of falling away. Holy persons not only live by faith on the Son of God, but they live *by the moment*. There is a constant application by faith to the sufficiency there is in Christ, so that they can say, 'I live, not yet I, but Christ liveth in me.'" So that holiness here on earth is nothing more nor less than perpetual warfare, (or at least liability to perpetual warfare,) crowned with perpetual victory, and "this is the victory that overcometh the world, even our faith." Let no one suppose he can fold his arms in slumber and be safe. Let no one suppose because he has gotten the victory, that the warfare is ceased. This would be placing us in a better situation than our Master, who had buffetings and trials to the end."

The Rev. S. S. Smith, a Congregational minister of Newton, Mass., says, Guide, Vol. 2, No. 7, "The baptism of the Holy Ghost did not translate the apostles into a state of *confirmed* sanctification or sinless perfection. By '*sinless perfection*,' I understand a '*state of sanctification*,' in which there is *not* a momentary liability to fall into sin, and which does not call for continual watchfulness and prayer. Such a state is no where to be found this side heaven, and is no where demanded of us in the Bible. It would not be a state of probation, but of final attainment — of retribution."

Let it be understood then that entire sanctification in this life does not mean confirmed sanctification; that condition in which the Christian's conflict ends, is reserved for the heavenly state. To that, Paul tells us that he had not attained, Phil. iii. 12. While it is manifest, (as we shall by and by endeavor to show,) that he attained to a state of entire sanctification.

Nor do we mean by entire sanctification, freedom from mistakes and errors in judgment. Our knowledge must be absolutely infinite before we can be free from error in our mental decisions. As long as our knowledge is imperfect, we shall be liable to mistakes. But Dr. Woods represents perfection in holiness

as a state in which we are free from mistakes. He says, Bib. Rep. for April, 1841, p. 433, "The moral law will not adapt its requirements to our mistakes, &c." Now I affirm that the moral law cannot demand freedom from mistakes, unless it demands absolute perfection in knowledge. We admit there may be sins of ignorance, where persons fail to acquire the knowledge they might; but there may be errors in judgment, or mistakes, where persons have impressed their minds to the utmost, that do not involve any moral obliquity.

Nor do we mean by entire holiness one unvarying state of feeling. This the moral law cannot require of us, without requiring absolute impossibilities. Our motions are not directly under the control of our wills. Holiness in the sight of God does not mainly consist in excited feeling, but rather in the purity and benevolence of the heart, and the steadfastness of the purpose.

Nor do we mean by entire holiness in this life absolute freedom from wandering thoughts in devotion. We do mean freedom from all *sinful* thoughts. But all wandering thoughts in devotion are not necessarily sinful. For instance, suppose a godly man while on his way to the house of worship, should hear that a distant friend of his was in a state of extreme suffering. It would be impossible for that man during the worship to have no thoughts of his suffering friend. But a person in a state of sanctification will not be *troubled* with wandering thoughts in devotion. His whole soul will go out sweetly and spontaneously after God; though there may be occasional events that will cause his thoughts to wander without sinning — without corrupting his heart.

Nor do we mean by entire holiness in this life, freedom from infirmities and afflictions. Dr. Woods describes Christian perfection as a state in which we are exempt from afflictions. Same No. pp. 422-3. We admit that if a person was entirely and permanently sanctified, God would not visit him with *direct* chastisements. For, as Dr. Woods says, "He chastises that we may become partakers of his holiness." But still if we were in a state of entire holiness in this life, we should be subject to the *natural consequences* of having *previously* violated the physical laws of our being, or to the consequences of physical laws, that perhaps were violated by our ancestors. Physical evil, as a consequence of a violation of a physical law, may be visited upon an individual in this life, who has attained to entire holiness. The gospel has made no provision to exempt man in this life from the consequences of violated physical law. Sin has entered into the world, and suffering and death must follow.

Nor do we mean, as we have already intimated, by entire holiness, freedom from the Christian conflict. We do mean freedom from that wretched and debasing conflict that consists in the accusations of conscience against indwelling sins. But we believe that many professing Christians have mistaken the *true nature* of the Christian conflict, which we shall show by and by.

Nor do we mean that a man would instantly die if he were to be entirely holy. There is a tradition in the churches, that a man would instantly die if he did his whole duty, if he perfectly obeyed the moral law. But the Bible says the wicked shall not live out half their days. And I am inclined to think if a person were to love God with all his heart, and his neighbor as himself, that he would be more likely to live a long, useful, peaceful and happy life, though I may be accounted fanatical for this opinion.

But if a person were entirely sanctified, he would not only be free from the dominion of sin, but he would be dead to sin.—Rom. vi. 2—14.

2. He would be without a *sense of condemnation*. Rom. viii.

1. 1 John iii. 21.

3. He would be spiritually minded and enjoy delightful communion with God through Jesus Christ. Rom. viii. 5, 6.

4. He would enjoy the witness of the Holy Spirit. Rom. viii. 16.

5. He would have much of heaven on earth.

In the language of Prof. Upham, "He has a present consciousness that every thing at the present moment is right within. The love of God is so restored and built up in his heart, that all the appetites and affections and propensities are kept in their right place. And consequently *sin*, which consists in the wrong or perverted exercise of these principles, is cast out. In this state of mind he has a delightful feeling of inward purity and peace. To the eye of internal consciousness, his soul instead of being spotted and clouded with transgression, exhibits the clearness of a cloudless sky, and the calmness of a summer's lake."

In the conclusion of the article from which this extract is taken, Prof. Upham says, Guide, Vol. 2, No. 1, "The doctrine of holiness, when rightly understood, is defensible on rational and philosophic, as well as scriptural grounds. It is such a doctrine as right reason approves: and it commends itself to the common sense and conscience of mankind. No man need be ashamed of it; and blessed are they who receive and practice it."

You must indulge me a little longer on the "nature of entire sanctification in this life." Until this question is settled, all dispute will be in vain. I wish to show what the moral law means; what is implied in supreme love to God and equal love to man.

Cong. Observer.

For the Guide to Christian Perfection.

DIFFERENCE OF EXPERIENCE.

THE DIFFERENCE IN THE EXPERIENCE OF ONE, AFTER BEING SANCTIFIED WHOLLY, FROM WHAT IT WAS IN THE JUSTIFIED STATE, SO CALLED — IN TWO RESPECTS.

Every state in life admits of variety, and different experience. The difference in the experience of two persons may give some evidence of the unlikeness of their circumstances — or the difference in the experience of the same individual may prove a different state of mind or of circumstances.

By way of distinguishing or illustrating the difference between a state of justification and sanctification (to some undistinguishable) notice —

1. The difference in the nature of the conflict to be sustained. In either the justified or sanctified state, there is to be a constant conflict with temptation. The person justified, may be compared (his heart) to a fort, where the enemy has been taken prisoner, now disarmed and under guard. The person sanctified is as one in the sole possession of the fort, with the *enemy all outside*. "The prince of this world cometh but hath nothing in me." His warfare is, emphatically, to keep them there. The former's warfare is to keep them under, quiet, and if possible to prevent an insurrection. The heart of the one is like the flower bed strewed with weeds, choking and retarding the growth and beauty of the plants. That of the other, is like the bed whereon grow no weeds, where the strength of the soil, and the skill of the dresser are devoted to the beauty and vigor of the pure plant.

2. The difference in the *strength* of the *feeling of dependence upon Christ* in these two states. — The real sense of entire dependence upon Christ for every thing, is much *stronger*, much more deeply felt by the one who is in the sanctified state — but his confidence in the Savior is *equal* to his *sense of dependence*, consequently far more commanding than that enjoyed by the justified person, because of necessity he sinks more out of self; and herein is illustrated that passage of scripture — "When I am weak then I am strong." Let us suppose a case to illustrate this point: Upon a desert island the poor mariner is cast, where there is found also a rich nobleman, who for his personal safety, and that of his estate, has here fortified himself, with ample provisions, both in kind and quality, for an indefinite time. Now upon this

island there are to be found a few berries, on its shores a few shell-fish, upon which the shipwrecked man may subsist. Winter is in prospect, and in view of the probability of those scanty resources being cut off, he feels a *degree* of dependence upon the generosity of the rich nobleman, in prospect; but so long as there is any thing upon which to subsist, he does not feel it so entirely. Now comes the chilly frost, the fleecy snow—now the shores are strewn with rude masses of ice—his resources are now entirely cut off, he *now* depends upon the nobleman's liberality entirely or dies. The degree of the feeling of dependence is the thing here intended to be illustrated; and the circumstances of the person with his berries and shell-fish, and without them, yet, within the reach of attainment of the rich man's bounties, illustrate the difference in the degrees of the feeling of dependence. The very *nature* of the professions made by the two, renders it absolutely necessary that this entire and partial feeling of dependence follow.

The sanctified person professes a *life* which is *suspended every moment by faith on the Son of God*. He feels the imperious necessity of "beholding" by an eye of faith the Lamb of God which taketh away the sins of the world"—of *constantly* "looking unto Jesus, the author and finisher of his faith." His language is,

"Every moment, Lord, I need
The merits of thy blood."

The justified person stands at a fearful elevation, partly supported by a temporary scaffolding and partly by a line let down as it were from the skies—while the sanctified is supported *solely* by his faith's grasp upon this cord of love. But while he is thus stripped so entirely of all self-dependencies and thereby rendered so perfectly dependent, he is freely admitted to the table of his Lord, feasts upon the richest dainties, is clothed with the most beautiful raiment, and admitted to the most intimate and perfect communion and intimacy with his bountiful Lord and Master.

"O, glorious hope of perfect love!
It lifts me up to things above;
It bears on eagles' wings;
It gives my ravished soul a taste,
And makes me for some moments feast
With Jesus' priests and kings."

Holliston, March 31, 1843.

J. S. S.

GOSPEL HOLINESS.

A SERMON—BY SUMMERFIELD.

PHIL. i. 3-11.—For God is my record, how greatly I long after you all in the bowels of Jesus Christ.

And this I pray, that your love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.

I am fond of entering into the very spirit in which the apostle writes, that I may *feel* as he felt: it is always profitable, and perhaps the most effectual means, under the Holy Spirit, of causing the blessings which he wished shed on them, diffused abroad. For want of this being attended to by modern preachers, we lose the spirit of primitive times!

How solemn his asseveration: "*God is my record!*" I call on him to witness—he is ever before me, and reads my heart: he is, then, my witness, "*how greatly I long after you all!*" How ardent! He loved them with almost boundless affection! The idea he wishes to convey is that of a woman in travail. I long—I am in pain for you all till you be safely landed,

"Far from a world of grief and sin,
With God eternally shut in."

"*In the bowels of Jesus Christ.*" It is hardly possible to paraphrase this—the bowels, the compassion of Christ. O! the heart of Jesus! the yearning of his bowels over his children! Paul loved them with an affection like this; and let me observe, no man who has not felt the compassion of Jesus, who has not something of his benignity—of his *heart*, something of his sympathies, is qualified for usefulness in the church of God! I speak to you, not as ministers, but as *leaders* of the flock of Jesus; the lambs you are appointed to lead into the tender grass and beside the still waters of comfort. Seek to have the sympathies of the God-man, who "*can be touched*," and of his apostle, who says, "Who is weak, and I am not weak? who is offended, and I burn not?"

"*And this I pray, that your love may abound yet more and more.*" Doubtless this means your love to each other; but shall we say it does not also mean your love to the Supreme Good? Yea, rather let us say it means first your love to Him, and then your love to each other. Now, he prays that their love may *abound*! It, of course, implies that they had this love, this charity towards God. What is the foundation of this love? "He loved me, and gave himself for me." When the soul believes that truth with the heart, it takes hold on God, for it is the marrow of the gospel. And let a man feel this saving truth, and he will love the brotherhood; loving the Redeemer, he will love the redeemed. The heart of man is naturally hard; Divine love can soften

it; and think not that the heavenly flame, thus kindled in the heart, loses itself amid its kindred fire burning before the throne of God and the Lamb, blending with his holiness; no, it acts upon that from whence it proceeds; the Divine heat softens the hard heart and makes it flow; it diffuses itself to all mankind.

But Paul prays that it may abound "*yet more and more.*" Here is the measure of his love! It is like the stone cast on the smooth sea; it describes first a small circle, it increases more and more, and perturbates all the water, and is only bounded by the measure of the wide abyss! So let this Divine charity find place in the heart of man: the circle is formed, perhaps among kindred spirits, or those joined by ties of friendship and affection; it widens; another and another circle is described; his feelings extend to all, and know no other measure than the wide extent of God's creation! Now it abounds more and more; it is the love of Christ; and till you can limit the illimitable love of Jesus, or bound his boundless compassion, you can never confine the love of the pious soul towards the children of men!

"*In all knowledge.*" Religion is not a mere excrescence, which grows out of a want of intellect; no: ignorance is not the mother of devotion. Feeling they lacked wisdom, they had asked of God. It is Godly wisdom (Styles)—in "*all knowledge*;" yes, the more we know, the more we love; the more clear are our views of God in Christ, the more our hearts will glow towards him. Shame to hear persons complain of want of love. It is because they do not know Him enough.

"If all the world my Jesus knew,
Then all the world would love him too."

Luther said "every thing concerning Jesus is lovely to such a soul—the bloody head, hands, back, feet, heart of Jesus are all lovely—*altogether lovely!*" The cross of Christ—glory in it! (What is love? It is the effect produced by an object which appears to me altogether amiable; my mind draws the picture of his excellencies in all their beauty, and produces in me admiration, delight, esteem.) The more you know him, the more you love him: be not afraid of loving too much. I pity those who fear they can love too much. "Be not righteous overmuch, neither make thyself overwise; why shouldst thou destroy thyself?" Wesley was not afraid of the doctrine of perfect love; this was the perfection he aimed at; not sinless perfection, but a being made perfect in love! This is being "filled with the fulness of God." The reason of our declension in the love of God is, we do not seek to know him enough. Do you often visit him? Do you often meet him in secret? O! he is lovely: he delights to meet with thee in private; he has things to reveal to thee which he does not unto the world. Go oftener to meet the object of thy love, and thou wilt love him more. * * *

And let me observe concerning this love of God, it is boundless; there is not a creature under heaven who is not the object of it. If you deny, I put

my hand upon the Bible and say, produce your reason. There is no being, the offspring of his wisdom and power, who is not the object of his love!

"*And in all judgment.*" The meaning is, in all scriptural discernment, that they may know things from things. Now there is an analogy in our minds to our bodies — the five senses are used as applicable to the mind. The man instructed now in all knowledge sees God! his faith, realizing the Divine truth — "He loved me, and gave himself for me" — sees it set before his eyes; Jesus Christ set forth crucified for me! It hears him; the heart is susceptible of every word of God! He "tastes that the Lord is gracious." He smells the odor of the Word of Life — he handles, he touches; and the Divine touch thrills through every power of his soul! He comes into contact with the Deity. He meets God in his word, and he has a spiritual discernment in all things — "he now knows to refuse the evil and to choose the good!"

"*That ye may approve things that are excellent.*" First prove them, and then approve of the more excellent way. Awful fact, that few Christians choose the more excellent way; languor, indifference, &c., come over them, and there is not a pressing, a following hard after God. Hence they are scarcely saved; saved on a plank. O for the excellent way! My brethren, seek after it. It is not the fervors of human passion which would burn the body for a fellow creature; but it is the pure flame of the love of God! having full, full possession.

"*That ye may be sincere.*" In love nothing can be analyzed; it is pure; no flaw, no sunbeam, &c.; "*without offence*;" no stumbling-block. Love was never a stumbling-block. Men have contended about faith and opinions, but the devil could never make love a rock of offence. If I have the love of God I will not offend him; no, nor any *who is the object of his love* — no man willingly.

"*Till the day of Christ*" — to my life's end.

For the Guide to Christian Perfection.

PRACTICAL THOUGHTS AND EXERCISES.

SUBMISSION TO GOD IN HIS PROVIDENCES.

While the heart of the Christian rejoices in the revealed will of God, and is daily seeking conformity to all its requirements, there is often a misgiving, a drawing back from a cheerful acquiescence in the providences of God, and the daily occurrences of life. There are so many combined agencies, so many second causes at work, the mind, almost unconscious to itself, rests in

them, not seeing God's hand as directing or permitting them. Did the Christian clearly see and feel that God speaks in each event of his providence, he would charge his soul to love the providence, to rejoice in it, however dark and mysterious it might be. When we say with Christ, "I come to do thy will, O God," we must have in view, not only the revealed will of God, but his will as taking place, as being accomplished in the events of each day. Did not our great Exemplar, while engaged about his Father's business, act each day and hour in exact conformity to God's providence, waiting for the time to come when all God's purposes should be accomplished in Him? Who that studies his life will not see that he lived in the will of God as manifested in his providences, thus developing the written will of God;—the providences themselves gave the occasion for the fulfillment of the Word. Jesus was called the "Word of God." It became him to fulfil all righteousness. In him all scripture was fulfilled, by the developements of God's Providence. Thus it must be with his followers. In their measure, and in their station, the word must be accomplished in them. For example. How shall the command, to love our enemies, to pray for them that despitefully use us, be fulfilled in us, if we have no enemies, find none who treat us unkindly?

This submission of the will to God in his providences, is the only true test of our faith, and our love. Each day brings with it a lesson of experience on this subject; and thus the providences of God become an object of every day's observation and study. By this rule, we can determine every day where we are; whether or not we love or choose God's will, whatever it may be concerning us, however humbling, and crossing to nature. Nature may feel smitten and tried, but does the holy principle within us still cry, "Not my will, O God, but thine be done?" Here, in this true submission, we find the secret of those, who are enabled to cast *all* their care upon God. They live in his providence, as developed daily, careful for nothing, receiving all as from Him,—their deprivations and sorrows, as well as their comforts and joys. Thus they arrive at something of that peace of mind, which the saints in heaven enjoy. Are they anxious? have they any care? No, they have lost themselves in God. God's will is all to them. And are the saints on earth overlooked, forgotten, and left a prey to the world, to Satan? No, God as truly watches over and defends them, and apportions them their lot, as he guards the saints in heaven. Their afflictions and trials are, it may be, the special tokens of his love; that which costs him the greatest sacrifice to

send upon them. Shall the healing medicine be refused, because, it has a bitter taste? Shall the kind hand that reaches us the cup, be treated rudely? O, did we see a *Father's* hand in each event of life preparing us for heaven, we should ever say, "thy will, O God, be done."

P. L. U.

For the Guide to Christian Perfection.

PERSONAL EXPERIENCE.

Some twenty-five years since, my mind was called up to the importance of attending to my soul's salvation; and feeling my deep ingratitude to God, I was led to inquire what I should do to be saved from my sins. In this situation I was led by the Holy Spirit to use the means of grace in the form of prayer and fasting. While thus engaged, God in mercy spoke peace to my soul — although at the time I did not experience all of that ecstasy of joy that has been described by others, but felt that load of sin and guilt that was pressing me to the earth, removed, — and thanks be to Almighty God, that He gave me strength to press forward in the straight and narrow path, that leads to life everlasting. While thus travelling, my joys did increase. O, what delight has filled my soul in bearing the cross of Christ.

I would write with particular reference to a season some two years since, when the Lord filled me with love. It was at a time when a special effort was to be made for the purpose of dedicating the church of which I was a member anew to God's service, and also for the salvation of souls then in a state of alienation from their Savior. It was at that time when I began to feel more than ever the importance of consecrating my all to Christ and his service, and at the same time felt an unusual solicitude for the church of God — that it might be as a city set on a hill. With these convictions I made my wants known to God by prayer and fasting. After continuing a season in this manner, my soul was filled with love to God and the whole world. Such was my fulness of joy that I was awaked at midnight while repeating this sentence — "Glory to God in the highest, on earth peace and good will to men;" my mind became so filled with spiritual things that it led me to see and feel such a beauty, glory and fulness in

the Savior as was altogether beyond any thing that I had ever before experienced. And surely my peace was like a river; I could feel to say, "truly my fellowship is with the Father, and with his Son Jesus Christ." I cannot express the fulness that I beheld in the Bible, — especially that part of it which spoke of Christ, the cross, and salvation. O, it was a theme that filled my soul to that degree for a number of days, that the desire for food and sleep to a great measure departed. Most vividly did I see and feel the emptiness of all things of an earthly nature, — while at the same time I felt to value and enjoy them in a three-fold degree more than before. Never previously did I feel to that extent my entire nothingness and dependence upon God. With these feelings my confidence and faith in Christ became strong. It was then of a truth, while calling on the name of the Lord, that I felt his Spirit making intercession for me.

I would say that the above exercises of mind have had a salutary effect upon me from that time to the present; and I can now realize that the path of him that serveth his Maker is as the shining light, that grows brighter and better, and will, even unto the perfect day.

J. H.

LETTER FROM A CLERGYMAN TO HIS WIFE.

BAPTISM OF THE HOLY SPIRIT.

My dear Wife:

In my last letter, I made a few remarks on the baptism of the Holy Spirit. Some additional thoughts on this subject have since suggested themselves to my mind, to which I will now direct your attention. I believe there is a very common mistake among Christians, respecting the relations of the different persons of the Trinity to the work of sanctification in the heart of the believer. The common opinion seems to be this. The Father sends the Son into the world to make atonement for sin, and thus lay the foundation for our redemption. Christ, having accomplished this, retires from the earth, and sends the Holy Spirit to complete the work of redemption, in the conviction and conversion of sinners, and the sanctification of believers. In this latter work, neither the Father nor the Son have any direct agency. It is the exclusive work of the Spirit; just as making the atonement was the exclusive work of Christ. Now the conceptions of those who hold these views, must be very vague and undefined, in respect

to what is really intended by the baptism of the Holy Spirit. Equally vague and undefined must be their views of the work of the Spirit in sanctification.

A few passages of scripture will enable me to give you a distinct apprehension of my views upon this subject. "But of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." "God hath from the beginning, chosen you to salvation, through sanctification of the Spirit, and belief of the truth." "The preaching of the cross," that is, Christ who died upon the cross, "is to them that perish foolishness; but to us who are saved, it is the power of God;" and "where the Spirit of the Lord is there is liberty." "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord." "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." In the first passage, you will notice, that "*Christ* is said to be of God made unto us *sanctification*." In the next, believers are said to be saved, "through sanctification of the Spirit." How shall these and kindred passages in the Bible, be reconciled? How can Christ be our sanctification, and the Spirit our sanctifier? I answer, the Spirit sanctifies, by presenting Christ to the mind, so that we all with open face, beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord. The Spirit does not sanctify independently of Christ; but by presenting Christ to the mind, so that the mind, in beholding his glory, is changed into his image. The Spirit sanctified Paul, by revealing Christ in him. In the same way, and in that way exclusively, He carries on the work of sanctification in the heart of every believer. Thus Peter says of believers — "Ye have purified yourselves, by obeying the truth, through the Spirit." That is, ye have purified yourselves by yielding to truth, and "Christ is the truth, and the way, and the life," presented to your minds, by the Spirit. "Christ, is the power of God," the power which the Spirit uses in our sanctification. When He sanctifies us, He "shines in our hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ," that in seeing Christ as He is, "we may be like Him." In all that the Spirit does, he never speaks of himself." He never acts independently of Christ. "He takes of the things of Christ and shows them unto us."

You will now understand distinctly, what is implied in being baptized with the Holy Spirit. Perhaps I can best illustrate my

meaning here by an example. Christ had risen, and ascended on high, and was seated at the right hand of the throne of God. An hundred and twenty disciples of his, were assembled in an upper room, waiting, in obedience to his command, the promise of the Spirit. "And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." What did the Spirit do for them on that occasion? This we learn from the effects visible in what they afterwards said and did. "With a tongue of wisdom, with a boldness and energy," which they never manifested before, they began to speak of the "wonderful works of God." From that moment all fear of man, of toil, of suffering, and of death itself was gone. They seemed to die at once to all things but Christ. They gloried in nothing, but the cross of Christ. "To be counted worthy to suffer shame for his name," was one of their most exalted privileges. From that moment, in language used on another occasion, "They knew nothing but Jesus Christ, and him crucified." They literally "counted all things but *loss*, for the *excellency* of the knowledge of Christ Jesus their Lord." He was their wisdom, their righteousness, their sanctification, and redemption. He was their consolation in every affliction. He was their perfect pattern, their sole leader and guide. He was their certain victory, in every conflict with the "world, the flesh, and the devil." He was their joy, their hope, their inheritance, their shield, and their "exceeding great reward." He was their "bright and morning star;" the magnet of their souls, which held all the powers of their being in a blissful fixedness to one changeless centre." Now, how evident it is that the baptism of the Holy Spirit on that occasion, consisted in a revelation of Jesus Christ, and the interest of his kingdom to their minds; and when the Holy Spirit shall thus reveal Christ in us, we shall be baptized of the Spirit as they were. In seeking the baptism of the Holy Spirit, we are to seek such a revelation of Jesus Christ. The riches of the glory of the mystery of the redemption, is Christ in us the hope of glory." To reveal Christ in his people, so that "we being delivered from our enemies, may serve God without fear, in righteousness and holiness before Him all the days of our life," is the work of glory and love committed to the Spirit. When this work is fully accomplished in us, so that we are "filled with all the fulness of God," we are baptized with the Holy Spirit.

In my last letter, I made a remark to this effect, that it is through the Spirit that we commune with God. It is one thing to believe that God is every where present, and consequently present when we pray to Him. It is quite another thing to have a full and distinct realization of this momentous truth. How often while we are engaged in prayer, does God seem to come to the mind, and we have a consciousness, perfectly distinct, that he is communicating with our spirits, making us fully sensible of the fact, that he is graciously listening to our requests, to our expressions of thanksgiving and love, and that we are speaking to him face to face. This is communing with God, this is "walking with God."

Now it is the Spirit which thus makes us sensible of the presence, thoughts, and feelings of God, and brings the Godhead into the soul, so that "our fellowship is with the Father, and with his Son, Jesus Christ." Is "the love of God shed abroad in our hearts?" It is "by the Holy Spirit which is given unto us." Do the Father and the Son "come and make their abode with us?" Does "God walk with us and dwell in us?" It is because we are "built together for an habitation of God through the Spirit." Does Christ dwell in our hearts by faith? Have we become rooted and grounded in love, and able to comprehend with all saints, what is the breadth, and length, and depth, and height, and to know the love of Christ which passeth knowledge, so that we are filled with all the fulness of God?" It is to this very end that we are "strengthened with might by the Spirit in the inner man." It is the Spirit which brings all the glories of Christ into the soul, and introduces us into the same relation to Him, that the dew drop sustains to the sun, a relation in which all the infinite glory of the Godhead is reflected by us, as far as the finite can reflect the infinite.

What precious promises cluster around the gift of the Spirit in the Bible. "He shall lead you into all truth." "He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." "He shall receive of mine, and show it unto you." "He dwelleth with you and shall be in you." "That he may abide with you for ever." "Ye are sealed with the Holy Spirit of promise." The Spirit is given to us as a teacher. How much, then, ought we to know? He is given as a comforter. How much, then, ought we to enjoy? In Christ "we are complete," and the Spirit is bestowed upon us, to give us the light of the knowledge of the glory of God, in the face of Jesus Christ, that we may enjoy the fulness of Christ's redemption. We are commanded, in the Bible, to "be filled with the

Spirit." Let us remember, that we have no more right to be destitute of the Spirit, than we have to "blaspheme that worthy name by which we are called." "If we live in the Spirit, let us also walk in the Spirit."—*Oberlin Evangelist*.

For the Guide to Christian Perfection.

CONSTITUTION OF THE EVANGELICAL TRACT SOCIETY.

FORMED AT BOSTON, FEBRUARY 22, 1843.

ARTICLE 1. This Society shall be called the Evangelical Tract Society. — The object of this society shall be to diffuse, by means of tracts and other publications, religious knowledge on the holiness practicable to Christians in this life.

ART. 2. The officers of this society shall be a president, vice president, secretary and treasurer, who, together with five directors, shall constitute an executive committee, who shall transact the business of the society.

ART. 3. This society shall meet annually, on the last week of May; at which time the executive committee shall present a report of their doings, and the officers above designated shall be chosen. Should such meeting at any time not be holden, the officers previously elected shall hold their office, till a meeting called by the executive committee shall elect others to fill their places.

ART. 4. Any individual may become a member of this society, by contributing annually to its funds to the amount of one dollar; any person who shall contribute ten dollars, shall be a member for life. Ladies may become members by contributing fifty cents, and life members by paying five dollars.

ART. 5. After the present year, members of the society paying one dollar, shall be entitled to tracts to the amount of eight hundred pages, and life-members paying ten dollars, to the amount of five hundred pages annually. Ladies shall receive in the same proportion.

ART. 6. The executive committee shall elect from the different Evangelical denominations represented in this society, a publishing committee consisting of not more than two individuals from any one denomination.

ART. 7. It shall be the duty of the executive committee to expend the funds contributed to this society, after defraying ne-

cessary incidental expenses, in the publishing and circulating of such tracts and publications as the publishing committee may recommend.

ART. 8. Any tract society may become auxiliary to this society on signifying their desire to form such connection.

ART. 9. The executive committee shall have the power of filling any vacancies that may occur in their number.

ART. 10. This constitution shall not be altered, except at an annual meeting, and by a vote of two-thirds of the members present.

List of Officers.

Dea. NATHANIEL GRIGGS, President.

Rev. AMOS BINNEY, Vice President.

Rev. WM. P. RUSSELL, Secretary.

Rev. DEXTER S. KING, Treasurer.

Rev. J. B. Husted,

Rev. B. F. Tefft,

Dea. Willard Scars,

Mr. Charles Nichols,

Mr. John Gove,

} Directors.

Rev. Wm. P. Russell,

Rev. J. B. Husted,

Rev. J. W. Holman,

Rev. C. W. Denison,

Rev. Amos Binney,

Mr. John G. Cary,

} Publishing Committee.

P. S. It is hoped that all, who feel interested in the promotion of Bible Holiness, will be willing to contribute something to the funds of this infant society, and will do all in their power to circulate the tracts about to be published on this subject.

WM. P. RUSSELL, Secretary.

EXPLANATION. In sending off our bills the last time, a few were sent to agents, who pay for the Guide by procuring subscribers according to terms. It was not understood by the person who made out the bills. We prefer that those persons should continue their agency instead of sending the money. We will make that right when we see them.

ERROR. The first article of the present number of the Guide went to press before the editor had seen the proof. The consequence is, a few copies read "LIRE," where it should be "LIFE."

GUIDE

TO

CHRISTIAN PERFECTION.

VOL. IV.

MAY AND JUNE, 1843.

Nos. 11, 12.

For the Guide to Christian Perfection.

DOES ROMANS VII. 7-25, EXPRESS THE EXPERIENCE OF PAUL THE CHRISTIAN, OR OF SAUL THE PHARISEE?

Few questions pertaining to religious experience, have been more warmly debated in the Christian world than this; and perhaps there is no other question concerning which the truly wise and good have taken more decidedly different grounds.

It is a fact, generally known in the theological world, that the early Christian fathers and commentators uniformly believed that in these verses, Paul designed to express his experience previous to his conversion to Christ; and that Augustine, in the fourth century, was the first who introduced the idea that has since generally prevailed in the church, that they are actually expressive of his experience after that event; and that they truly describe the conflict which is maintained in every pious soul.*

* This is fully admitted by Professor Hodge, of Princeton, N. J., in his notes on Romans, although he himself adopts the opinion of Augustine and the great body of Calvinists upon the subject. This also is admitted by Calvin, in his notes on this chapter. "Augustine," he says, "was some time in this common error," and it certainly is no mean argument against Augustine and his successors, that men who lived in a brighter and purer day of gospel light than themselves; men like Ignatius, and Justin Martyr, and Polycarp, and Cyprian, and Eusebius, some of whom were personally acquainted with John, the beloved disciple, and who sealed their testimony for Jesus with their blood, believed an entirely different doctrine, upon this subject, from themselves. Perhaps the falling away from primitive power and holiness, of which Paul speaks, 2 Thess. ii. 3, commenced about this time; for certainly nothing would tend more to put out the light of holiness in the church, than a general reception of the doctrine that the language of this chapter expresses Paul's Christian experience, even in his best estate. If Augustine was the first to introduce this idea, then certainly the apostles themselves did not believe it; and thus we arrive legitimately at the conclusion that Paul did not design to be so understood by any reader of this epistle.

Some of the most learned modern commentators have again embraced the opinion of the first Christian fathers, that the apostle is *not* here personating a renewed, but an unrenewed man; and that however descriptive his words may be of the feelings of many a professed follower of Christ, they are not descriptive of his Christian experience, nor of that of any other believer who, with him, can truly triumph in the language of the eighth chapter of this same epistle.*

Generally, concerning scripture passages which have been the subject of as much debate and speculation as this, it is esteemed a comparatively unimportant matter which side in the controversy a man takes; he may believe any pretty well accredited exposition of the text, and escape the charge of heresy from every one but a confirmed sectary or bigot. But the design of Paul, in this passage, has by many been deemed so palpable, and so important as a touchstone of Christian experience, that to question the fact of his here expressing the conflict of a sanctified soul, has been esteemed nothing less than a departure from the faith once delivered to the saints; and a denial of the doctrines of native depravity, or of the special agency of the Holy Ghost in regeneration, has been counted hardly a greater departure from the truth as it is in Jesus.†

“The main design of this chapter, (says Barnes,) is not very dif-

* This ground is taken by Macknight, Turretin, Tholuck, Knapp, Flatt, Stuart, Clarke, Bloomfield, Doddridge, and some others of less note. Dr. Doddridge, however, seems to take a middle ground upon the subject, and supposes that Paul may be speaking here “of a truly good man, whatever lamented imperfections might attend him.” He however says — which by the way is admitting all that we ask — that “the character assumed here is that of a man first *ignorant of the law*, then *under it*, and sincerely desiring to please God; but finding, to his sorrow, the weakness of the motives suggested, and the sad discouragement under which it left him; and last of all, *with transport discovering the gospel*, and gaining pardon and strength, peace and joy by it. But to suppose he speaks all these things of himself, as the confirmed Christian that he really was when he wrote this epistle, is not only foreign, but contrary to the whole scope of his discourse, as well as to what he expressly asserts, chap. viii. 2, — ‘For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death.’” Although I call a man master, yet, from my infancy, I have been taught to consider it safe to follow the excellent author of “*The Rise and Progress of Religion in the Soul*,” as he followed the Lord.

† Professor Hodge, after enumerating many estimable men who, of late, have rejected the Augustinian theory upon this subject, says — “There is nothing, therefore, in this opinion, which implies the denial or disregard of any of the fundamental principles of evangelical religion.” Well would it be for the peace of the church if all Calvinists were as liberal in their views upon this subject as the learned Professor of Biblical Literature in the Theological Seminary at Princeton.

ficult to understand. It is, evidently, to show the insufficiency of the law to produce peace of mind to a troubled sinner." Doddridge says of the section from verse 7, chap. vii., to the end of verse 4, chap. viii., that "to wean the believing Jews from their undue attachment to the law of Moses, the apostle represents at large how comparatively ineffectual its motives were to produce that holiness which, by a lively faith in the gospel, we may so happily obtain." In the estimation of both these expositors, then, the design of this chapter is not to state the experience of a renewed follower of Jesus Christ, but of a legalist, striving to obtain a righteousness by the deeds of the law. And although the former believes that the apostle is here speaking of a real Christian, yet I think it must be difficult for him to reconcile such a belief with the above quoted remark relative to the "design of this chapter."* As the inspired writer had previously shown that no man can be *justified* by the deeds of the law, so here he shows that no man can have *peace with God*, by a mere external obedience to the requirements of the law: not that the law is unholy, or unreasonable, or the cause of sin in itself; but simply because the subject thereof is morally depraved; and that while he remains under the power and dominion of sin, as every unrenewed soul is, he can never so obey a law that is spiritual and holy, as to secure thereby the approbation of his conscience, and peace with God. I do not design, however, in this article, to undertake an exposition of the chapter under consideration, but merely to introduce some popular arguments in support of the theory of the earliest and the most intelligent modern commentators on this epistle.

Verse 5 is undeniably expressive of the experience of an unrenewed soul:—"For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death." By the term *flesh* here is, undoubtedly, meant the unregenerated state of the soul; that state in which the apostle says, chap. viii., verse 8, a man "cannot please God," and from which he had been delivered by the Spirit of God. Paul cannot mean literally when we were in the *body* the "passions of sin did work," &c., for he was still in the body when he

* According to the popular theory, the design of the apostle in this chapter is not to "show the insufficiency of the *law* to produce peace of mind to the troubled sinner," but to "show the insufficiency of the *gospel* to produce peace with God;" for it is undeniable that the subject of this experience, whether he be saint or sinner, is very far from having peace. And if the gospel leaves its subject who, like Paul, is under its highest influence, in such a wretched state, where would the law leave him? and wherein is the former so very preferable to the latter? and how is it more competent to subdue sin and sanctify the soul?

says to the believing Romans, "Ye are not in the flesh, but in the spirit, if so be that the Spirit of God dwell in you." The term *flesh*, therefore, here and in the following chapter, undeniably means the unregenerate state: that state to which our Lord alludes, John iii. 6, "That which is born of the flesh, is flesh," &c. Verse 6 is as unquestionably the antithesis of verse 5. "But now we are delivered from the law, that being dead wherein we were held; that we may serve in newness of spirit, and not in the oldness of the letter." Here is a description of the renewed state—of the soul that has been delivered from the condemnation wherein it was held—and been brought "into the glorious liberty of the children of God." But instead of going on directly, and enlarging upon the subject here summarily introduced, viz., the deliverance and experience of a renewed soul, the apostle stops and first answers the objection which the legalist would raise against his position,—that he thus brings a reproach upon the law, by denying to it a renovating or life-giving power,—and shows that the difficulty is not to be ascribed to the law, that the passions of sin prevail in the soul to bring forth death; but in the moral depravity of the soul itself; in the power of sin which rules and prevails therein: and then goes on to the end of the chapter with the sentiment briefly stated in verse 5, that sin prevails over the unrenewed soul, holding it in bondage, and bringing forth therein only the fruit of death; and then, to verse 17, of chap. viii., he enlarges upon the sentiment stated in verse 6 of this chapter, that believers are delivered from the curse of the law and the power of sin, and are enabled to serve Christ in newness of spirit. To me it appears undeniable, that chap. vii., verses 7—25, is but an enlarged repetition of the sentiment of verse 5: and that chap. viii., verses 1—17, is but an enlarged view of the sentiment of verse 6: and as the 6th verse of chap. vii. is undeniably the antithesis of verse 5, so is the first part of chap. viii. the antithesis of the close of chap. vii.: and that consequently if verse 5 refers to the unrenewed state, so does the enlargement or illustration of the sentiment therein stated, which occupies the remainder of the chapter from verse 7 refer to the same state. That this is the fact, appears to me evident from the following considerations:

1st. The language, "*I am carnal*," is altogether too strong for such an one as Paul the aged to use concerning himself; especially when immediately afterwards he says, "To be carnally minded is death," and "The carnal mind is enmity against God, not subject to his law, neither indeed can be." The spiritual mind is in this connexion placed in prominent contrast to

the carnal; and it is shown to be utterly impossible for both minds to be in the same person at one and the same time. If Paul was carnal, he certainly was not at the same time spiritual. That he was once carnal, there is no manner of doubt; and that he was now spiritual, is equally evident.*

* "The present tense shows that he is describing himself as he was at the time of writing. *Carnal*, fleshly, sensual, opposed to spiritual. This word is used because in the Scriptures the *flesh* is spoken of as the source of sensual passions and propensities. Gal. v. 19-21. The sense is, that these corrupt passions still retained a strong and withering influence over the mind." *Barnes' Notes*. It is strange indeed that a popular expositor of the words of inspiration should so commit himself as Mr. B. does in the above quotation. What does Paul say, Gal. v. 19-21? "Now the works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, sedition, heresies, envyings, murders, drunkenness, revellings, and such like; of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God." And what iniquities characterized Paul's life, that a Christian expositor, in the nineteenth century, should quote these words in proof that he was *carnal* when he wrote his epistle to the Romans? Was he indeed in the wretched state here described? Was he also shut out of the kingdom of God? How much more appropriate to have quoted in Paul's case the following 22d and 23d verses, which show what are the "fruits of the Spirit." In his notes on this very passage, Mr. B. says, "This passage furnishes the most striking and unanswerable proof of human depravity. Paul represents these things as 'the works of the flesh,' the works of the unrenewed nature of man. They are such as human nature, when left to itself, every where produces." They are so indeed; and if this passage may be quoted as parallel to Rom. vii. 14, then certainly "to be carnal" is to be in an unrenewed state. Had Mr. B. forgotten, when he wrote the above note on Gal. v. 19-21, that he had, on Rom. vii. 14, quoted this very passage in proof that "Paul was speaking of himself as he then was," when he said "I am carnal?" Had he also forgotten the exhortation in Gal. v. 16, "This I say, then, walk in the Spirit, and ye shall not fulfil the lusts of the flesh?" and his own note thereon, "What the Holy Spirit would produce, Paul states in ver. 22, 23. If a man would yield his heart to those influences, he would be able to overcome all his carnal propensities." And yet did Paul "walk in the Spirit" while he was at the same time carnal? Did Mr. B. also forget his own note on Rom. vii. 14, when he commented on 1. Cor. ix. 27, "But I keep under my body and bring it into subjection;" i. e. "he was not under the dominion of evil passions, but was wholly under the dominion of the gospel?" And what is it, I would ask, to be "wholly under the dominion of the gospel" but to have the "whole body, soul and spirit, sanctified and preserved blameless unto the coming of Christ?" Can a man possibly be wholly under the dominion of the gospel, and yet be "carnal, sold under sin?" I am here reminded of the remark of a London divine, quoted in a late New York Observer. "If the religion of Christ is not able to save us from sin in this world, it will be worth but little to us in eternity." There is an inconsistency then, here, in our good Br. B., but no greater than every expositor falls into, who maintains that in the 7th chapter of Romans, Paul is "describing himself as he was at the time of writing." I will but ask, how long after he wrote the 7th chapter was it before he wrote the 8th? and is this also "descriptive of himself, as he was at the time of writing?"

To be "*sold under sin*," also, is as strong language as the Holy Ghost ever employs against the vilest of sinners: even impious Ahab, and the idolatrous Jews, who had caused their sons and their daughters to pass through the fire of Moloch, are only said to have sold themselves to work wickedness. And it is not a little remarkable that all our commentaries and reference Bibles refer the reader of Rom. vii. 14, to 1 Kings xxi. 20-25 and 2 Kings xvii. 17, as parallel to the declaration, "I am carnal, sold under sin." That Paul was thus when a persecutor, and injurious to the church, is unquestionably true; but that he was still a slave to sin, and entirely within its power and dominion, as is implied in being *sold under sin*, cannot be true;* for he assures us himself, that "the law of the spirit of life in Christ Jesus had made him free from the law of sin and death," and, also, that he had been brought into the "glorious liberty of the children of God." Through all his epistle: he labors to show the vast difference there is between a renewed and unrenewed soul;—between a child of God and a child of the devil: and if he here speaks in the present tense, it is the first and only time that he ever makes the difference between the righteous and the wicked so small as to be infinitely imperceptible, even to an angel mind. In defence of the popular exposition of this chapter, it is said that "the language which Paul here uses, is the same that Christians now employ to express the strength of that remaining depravity against which they struggle; and that

* The expression here used—"sold under sin"—is borrowed from the practice of selling captives taken in war, as slaves. It hence means to deliver into the power of any one, so that he shall be dependent on his will and control. The emphasis is not on the word sold, as if any act of selling had taken place, but the effect was as if he had been sold, i. e., he was subject to it, and under its control: and it means that sin, contrary to the prevailing inclination of his mind, had such an influence over him as to lead him to commit it, and thus to produce a state of conflict and grief.—*Barnes*.

It is marvellous indeed, that such an one as the author of "Notes Explanatory and Practical on the Epistle to the Romans," who has been greatly persecuted because he believes that sin is a purely voluntary exercise of the soul, should here so far adopt the doctrine of his persecutors, as to assert that in Paul's case it was not voluntary, but of physical necessity. How inconsistent this with his note on the words "bath made me free," in chap. viii. 2., "that is, has delivered me from the predominating influence and control of sin." How a man can be "under the control of sin," and at the same time be "delivered from its predominating influence," I must leave for the respected expositor himself to explain. This, however, is the unavoidable dilemma into which those fall who undertake to defend the Augustinian theory, that Paul is here speaking of his Christian experience. "If the Son, therefore, make you free, ye shall be free indeed." How can this be reconciled with the doctrine that a "freedman of Christ" is still "sold under sin"—"subject to it, and under its control?"

no other language will so well express their feelings." But it is certainly questionable whether any intelligent Christian on earth would ever have thought of using language so extravagant, not to say false and dishonorable to Christ, if he had not first put it into the mouth of the sanctified Paul; and then he uses it because he thinks Paul used it before him; and if required to give the evidence that Paul did thus use it, he answers, "Because Christians of a later day cannot better express their feelings in any other language." This kind of argument is but a begging of the question.

2. It was not true of Paul that he could not do the good that he would, or that he did the evil that he would not: neither is this true of any other enlightened Christian on earth; unless indeed the doctrine of inability and sinful necessity be based upon eternal truth.* That an enlightened, convicted sinner may

* "If sin exist any where, it must be in the *heart*. The motions of the body, considered otherwise than as indications of the heart, bear no more relation to praise or blame than the motions of a clock. But if sin is in the heart, it must consist in the *opposition* of the heart to *good*. If the opposition is really an excuse, then sin is an excuse for itself, and is no longer sin — the difference between holiness and sin is no more — both are extinct, and men are machines." "It is not true that God requires of sinners more than they are able to perform. It is not true that they cannot love and obey him. They have ample power, and nothing prevents but their desperate wickedness." — *Griffin's Park Street Lectures*, p. 197. Was Paul, then, "desperately wicked" when he wrote this epistle? Are all enlightened Christians in this same awful state, that they cannot do the good that they would? Should any one reply, Yes, "the heart is deceitful above all things and desperately wicked," I would ask, what heart is thus — the renewed or the unrenewed? If both, why quote the text in proof of the necessity of regeneration? and what is the effect of regeneration, if it does not change such a heart for the better? But if this language of the Holy Ghost refers only to the wicked, as such, why should it be so often quoted as applicable to the righteous; and why introduced as proof that Paul was speaking of his Christian character, when he said, "I am carnal, sold under sin?"

"This scheme of things exceedingly diminishes the guilt of sin, and the difference between the greatest and smallest offences; and if it be pursued in its real consequences, it leaves room for no such thing as virtue or vice, blame or praise in the world." "In the strictest propriety of speech a man has a thing in his power, if he has it in his choice or election; and a man cannot be truly said to be unable to do a thing, when he can do it if he will. It is improperly said that a person cannot perform those external actions which are dependent on the will, and which would be easily performed, if the act of the will were present. Therefore, in these things to ascribe a non-performance to the want of power or ability, is not just; because the thing wanted is not a being *able*, but a being *willing*. There are faculties of the mind, and a capacity of nature, and every thing else sufficient, but a disposition; nothing is wanting but a *will*." — *Edwards on the Will*.

Should it be said that Edwards believed in the Augustinian theory of the 7th chapter of Romans, I reply, in this imperfect state of being "great men

find himself in this dilemma is no doubt true ; and he can never be delivered therefrom but by the mighty power of God through the Spirit. But that the soul that has been made free from that wherein it was once held, is still held therein, is an absolute contradiction in terms. Paul assures us that he fought a good fight and kept the faith ; that he lived in the Spirit, and was led by the Spirit ; and that in Christ's strength he could do all things ; and therefore certainly could do the good that devolved upon him, and that he willed to do.

If the apostle is here giving an account of his Christian warfare, then there is one difficulty in the philosophy of the mind which the masters of science have neither stated, nor undertaken to elucidate or make plain : and that is, how two opposite principles can *rule* in the soul at one and the same time ; i. e., how Christ can rule therein by love, and at the same time sin so rule in it, as to bring it into subjection thereto ; or how holiness and sin—Christ and Belial—can have equal and undivided dominion over the same soul. According to the popular theory, Christ enters the soul of the believer, and expels thence the usurper who has claimed to be its God ; and at the same time leaves so much sin, which alone is the devil's work, remaining therein, as to bring it into captivity to its law. If the difficulty can be solved in any better way than by at once cutting the knot, and admitting, with the early Christian fathers, that Paul teaches no such absurdity in the connection under consideration, I have not yet been able to learn it.*

are not always wise." If any person can reconcile such a belief with the above extract, he is at liberty to do it ; I cannot. Should it again be said, Paul's words are certainly applicable either to the saint or the sinner, and equally conflict with the doctrine of *Edwards* above quoted, I answer, certainly not, if by the *will* in Paul's sinner we understand the assent of the rational powers, or the dictations of an enlightened conscience. The drunkard certainly often cherishes a hearty good will to forsake his cups, but he has not moral power to carry out his wise purpose. The slave to vice often resolves to be free, that he may share the respect of his fellow men, but he is morally unable to sustain these feeble resolutions. The sinner often desires to become a saint, but how to perform the needful work he finds not. *Edwards*, therefore, uses the term *will* in a higher sense than it is used in the chapter under consideration. Where there is a sanctified *will*, there is always a *way* to the performance of duty.

* Should it be asked, What then was the Christian warfare which Paul maintained ? I answer, certainly it was not literally *warfare with sin* in his own soul ; for "if sin exists any where, it must be in the heart, and must consist in the *opposition* of the heart to *good*." He had many and aggravated temptations and liabilities to sin with which to contend ; and how often he fell before them is not left on record, and must be a matter of speculation in the Christian world. Christ promises to save his people from sin

3. The language of verse 24 is altogether too strong for Paul the saint to use concerning himself, unless he believed in the doctrine of physical depravity in distinction from moral; and also that the former is not like the latter, removed, or in any degree affected by the renovating agency of the Holy Ghost. But Paul tells us in another place that he kept under his body, and brought it into subjection to the law of Christ; and of course did not, with his flesh or animal powers, serve the law of sin. There was no occasion, then, for him earnestly to desire to be delivered from a state of moral conformity to Christ, and of physical subjection to his will. Indeed such a prayer would have been exactly the reverse of what he desired. A convicted, anxious sinner, may well say, "O wretched man that I am; who shall deliver me," &c.: but a man whose "whole body, soul and spirit, had been sanctified," could never with propriety utter such language. If Paul, the subject of visions and revelations, and joy unspeakable, could with propriety say, "O wretched man that I am," in what possible sense does Jesus Christ save his people from the power and dominion of sin? If *he was wretched*, who on earth ever could with propriety triumph and rejoice?*

if they look unto him for such salvation; but he does not promise to save them from temptations and liabilities to sin. Bunyan's Christian Pilgrim lost his load of sins when he came in full view of the cross of Christ; and I presume that Paul also laid off his at the same place. And yet our Pilgrim had many and severe conflicts subsequently, before he reached the gates of the celestial city; but they all appear to have arisen from temptations and fightings without and fears within, as the apostle assures us that his did: "We were troubled on every side: without were fightings, within were fears," &c.

The phrase "striving against sin," I know is scriptural; but the connection plainly shows that it alludes to a warfare very different from what is generally understood by "*fighting sin*." Doddridge paraphrases the verse (Heb. xii. 4) thus: "You have not, as yet, undergone the severest proof of your integrity, nor resisted unto blood, striving against sin as he did who made his life a sacrifice to duty." If Paul's warfare was such as often ended in blood, it was certainly a "striving against a sinful world," as Jesus Christ did; and not a striving against sin in his own soul, which never could end in blood, unless, by its predominating influence, it was the blood of self murder. Eminent expositors,—as Doddridge, Bloomfield, Stuart, and others,—suppose the *sin* here to be put for *sinners*; meaning the heathen, or Jewish persecutors, who, though they had inflicted many evils upon them, had not yet proceeded to the shedding of their blood.

* In the last number of the Biblical Repository is an article by Rev. Dr. Woods, in reply to Mr. Mahan, on Christian perfection; in which the venerable writer says, page 169, "It is a fact that devout Christians and orthodox divines have, in all ages, maintained this precious doctrine, that *full provision is made in the gospel not only for the forgiveness of sins, but for the complete sanctification of God's people*. I might fill volumes with quotations from evangelical writers, from Augustine down to the present day, in which this grand sentiment is strongly asserted, and clearly illustrated, and is set forth as the

4. The Augustinian theory appears to involve the apostle in a theological absurdity which an intelligent modern divine would hardly like to be charged with; that is, of believing in the perfect renovation of the moral powers of the soul by the Spirit of

foundation of hope and the spring of effort to believers. Let any one read the practical writings of Calvin, Flavel, Owen, Bunyan, Watts, Doddridge, Pres. Davies, Good, and numberless other authors, ancient and modern, and he will find that they exhibit this sentiment in all its preciousness. I hope to be excused, if I take the liberty to say that no truth has been more familiar to my mind, or more zealously inculcated in my preaching and conversation than this, *that the Savior has made provision for the entire deliverance of his people from sin; that the gospel contains a remedy for all our spiritual diseases; that there is a fulness in Christ, adequate to the supply of all our need,* &c. This sentiment, so emphatically stated, is sustained by the writer through the three following pages, when he arrives, page 173, at the following question. "*Do the provisions of the gospel for the complete sanctification of God's people prove that they will in fact be completely sanctified?*" and the answer to the question is thus given by Dr. Woods: "Now Mr. Mahan is no stranger to reasoning; and he will, I am persuaded, bring to the consideration of this subject, an active, discerning intellect, and a kind, candid heart. I shall then make my appeal directly to him. And I ask my dear brother, has not God, in this favored land, made full provision for the comfortable support of all the inhabitants? such provision, that all who enjoy the other common blessings of life in an ordinary degree, may, by suitable exertions, obtain such a support? But does it follow, from such provision, that all the inhabitants will actually obtain a comfortable support? I ask again, is not provision made in the gospel for the salvation of all sinners to whom the gospel is preached? This my brother, in common with others, is accustomed to teach as a matter of great moment. But does it follow from this that all who hear the gospel will be saved? May not something else come in to prevent that salvation for which provision is made? If so, then the general question returns, can we infer from the simple fact that provision is made for the accomplishment of a particular object, that the object will actually be accomplished?"

Certainly not; but if every inhabitant of this land was in perpetual destitution and want, notwithstanding the fact that thousands of them made "suitable exertions" to obtain a "comfortable support," who then would believe that God had "made full provision for the comfortable support of all the inhabitants?" Not a soul on earth would believe such a declaration, I am sure. So, if not a single sinner ever had been or ever would be saved by the gospel of Christ, what created being in the universe would believe that ample provision has been made for their salvation? The evidence that God has "made ample provision for the comfortable support of all the inhabitants of this land," arises from the fact, that all who enjoy the common blessings of life, and make suitable exertions, do in reality obtain such support; and it can arise from no other source. So the evidence that "provision is made in the gospel for the salvation of all sinners," rests entirely upon the fact that multitudes actually are saved, and consequently that others might be saved. If the gospel had never yet exhibited sufficient efficacy to convert a single soul, all the reasoning in the world would not convince an intelligent mind that it possesses sufficient to convert one. And so if Paul gave "all diligence to add to his faith virtue," &c.; if he "fought a good fight and kept the faith;" if he lived "by the faith of the Son of God," and rejoiced "in the fulness of the blessing of the gospel of Christ," and was still forced to read his Christian experience in the 7th chapter of Romans; and if this also has been the case with all the best Chris-

God, with a remaining entire depravity of the physical powers. His mind, or will, it is said, was good enough; and New England orthodox divines generally suppose that where the will is right, all is right, and deny the doctrine of a physical depravity back of the will, which the Holy Spirit does not touch in regeneration.* And of what possible avail or advantage would be the renovation of the will, if there still remained an unregenerate physical depravity, capable of keeping the renewed soul under its power, as is implied in the popular view of this chapter? But all this difficulty and apparent absurdity is at once removed if the apostle is allowed to speak his own mind upon the subject. He says—"I know that in me, that is, in my flesh, there dwelleth no good thing;" and then goes on to speak of the conflict under consideration. Now admitting that the term *flesh* here means the same, and as much, as it does in the preceding fifth verse, and also in the following chapter, and Paul tells us himself whether he is speaking of his renewed or of his unrenewed nature;—and by what authority the term here is limited to what is called the "old man," or "unregenerated parts of the soul," or to an inherited tendency to inordinacy," or to a "physical depravity," I have never been able to learn. Certainly the "old man of sin" had no good thing in him; but in Paul he had already been "crucified and put off entirely;" and how he, "dead and buried," could still prevent the performance of that which was good, is utterly unaccountable. See chap. vi. 6, and Col. iii. 9. That Paul had temptations and infirmities, and liabilities to sin, I do not

tians that ever lived,—who on earth, or in heaven, would believe that "*full provision has been made in the gospel for the complete sanctification of God's people?*" If not a soul ever has been *completely sanctified*, or ever will be, this side of heaven, of what benefit is this "precious doctrine," of which Dr. Woods speaks so confidently? And why so "jealously preach and inculcate it," if it never can be made available to the Christian? Either, then, Paul did not "give all diligence to add to his faith virtue," &c.,—did not receive "the fulness of the blessing of the gospel of Christ,"—or the doctrine that Dr. Woods so confidently asserts is utterly false, if he was still forced to read his Christian experience in Rom., chap. vii. Dr. Woods says, page 175, that "we may render perfect obedience to God if we apply ourselves to the work *as we ought*, and *fully avail ourselves* of the gracious provisions of the gospel." The question is, did Paul do this or not? What Christian will dare say he did not? I will but ask, if the doctrine so emphatically stated by Dr. Woods be true, is it not as much the duty of the Christian minister to preach it as it is to preach salvation for the sinner by the cross of Christ? And wherein do those offend against the peace and purity of the church, or the truth as it is in Jesus, who do zealously preach it?

* Calvinists hold that depravity originally and essentially lies in our *moral* nature. "The doctrine relates to man as a *moral* being, subject to a *moral* government; and accordingly the depravity predicated of him is a *moral* depravity."—*Dr. Woods' Prize Essay on Native Depravity.*

doubt; but that these so prevailed over the power of Christ resting upon him, as to prevent the performance of good, and lead to the practice of evil, I do not believe. The term *flesh*, then, in the 18th verse, was employed to designate the whole man previous to regeneration; and consequently the following verses are descriptive of the struggles and conflicts of a sinner who is laboring to obtain righteousness with God by the deeds of the law.* The contrast, certainly, is as great and as palpable between the experience here expressed and that in the subsequent chapter, — where it is said, “Ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you,” — as it is between darkness and light, or sin and holiness. And I humbly conceive that no person can read the seventh and eighth chapters of Romans, without feeling that there is an inseparable difficulty in ascribing the different exercises here expressed to the same individual at once and the same time. And although there is a difficulty in ascrib-

* “That which is born of the flesh is flesh.” What is meant by flesh at the close of the verse? This we learn from the connection and drift of the discourse. Our Savior evidently meant *that* in man which disqualifies him for the kingdom of God, and which renders it necessary that he should be created anew by the divine Spirit. It is perfectly obvious that the word *flesh* is here used to denote a *sinful nature*: a state in which the soul is subject to carnal and earthly desires, instead of being subject to the law of God. This interpretation of the word is supported by the fact that the same word is often used in a similar sense in other passages of scripture. In Rom. vii. and viii., to be *in the flesh*, to have a *fleshy* or *carnal mind*, denotes a state *opposite* to being a Christian — a state of enmity against God — a state of spiritual death. And in Gal. v., the apostle speaks of the flesh as that in man which lusteth against the Spirit; i. e., has desires in opposition to holiness: and when he mentions the works of the flesh, he mentions the various forms of sin. “The flesh signifies man’s sinful disposition: his moral depravity. It certainly refers to man as a moral, accountable being, and indicates *such a sinfulness* in his character, that he must be renewed by the Spirit, or he cannot see the kingdom of heaven.” — Dr. Woods’ *Prize Essay on Native Depravity*.

If it be asked whether Dr. Woods does not believe in the Augustinian theory upon this subject, I answer, according to the plain, unsophistical import of the above extract, he certainly does not. Or if he does, the objector to his scheme of *total depravity* — which his prize essay labors to sustain, and does indeed nobly sustain — would naturally inquire, “Was Paul *totally depraved* when he wrote the 7th chapter of Romans? Had he then no good moral principle in him? If he had, and is only speaking of *remaining depravity*, when he says: ‘I know that in me, i. e., in my flesh, there dwelleth no good thing;’ why may not another man, and even every man that is in the flesh, have some good thing in him also, as well as Paul, who by his own showing was *carnal*; i. e., still in the flesh? And of what avail is your labored argument, drawn from John iii. 6, in support of the doctrine of *entire* moral depravity, and of the necessity of regeneration by the Holy Ghost? If the regenerate are still in the flesh, wherein do they differ from the unregenerated; and what is the effect of regeneration upon the soul?” How the advocates of the Augustinian theory pertaining to this chapter would answer such an objection, I leave for them to show.

ing to Paul in the flesh, i. e., in an unconverted state, feelings such as are expressed in verse 22, where he says he "delights in the law of God after the inward man;" * and where also he says,

* The *inward man* evidently means the understanding, or the conscience. And what enlightened man is there in Christendom who does not, in the right exercise of his rational powers, approve of the divine law? Does it not "recommend itself to every man's conscience in the sight of God?" If by *inward man*, then, we understand with Doddridge, and Stuart, and Clarke, and Bloomfield, the rational part of our nature, our understanding, our conscience, we shall easily arrive at the import of the original word rendered *delight* in the text. For if, as Grotius remarks, "to *approve* is the office of the *understanding*, and to *delight* in that of the *heart*," then by *sunedomai* Paul merely meant to say, "My understanding is pleased with or approves of the law of God." Macknight renders it, "For I am pleased with the law of God according to the inward man." Calvin, "For I consent to the law of God concerning the inner man." Flatt, the German orthodox commentator, "For I delight or approve of the law of God in my reason, or conscience;" and Henry also makes the *inner man* to signify the *conscience*. Rosenmuller, "I approve of the law of God in my mind, or reason." The word literally signifies to *consent to*, to *congratulate*, to *be pleased with*, and *delight in*: and by what authority certain commentators assert that it here means the highest rapture of the soul, when this is the *only place*, according to the Englishman's Greek concordance, that the word is used in the New Testament, is more, probably, than they themselves can show. If the *connection* demands such a rendering, then let it be adopted. But does it, really? Is not the meaning above given much more consonant to the whole scope of the chapter? Can the heart, or the seat of spiritual light, and life, and salvation, feel the highest raptures of delight in the contemplation of the law of God, at the same time that it so prevails therein as to keep it in subjection to its law? Impossible, while it is possible that the understanding of a very wicked man may approve of the law of God, and, as in the case of Saul the Pharisee, take pleasure therein. Not even the longest course of vice will ever wholly extinguish in the human mind an approbation of the law of God. It recommends itself to every man's, and probably to every fallen angel's conscience in the sight of God. Dr. Clarke says the purest Greek ethic writers use the very words here rendered *inward man* to signify the rational powers, and never to signify the renewed man; and Dr. Doddridge alludes to the same fact, and paraphrases the verse thus: "For with the better and nobler powers of my intellectual nature, *I delight in the law of God*. I most heartily approve of it," &c. "The approbation which reason and conscience yield to the divine law as holy and good, is the truth intended to be expressed."—Stuart.

The original word rendered *will* in the text,—"to will is present with me,"—literally signifies to *resolve*, to *determine*, to *endeavor*, just as much as it does to *will* or *choose*. And what enlightened sinner is there on earth who does not, ten thousand times in his life, *resolve* and *determine* to do right, who, nevertheless, persists in doing wrong? He "resolves and re-resolves, and dies the same," perhaps. Had our translators, then, rendered the original thus, "For to *resolve* is present with me, but how to perform that which is good I find not," would this reading have carried conviction to an intelligent mind that the person so resolving was a renewed man? Certainly not. Yet such a rendering would have been just as literal as the present is, and much more accordant with the general scope of this and the following chapter. For could not Paul, led by the Spirit, and, in Christ's strength, able to do all things, "find how to perform that which is good?" Every man, under

in another verse, that "to will was present with him," thus apparently assuming to himself a renovated or holy will, still the difficulty here is not so great as it is to ascribe to a sanctified soul so much remaining depravity as to bring it entirely into subjection thereto: thus virtually asserting that the strong man armed keeps his usurped palace, although one stronger than he has come on purpose to dispossess him.

It is a well known fact that an enlightened conscience does approve of the divine law; and Paul, who endeavored to do God service previous to his journey to Damascus, was undoubtedly "pleased with the law of God after the inward man." The whole general sentiment of this chapter is somewhat appropriately presented in the ancient heathen saying modernized:—

"I know the right, and I approve it too:

I know the wrong, and yet the wrong pursue."

Paul uses no stronger language here of himself, in his fallen state, than the Holy Ghost, by the mouth of Isaiah, had previously used of his forefathers of the Jewish nation, even in the days of very great apostasy from God. "They seek me daily, and *delight* to know my ways, as a nation that did *righteousness*; and forsook not the ordinance of their God: they ask of me the ordinances of justice and take *delight* in approaching to God." Isa. lviii. 2. Paul, then, in reasoning with a Jew, who was tenacious of the honor of the law, and zealous towards God, would of course admit as much in his favor as Isaiah had previously done in reference to a perverse generation. If the apostate fathers had delighted in the law of God, certainly the apostate sons could do the same. The difficulty is in ascribing to any unrenewed soul the possibility of taking delight in the law of God; but the difficulty is as great in the case of Isaiah's Jews, as it would be in the case of Saul of Tarsus, and in both it must be understood in a restricted sense; not of a holy complacency, a holy delight, but of an assent of the understanding, an approval of the conscience, of the law and will of God. Indeed the whole difficulty is removed, if by *inward man* we understand the *rational powers of the soul*, instead of the *renewed nature*; and that such is its meaning, is evident from the fact that Paul uses the words which Greek writers generally used to denote only the rational powers.

An argument also may be drawn in favor of the position taken certain appeals to his conscience, resolves to forsake evil and do right; but how to perform that which he resolves he finds not, until the Spirit be poured upon him from on high; i. e., he has not, independently of this, moral power enough to keep his good resolutions.

in this dissertation from the abuse which the present popular view of the subject begets in the church. What cold-hearted, nominal Christian, what backslider, or false professor even, but can say—"O wretched man that I am;" and also, "when I would do good, evil is present with me; and the good that I would, I do not; and the evil that I would not, that do I?"* And how can you arouse such an one from this spiritual slumber; this state, possibly, of spiritual death? He flatters himself that he is in blessed good company. Paul's experience in the 7th chapter of Romans, corresponds exactly with his own; and as he finds no disposition to arise from this state, and no motive can be addressed to him of sufficient power to produce a change, he is perfectly willing to remain where he is,—“carnal and sold under sin:” and if this was truly the Christian experience of Paul, it must be a proper standard of Christian experience for every one. Few intelligent Christians expect to live as well as Paul did; no one wisely calculates upon living better. He undoubtedly carried the principles of his religion to their utmost consequences. He attained to as high a point of moral excellence and deliverance from sin as any man can scripturally hope to on earth. He had received the “fulness of the blessing of the gospel of Christ;” and if such an one could be still brought into “captivity to the law of sin,” so as to be a slave thereto, then may every professed believer expect to remain therein through life. It would certainly be better if these verses must be expressive of Christian experience, to apply them, with the pious Doddridge, to some less confirmed Christian than Paul; for, says he, “to speak all these things of himself is not only foreign, but contrary to the whole scope of his discourse, as well as with what he expressly says, chap. viii. 2,—‘For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death.’” Well will it be for thousands of professed Christians who are willing to remain with Paul in the 7th chapter of Romans, if they do

* What drunkard, even, but can often most sincerely adopt this language? And who that has labored personally for the reformation of this unhappy class of our fellow men, but can witness that no other language ever used by man is more appropriate to their case, or can more aptly express their convictions and their struggles? Often they seem to arise from their degradation, and, like Sampson, when his locks were shorn, shake themselves and determine to be free. But a worse than the Philistines is upon them; and unless Almighty power interfere in their behalf, they must for ever grind in the prison house of sin. But is this any evidence that they have a renewed nature? It is only evidence that their *inward man* is not entirely prostrated; that there remains in them some moral sensibility; some purpose, or desire to do right, although the corruption that reigns within still keeps them slaves to sin.

not remain eternally where he was spiritually previous to his journey to Damascus,—“carnal, and sold under sin.”

The last clause of the 25th verse is supposed by many to be an unanswerable proof that the apostle is in this chapter speaking of his Christian experience,—“So then with the mind I myself serve the law of God, but with the flesh the law of sin:” and they understand this as the winding up of the argument preparatory to what is said in the next chapter. I would first remark, Paul did not divide his epistles into chapters and verses, as it is now divided, and consequently no argument can be drawn in favor of the common theory from the peculiar location of these words. And secondly, there is an insuperable objection to understanding the sentence according to its present apparent import. It represents the soul as still in bondage to that very law of sin from which, with gratitude, it professes to have been delivered by God through Jesus Christ, and completely overturns the following inference, that “there is now no condemnation to them who are in Christ Jesus.” Certainly, if those to whom there is no condemnation, “are not in the flesh, but in the Spirit,” which is said to make them “*free* from the law of sin,” it cannot with any propriety whatever be said of them that “with the flesh they *serve* the law of sin.” There is an absolute contradiction in saying that the delivered soul is still undelivered; and that in the flesh it is a slave to the law of sin, when immediately after it is said to be free from that law. This difficulty may be legitimately removed in two ways. First, by understanding the words, “I thank God through Jesus Christ our Lord,” as a mere parenthetical exclamation, common throughout Paul’s writings; and the following sentence, “So then I myself, with the mind,” &c., as a continuation of the preceding argument concerning the slavery in sin of the unrenewed soul;—as in fact a summary of what is said more at large in the preceding verses. And second, according to Macknight, by using the Greek word *ara* as a particle of interrogation, as it is elsewhere often used in the New Testament, and then rendering the verse thus: “Do I myself, then, as a slave, serve with the mind the law of God, but with the flesh the law of sin?” As though he had said, “I do not now, being delivered by Jesus Christ, serve the law of sin as I once did, when a slave thereto;” for “there is now no condemnation to them who are in Christ Jesus,” &c. And this is not a forcing of the passage, but a correct critical rendering, which at least saves the apostle from asserting a palpable contradiction. The former method of explaining the apparent difficulty which attends the present rendering, is that of Stuart, Bloomfield, and other eminent Biblical crit-

ics, and is, probably, preferable to the latter. The original word rendered *mind*, however, in the text, does not necessarily signify the highest powers of the soul,—the renewed nature,—but means also *intellect, design, judgment, opinion, &c.*; and the apostle might therefore merely design to say, what he had previously said, that in his *judgment* he yielded to the law of God, even while, in his unrenewed nature—his flesh, he served or was a slave to the law of sin.

The use of the first person singular by the apostle, is esteemed also certain proof by some that he is speaking of his Christian character; but an argument drawn from this fact is not very convincing to an intelligent mind. How perfectly natural would it be for a pious writer, in reasoning upon the insufficiency of the law to produce peace of mind to a troubled sinner, to speak of himself, for argument's sake, as simply under law. His great design is to show that the law cannot save the soul from the power and dominion of sin: and to do this, he speaks of himself as a depraved sinner, without a present regard to the provisions of the gospel. Such would be the course of reasoning of any intelligent Christian, when opposing the claim that natural religion is sufficient to purify and save the soul: he would suppose himself wholly under the influence of that system, and then show its utter insufficiency to overcome his moral depravity and procure his peace and pardon with God. If asked, "Do you really speak now of your present moral character?" he would reply, "No: I speak of myself as what I am by nature, and what I should have for ever remained, but for the grace of the gospel, which your system rejects." In his argument, then, with a Jew, tenacious of the law, and hostile to the gospel, Paul tells us what he was by nature, and what every enlightened, convicted sinner is, who overlooks the grace of the gospel, and labors to obtain a righteousness with God by the deeds of the law.

At all events, the *Christian experience*, if indeed it can possibly be such, of the seventh chapter of Romans is very far below the triumphant experience of the eighth. Would it not be well, then, for the ministers of Jesus Christ to exhort his professed followers with all faithfulness to get out of the bondage described in the former, in which the great majority of them now apparently are, and get into the "glorious liberty" described in the latter? Would it not be more to the glory of Christ's grace, to speak triumphantly of his power to deliver the soul from the bondage of sin and bring it into the glorious liberty of the children of God? As there are those who have a name to live and are dead, so

there are those who profess to be in the Spirit, and to be led by the Spirit, who still live after the flesh; those who are called the children of God, who yet are the servants of sin. Let us then all apply to Christ, as Paul did, and live by faith upon him; and then shall we be able to declare to the eternal glory of God's grace, that "the law of the Spirit of life in Christ Jesus has made us free from the law of sin and death;" for this is truly the inheritance of the saints, and "their salvation is of me, saith the Lord."

I will close with a single reflection of the pious Doddridge upon this important subject. "Let us remember the grand purpose for which God sent his Son in the likeness of our sinful flesh; that he might condemn sin in our flesh; and that he might enable us to do execution on sin as a condemned malefactor. In his name, therefore, let us pursue the victory; and, rejecting every overture of accommodation, with determined zeal to do justice upon it; and may what we have been reading establish our resolution of walking, not *after the flesh but after the Spirit*, since we are now delivered from the curse of a broken law, and blessed with a dispensation so properly called *the law of the Spirit of life in Christ Jesus*: a dispensation, by attending to the peculiarities of which, we may be enabled to extend our conquests over sin in the most effectual manner, and to attain heights of virtue and piety to which no legal considerations and motives alone could raise us."

For the Guide to Christian Perfection.

SELECT THOUGHTS FROM LEIGHTON.

Thou shalt be sure to be assaulted by Satan, when thou hast received the greatest enlargements from Heaven — either at the sacrament, or in prayer, or in any other way; then look for an onset. This arch pirate lets the empty ships pass, but lays wait for them when they return richest laden.

When God *awakes* his children and makes them *rise*, this is a probable sign that it is near day. I mean, when he stirs them up to more than usual hopes, and prayers, and endeavors, it is very likely that he intends them some special good.

That flower which follows the sun, doth so even in cloudy days, when it doth not shine forth; yet it follows the hidden course and motion of it. So the soul that moves after God, keeps that course when he hides his face; yea, is glad at his will in all estates, or conditions, or events.

Little sins prove, usually, introductions to greater sins. Admit but some inordinate desire into your heart, that you account a small matter, and it is a hundred to one but it shall prove a little thief got in to open the door to a number of greater.

There is a great deal of spiritual art and skill in dealing with another's sin. It requires much spirituality of mind, and much prudence, and much love; a mind clear from passion, for that blinds the eye and makes the hand rough, so that a man neither rightly sees nor rightly handles the sore he is about to cure; and many are lost through the ignorance and neglect of that due temper which is to be brought to this work. Men think otherwise; that their rigors are much spirituality; but they mistake it.

Let not your falling short of these models and results, nor your daily manifold imperfections and faults, dishearten you; but continue steadfast in your desires, purposes and endeavors: and even ask the best, aim at the best, and hope the best, being sorry that you can do no better, and they shall be a most acceptable sacrifice in the sight of God, and in due time you shall reap if you faint not.

Consider Jesus, the redeemer and husband of thy soul, and walk with him as becomes a chaste spouse, with reverence and lowly shamefulness, obedience and submission.

Offer all that thou hast, to be nothing, to use nothing of all that thou hast about thee and is called thine, but to his honor and glory; and resolve, through his grace, to use all the powers of thy soul, and every member of thy body, to his service, as formerly thou hast done to sin.

Thou must submit and give thyself up unto the discipline of Jesus, and become his scholar, resigning and compelling thyself altogether to obey him in all things; so that thy willing thou utterly and perfectly do cast away from thee, and do nothing without his license. At every word thou wilt speak, at every morsel thou wilt eat, at every stirring or moving of every article or member of thy body, thou must ask leave of him in thy heart; and ask thyself whether, having so done, that be according to his will and holy example, and with sincere intention of his glory.

Thou must keep thy memory clean and pure, as it were a wedlock chamber, from all strange thoughts, fancies and imaginations; and it must be trimmed and adorned with holy meditations and virtues of Christ's life and passion, that God may continually and ever rest therein.

Mortify all affection to and seeking of thyself, which is so natural to men in all the good they desire and in all the evil they suffer; yea, by the inordinate love of the gifts and graces of God, instead of himself, they fall into spiritual pride, gluttony and greediness.

Solitude, silence, and the strict keeping of the heart, are the foundations and grounds of a spiritual life.

Do all thy necessary and outward works without any trouble and carefulness of mind, and bear thy mind amidst all always inwardly lifted up and

elevated to God, following always more the inward exercise of love than the outward acts of virtue.

The pure love of God maketh the spirit pure and simple; and so free, that without any pain and labor, it can at all times turn and recollect itself in God.

Mortify all affection towards inward, sensible, spiritual delight in grace, and the following devotion with sensible sweetness in the lower faculties or powers of the soul, which are nowise real sanctity and holiness in themselves, but certain gifts of God to help our infirmity.

Mortify all curious investigation or search; all speculation and knowledge of unnecessary things, human or divine; for the perfect life of a Christian consisteth not in a high knowledge, but profound meekness, in holy simplicity, and in the ardent love of God.

P. L. U.

SPIRITUAL MANIFESTATION OF THE SON OF GOD.

SIR,—When I told you that, in all ages, Jehovah Jesus manifests himself in a peculiar manner to his people, you exclaimed against the assertion as altogether new and unscriptural. It lies upon me, therefore, to prove that antiquity and Scripture are on my side. I shall, then, in this letter, appeal to the manifestations recorded in the Old Testament. You cannot expect all the revelations of any child of God, much less those of every one, to be mentioned in so short a history as that of the Bible. Nevertheless, enough is said on the point to convince us that, in every age of the church, God hath favored the sons of men with peculiar displays of his presence.

Let us go back as far as Adam himself. Did not the Lord familiarly converse with him before the fall, both when he presented him a partner and when he brought every beast of the field before him to see what he would call them? Did he not visit him after the fall to pronounce his sentence, and to promise that he would become the woman's seed and bruise the serpent's head? Was not this manifestation granted to Abel, when the Lord had respect to his sacrifice, the very cause of Cain's envy, wrath and murder? Did not Enoch's walking with God imply a constant union and communion with Emmanuel? And how could this union have taken place, if the Lord had not first revealed himself to the patriarch? Must not two persons meet and agree, before they can walk and converse together?

"Noah found grace in the eyes of the Lord," and in conse-

quence of it was made acquainted with his righteous designs, and received directions how to escape from a perishing world. The history of Abraham is full of accounts of such manifestations. In one of them the Lord called him out of his sins, and from his kindred, to go both to the heavenly and earthly Canaan. In others he promised him Isaac, and Isaac's mysterious seed. Several years after, for the trial of his faith, he commanded him to sacrifice that favorite son; and when the trial was over, he testified his approbation of Abraham's conduct. He went farther. Read Gen. xviii. and you will see how the divine philanthropy or the love of God toward man appeared, in his condescending to clothe himself, beforehand, with the nature he was to assume in the virgin's womb, and to converse, in this undress, with the Father of the faithful as a prince with his favorite, or a friend with his confidant.

Sarah and Agar, Isaac and Rebekah, had their divine manifestations; but those of Jacob deserve our particular attention. When he fled to Syria from the face of his brother Esau, and lay desolate in a field, having only a heap of stones for his pillow, the God of all consolation appeared unto him: "And behold, the Lord stood on the mysterious ladder, on which the angels of God ascended and descended, and said, I am the Lord; behold, I am with thee, and will keep thee in all places, whither thou goest. And Jacob called that place Bethel, the house of God, and the gate of heaven:" as if he had wanted to intimate, no one ever found the gate of heaven but by a manifestation of Christ, who is alone the way to the Father, and the door into glory. When the same patriarch returned to Canaan, and was left alone one night, there wrestled a man with him till the breaking of the day. And when this extraordinary person said, "Let me go, for the day breaketh; he replied, I will not let thee go, unless thou bless me; and he blessed him there, acknowledging that he had power with man and God," even with him whose name is Emmanuel, God with us. "And Jacob called the name of the place Peniel, [the face of God,] for he said, I have seen God face to face, and my life is preserved." The design of this manifestation was merely to strengthen his faith, and we learn from it, that the children of faithful Abraham wrestle in prayer with the God-man, as Jacob did, till they prevail and are blessed as he was.

Moses was favored with numberless manifestations, sometimes as prime minister of the King of the Jews, and at other times only as a common believer. "There appeared to him, in the wilderness of Mount Sinai, the angel of the Lord in a flame of fire in a bush; and when Moses saw it, he drew near, and the voice of

the Lord came unto him, saying, I am the God of thy fathers," &c. Acts vii. 30. Many partook of a sight equally glorious: "Moses, Aaron, Nadab and Abihu, and seventy of the elders of Israel, went up and saw the God of Israel, and there was under his feet as it were a paved work of sapphire stone, and as it were the body of heaven in its clearness; and upon the nobles of the children of Israel he laid not his hand; also they saw God and did eat and drink." Exod. xxiv. 10, 11. "Behold, (said Moses upon the occasion,) the Lord our God hath showed us his glory, and we have heard his voice out of the midst of the fire, and we have seen this day that God doth talk with man, and he liveth." Deut. v. 24. All Israel shared sometimes in the glorious manifestation. "They all drank of that spiritual rock that followed them, (says St. Paul,) and that rock was Christ." The cloud of the Lord was upon the tabernacle by day, says the Jewish historian, and fire was upon it by night, in the sight of all the house of Israel. "It came to pass as Moses entered into the tabernacle, the cloudy pillar ascended, and stood at the door of the tabernacle, and the Lord talked with Moses, and all the people saw the cloudy pillar, and rose up and worshipped, every man in the door of his tent. And the Lord spake to Moses face to face, as a man speaketh to his friend." So indulgent was Emmanuel to him, that when he said, "I beseech thee, show me thy glory, the Lord answered, I will make my goodness pass before thee; but thou canst not see my face [without some veil] and live. And [O astonishing condescension!] the Lord descended in the cloud, and stood with him, and proclaimed the name of the Lord. And Moses made haste, bowed his head toward the earth, and worshipped." These displays of divine goodness and glory left a divine impression on the countenance of the man of God; his face shone so transcendently glorious, that the children of Israel were afraid to come nigh him; and he was obliged to put a veil over it, before he could converse with him. Though this appears very extraordinary, the apostles inform us that what happened to the countenance of Moses, happens to the souls of believers. By faith they behold the Lord through the glass of gospel promises, and beholding him they "are made partakers of the divine nature: they are changed into the same image from glory to glory."

Joshua, Moses' successor, was blessed with many such manifestations, each of which conveyed to him new degrees of courage and wisdom. To instance in one only: "When he was by Jericho, he lifted up his eyes and looked, and behold, there stood a man over against him, with his sword drawn in his hand.

And Joshua went to him, and said, Art thou for us, or for our adversaries? And he said, Nay, but as Captain of the Lord's host am I come. And Joshua [sensible it was Jehovah] fell on his face to the earth, worshipped, and said to him, What says my Lord to his servant? And the Captain of the Lord's host said to Joshua, Loose thy shoe from off thy foot, for the place whereon thou standest is holy ground; and Joshua did so." Josh. v. 13. Every true discovery of Christ hath a similar effect. It humbles the sinner, and makes him worship in the dust. He sees "holiness to the Lord" written upon every surrounding object; he is loosed from earth and earthly things, and the towering walls of sin fall before him, as those of Jericho, soon after this manifestation, did before Joshua.

When that chief was dead, the same heavenly person, called "the angel of the Lord, came from Gilgal to Bochim," and spake such words to all the children of Israel, that the people were universally melted; "they lift up their voice, wept," and sacrificed. Judges ii. 1. Nothing can so effectually make sinners relent as a sight of him whom they have pierced. When they have it, whatever place they are in becomes a Bochim, a valley of tears and adoration.

Not long after, the Lord manifested himself to Deborah; and by the wisdom and fortitude communicated to her in that revelation, she was enabled to judge Israel, and lead desponding Barak to certain victory, through nine hundred chariots of iron.

The condescension of our Emmanuel appears in a still more striking light in the manifestation which he vouchsafed to Gideon. This mysterious "angel of the Lord [again and again called Jehovah] came and sat under an oak in Ophra," appeared to Gideon, and said, "The Lord is with thee, and thou shalt smite the Midianites as one man. And the Lord looked upon him, [what a courage-inspiring look was this! as powerful, no doubt, as that which met cursing Peter's eye and darted repentance to his heart!] and he said, Go in this thy might; have not I sent thee? And Gideon said, Alas! O Lord God, for because I have seen the angel of the Lord face to face. And the Lord said unto him, Peace be unto thee; fear not, thou shalt not die." Thus strengthened and comforted, he built an altar to Jehovah-Shalom, and threw down the altar of Baal. Judges vi. 12, &c. Hence we learn that when Jesus manifests himself to a sinner, he fills him with a noble contempt of Baal, an effectual resolution to break down his altars, and a divine courage to shake off the yoke of the spiritual Midianites. He imparts to him a comfortable assurance that the bitterness of death is past, and that "Je-

hovah-Shalom, the god of peace, even Christ our peace," is with him; and the sinner, constrained by the love of Christ, gives him his believing heart, and offers sacrifices of thanksgiving on that best of altars. Here begins such a free intercourse between the Lord and Gideon, only of a far more spiritual and delightful nature.

Some years after, the same angel of God appeared to Manoah's wife, and promised her a son. Her husband prayed for the same manifestation—God hearkened to his voice. The heavenly personage manifested himself a second time. Manoah asked him his name, and the "angel said to him, Why askest thou after my name, seeing it is secret?" I am not yet called Jesus. Manoah offered a burnt offering, the angel received it at his hands; and while he ascended in the flame of the altar, Manoah fell on his face to the ground, knew that he was the angel Jehovah, and said to his wife, "We shall surely die, because we have seen God." She comforted him under his fears; and the birth of Sampson, instead of their death, was the consequence of this twofold manifestation.

There was a time when Samuel did not yet "know the Lord; neither was the word of the Lord," that word which was afterward made flesh, yet revealed unto him. The devoted youth worshipped in the dark, till "the Lord appeared again in Shiloh, came, stood, and called, Samuel, Samuel; for the Lord revealed himself to him there by the word of the Lord." From that memorable time the "Lord was with him, and did let none of his words fall to the ground." The intercourse between God and his prophet soon grew to so great a degree, that the sacred historian says, "The Lord told him in his ear" what he wanted him to be informed of. 1 Sam. iii. 7; ix. 17.

David had many manifestations of Christ and his pardoning love; and, far from supposing this blessing peculiar to himself as a prophet, he declares that "for this every one that is godly shall pray to God, when he may be found." Psalm xxxii. 6. He knew his shepherd's inward voice so well that, without it, no outward message, though ever so comfortable, could restore peace to his troubled mind. When he had been convinced of his crimes of adultery and murder, by the close application of Nathan's parable, the prophet assured him that the Lord had "put away his sin, he should not die." This report would have contented many of our modern penitents; but nothing short of an immediate manifestation of the forgiving God could comfort the royal mourner: "Wash thou me, (says he,) and I shall be clean." Nathan's words, though ever so true, cannot do this: speak thy-

self, merciful God; "make me hear joy and gladness, that the bones which thou hast broken may rejoice."

Exceeding remarkable was the revelation his son Solomon was favored with. "In Gibeon, [where he was gone to sacrifice,] the Lord appeared unto him in a dream by night, and God said, Ask what I shall give thee." Conscious of his greatest want, "he asked an understanding heart. The speech pleased the Lord, and God said, Because thou hast asked this thing, I have done according to thy word: lo, I have given it thee; and that also which thou hast not asked, both riches and honor." Though this promise was made to him in a dream, he knew by the change which he found in himself when he awoke, and by the powerful evidence which accompanies divine manifestations, that it was a glorious reality. Fully persuaded of it, he scrupled not to offer peace offerings, and make a feast to all his servants on the occasion. 1 Kings iii. Nor was this the only time Solomon was thus favored. When he had built the temple, and prayed for a blessing upon it, "the Lord appeared to him a second time, as he had appeared to him in Gibeon, and said, I have heard thy prayer." 1 Kings ix. 2.

Elijah is so famous for the power he had to obtain divine manifestations by the prayer of faith, that St. James proposes him to the Church for a pattern of successful wrestling with God. And who is the Lord God of Elijah but the God that manifests himself to his worshippers, in opposition to Baal and other false gods, from whom neither visits nor answers can be obtained? The Lord answered him by fire at the foot of Mount Carmel, and by showers on the top; and when he lodged in Mount Horeb in a cave, "behold, the word of the Lord came to him and said, What dost thou here, Elijah?" "Go forth and stand upon the mount before the Lord." "And behold, the Lord passed by;" and in his still, small voice, comforted, supported and directed him. 1 Kings xix. 9.

Micaiah, another man of God, "saw the Lord sitting on his throne, and all the host of heaven standing by him on his right hand and on his left." 1 Kings xxii. 19. Elisha was not only blessed with frequent manifestations of the Lord and his power, but of his heavenly retinue also. He saw in an hour of danger "the mountain full of horses and chariots of fire," ready to protect him; and at his request the Lord condescended to open his servant's eyes, that his drooping spirits might revive at the sight. 2 Kings vi. 17.

Eliphaz, one of Job's friends, related to him that "in thoughts from visions of the night, when deep sleep falleth on men, fear and

trembling came upon him. Then a spirit passed before his face; it stood still, but he could not discern [i. e. clearly distinguish] the form thereof. An image was before his face, and he heard a voice saying, Shall mortal man be more pure than God?" As for Job, when he had long contended with his friends, the Lord answered him out of the whirlwind, and manifested himself in a manner to which the good man was before a stranger. "I have heard of thee by the hearing of the ear, but now mine eye seeth thee; wherefore, I abhor myself, and repent in dust and ashes." Job xxxvii. 1. and xlii. 5. Hence we learn that nothing but a discovery of the Lord can silence the vain reasonings of self righteous pleas and unbelieving fears: this alone makes us to be in deep prostration at our Maker's feet.

St. John informs us that "Isaiah saw Christ's glory, and spake of him," when he described the glorious manifestation in which he received a new seal of pardoning and sanctifying love. "I saw the Lord," says he, "sitting upon his throne, high and lifted up; his train filled the temple. The seraphim, covering their faces with their wings, cried one to another, Holy, holy, holy is the Lord of hosts. Then said I, Wo is me, for I am undone, because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts." "Then flew one of the seraphim, and touching me with a live coal from off the altar," he said, "Thine iniquity is taken away, and thy sin purged." Isa. vi. 1, &c. Many never witness the forgiveness of their sins till they see by faith the Lord of hosts, and are melted into repentance, and inflamed with love at the glorious sight. Isaiah not only beheld Christ's glory, but was blessed with the clearest views of his sufferings. He saw him as "a man of sorrows and acquainted with griefs;" and asked him "Why he was red in his apparel, and his garments like him that treadeth in the wine fat?" These revelations were not only calculated for the good of the church, but also for the establishment of the prophet's faith.

I shall not mention those of Ezekiel; they are so numerous that a particular account of them would alone fill a letter. I refer you to the book itself. Jeremiah, speaking of God's people, says, in express terms, The Lord hath appeared of old unto me, saying, "Yea, I have loved thee with an everlasting love; therefore with loving kindness have I drawn thee." Jeremiah xxxi. 3. Daniel enjoyed the same favor. "He saw the Ancient of days, and one like the Son of Man coming with the clouds of heaven." We may naturally suppose that Daniel's three companions, Shadrach, Meshach and Abednego were sensible of their

heavenly Deliverer's presence. They were more concerned in the discovery than Nebuchadnezzar, who cried out, "Lo, I see four men loose, walking in the midst of the fire, and the form of the fourth is like the Son of God."

It would be absurd to suppose that the lesser prophets and other men of God to whom the word of the Lord came had no discovery of the Lord himself, the essential Word. If some display of his presence had not attended their every revelation, might they not have said, Thus says my warm imagination — thus says my enthusiastic brain, as well as, Thus saith the Lord?

From the variety and authenticity of these manifestations left upon sacred record, I conclude that the doctrine I maintain, far from being new and unscriptural, is supported by the experiences of God's children for 3600 years, viz., from the creation of the world till the close of the Old Testament.

With respect to what is extraordinary, as to the design, and barely external, as to the circumstances of some of these manifestations, I refer you to the distinctions I made on that subject in my second letter. Should you object, that the contents of this prove only that God favored the patriarchs and Jews with immediate revelations of himself, because they had neither the gospel nor the Scriptures: I answer,

1. The gospel was preached to them as well as to us. The patriarchs had tradition, which answered the end of the Scriptures in their day. The Jews, in the time of the judges had not only tradition, but a considerable part of the Scriptures, even all the writings of Moses. Under the kings they had the Psalms, Job, Ecclesiastes, the Proverbs, and a thousand and five songs of Solomon, one of which only has been handed down to our times. They had also the book of Nathan the prophet, the prophecy of Ahijah the Shilonite, and the visions of Iddo the seer, which are now lost. These contained the substance of the Bible.

2. When the Lord answered Saul no more, neither by prophets nor by dreams, the reason assigned for it by the Holy Ghost is, not that the canon of Scripture was filled, and there was no more occasion for immediate revelations; but that "the Lord was departed from him," and was become his enemy.

3. David, who had the honor of being a sacred writer himself, after his relapse into sin, could not be satisfied with the psalms he had penned down, but mourned, prayed, and watered his bed with his tears, inconsolable till the Lord immediately revealed his pardoning love, and said to his soul, "I am thy salvation."

4. If, because we have the letter of Scripture, we must be deprived of all immediate manifestations of Christ and his Spirit,

we are great losers by that blessed book, and we might reasonably say, "Lord, bring us back to the dispensation of Moses. Thy Jewish servants could formerly converse with thee face to face, but now we can know nothing of thee but by their writings. They viewed thy glory in various wonderful appearances, but we are indulged with only black lines, telling us of thy glory. They had the bright shekinah, and we have only obscure descriptions of it. They were blessed with lively oracles, and we only with a dead letter. The ark of thy covenant went before them, and struck terror into all their adversaries; but a book, of which our enemies make daily sport, is the only revelation of thy power among us. They make their boast of *Urim and Thummim*, and received particular, immediate answers from between the cherubim; but we have only general ones, by means of Hebrew and Greek writings, which many do not understand. They conversed familiarly with Moses, their mediator; with Aaron, their high priest; and Samuel, their prophet: these holy men gave them unerring directions in doubtful cases; but, alas! the apostles and inspired men are all dead, and thou, Jesus, our Mediator, Priest and Prophet, canst not be consulted to any purpose, for thou manifestest thyself no more. As for thy sacred book, thou knowest that sometimes the want of money to purchase it, the want of learning to consult the original, the want of wisdom to understand the translation, the want of skill or sight to read it, prevent our improving it to the best advantage, and keep some from reaping any benefit from it at all. O Lord, if because we have this blessed picture of thee, we must have no discovery of the glorious original, have compassion on us, take back thy precious book, and impart thy more precious self to us as thou didst to thine ancient people."

5. St. Paul declares, though the Mosaic dispensation was "glorious," that of Christ "exceeds it in glory." But if Christ revealed himself immediately to the Jews, and to Christians only mediately by the letter of a book, it is plain the apostle was mistaken; for no one can deny it is far more glorious to see the light of God's countenance and hear his voice, than merely to read something about them in a book.

6. That particular manifestations of Christ, far from ceasing with the Jewish, have increased in brightness and spirituality under the Christian dispensation, I shall endeavor to prove in my next.

I am, sir, &c.,

JOHN FLETCHER.

"THE WAY OF HOLINESS."

SECTION V.

"Let us, to perfect love restored,
Thine image here retrieve,
And in the presence of our Lord,
The life of angels live.

But is it possible that I
Should live and sin no more?
Lord, if on thee I dare rely,
The faith shall bring the power."

She now saw that holiness, instead of being an attainment beyond her reach, was a state of grace, in which every one of the Lord's redeemed ones should live—that the service was indeed a "reasonable service," inasmuch as the command, "Be ye holy," is founded upon the absolute right which God, as our Creator, Preserver, and Redeemer, has upon the *entire* service of his creatures.

Instead of perceiving any thing meritorious in what she had been enabled, through grace, to do, i. e. in laying all upon the altar, she saw that she had but rendered back to God that which was already his own.

She looked upon family, influence, earthly possessions, &c., and chidingly, in view of former misappropriation, said to her heart, "What hast thou that thou hast not received? And if received, why didst thou ever glory in them as of thine own begetting?" And though with Abraham in the sacrifice of his beloved Isaac, she was called seemingly to sacrifice that of all earthly objects surpassingly dear, yet so truly did she now see that the "Giver of every good gift" but rightfully required his *own* in his *own time*, that she could only say, "The Lord gave, and the Lord hath taken away, blessed be the name of the Lord."

And O, what cause for deep and perpetual abasement before God did she now perceive, in that she had so long kept back part of that price which, by the requirement of the blessed word, she now so clearly discerned infinite love had demanded; and when the inquiries were presented, "Is God unreasonable in his requirements? Hath he given the command, 'Be ye holy,' and not given the ability with the command, for the performance of it?" her inmost soul, penetrated with a sense of past unfaithfulness, acknowledged not only the reasonableness of the command.

but also the unreasonableness of not having lived in obedience to such a plain Scriptural requirement.

With a depth of feeling not before apprehended, she could now heartily respond to the sentiment,

"I loathe myself when Christ I see,
And into nothing fall,
Content if God exalted be,
And Christ be *all* in *all*."

Never before did she so deeply realize the truth of the words, "For we have received the sentence of *death* in ourselves, that we should not trust in ourselves, but in Him that raiseth the dead." With poverty of spirit her heart was constantly giving utterance to its emotions with the poet—

"Thou all our works in us hast wrought,
Our good is all divine,
The praise of every virtuous thought
And righteous act is thine."

And when (as she still continued in a waiting attitude before the Lord) the Spirit appealed to her understanding thus, "Through what power have you been enabled thus to present yourself a living sacrifice to God?" her heart replied, "Through the power of God. I could no more have brought myself to this point, but through faith in God, believing it to be his requirement, than I could have created a world!" Immediately the Spirit suggested, "If God has enabled you to bring it, will he not, now that you bring it and lay it on his altar, accept it at your hands?" She now, indeed, began to feel that all things were ready! and in thrilling anticipation, began to say, "Thou *will* receive me! yes, thou *will* receive me!" And still she felt that something was wanting. "But *when* and *how* shall I *know* that thou *dost* receive me?" said the importunate language of her heart. The Spirit presented the declaration of the written word in reply, "Now is the accepted time." Still her insatiable desires were unsatisfied; and yet she continued to wait with unutterable impatience of desire and longing expectation, looking upward for the coming of the Lord; while the Spirit still continued to urge the Scriptural declarations, "'*Now is the accepted time.*' I *will* receive you. Only believe! Venture all *now* and *for ever* upon the faithfulness of the IMMUTABLE WORD, and you are *now* and *for ever* the saved of the Lord!" And now an increase of light, in reference to the sacredness and immutability of the word of God, burst upon her soul! An assurance that the Holy Scripture is,

in verity, the WORD OF THE LORD, and as immutable in its nature as the *throne of the Eternal*, assumed the vividness and vitality of TRUTH, in a manner that she had never before realized.

These views were given in answer to an inquiry that rose in her mind, thus—"Shall I *venture* upon these declarations without *previously* realizing a change sufficient to warrant such conclusions? Venture *now*, merely because they stand thus recorded in the *written word*!" She here perceived that the declarations of Scripture were as truly the WORD OF THE LORD to her soul, as though they were proclaimed from the holy mount in the voice of thunder, or blazoned across the vault of heaven in characters of flame. She now saw into the simplicity of faith in a manner that astonished and humbled her soul; astonished that she had not before perceived it, and humbled because she had been so slow of heart to believe God. The perceptions of faith and its effect that then took possession of her mind were these: *Faith is taking God at his word*, relying unwaveringly upon his truth. The nature of the truth believed, whether joyous or otherwise, will necessarily produce corresponding feeling. Yet, *faith* and *feeling* are two distinct objects, though so nearly allied.

Here she saw an error which, during her former pilgrimage in the heavenly way, had been detrimental to her progress. She now perceived that she had been much more solicitous about *feeling* than *faith*—requiring *feeling*, the fruit of faith, previous to having exercised faith.

And now, on discerning the way more clearly, she was enabled by the help of the Spirit to resolve that she *would take God at his word*, whatever her emotions might be. Here she was permitted to linger for a moment, to count the cost of living a life of faith on the Son of God. The question was presented, "Suppose, after you *have* ventured upon the bare declaration of God—resolved to believe that *as you venture upon his word he doth receive you just because* he hath said, 'I will receive you,'—and then should perceive no change, no extraordinary evidence, or emotion, to confirm your faith, would you still believe?" The answer that presented from the word was, "*The just shall live by faith.*"

She now came to the decision that if called to live *peculiarly* the life of faith, and denied all outward or inward manifestations to an extent before unheard of, with the exception of him who "journeyed" onward in obedience to the command of "God, not knowing whither he went," that she would still, through the power of the Almighty, who has said, "*Walk* before me, and be

thou perfect," journey onward through the pilgrimage of life — *walking by faith* — resolved that the shield of faith should *never* be relinquished, but retained even with the unyielding grasp of death, should the powers of darkness be permitted to assail even thus formidably. Never can the important step that followed be forgotten in time or in eternity.

SECTION VI.

"He staggered not at the promise of God, through unbelief, but was strong in faith, giving glory to God; being fully persuaded that what he had promised he was able also to perform."—*The Word of God.*

"Faith in thy power thou seest I have,
For thou this faith hast wrought,
Dead souls thou callest from the grave,
And speakest worlds from nought.

In hope against all human hope,
Self-desperate, I believe,
Thy quickening word shall raise me up,
Thou shalt thy Spirit give.

The thing surpasses all my thought,
But faithful is my Lord,
Through unbelief I stagger not,
For God hath spoke the word."

From the preceding views she discerned clearly, that *one* more step must be taken ere she had tested fully the faithfulness of God. "Faithful is he who hath called you, who also *will* do it," was now no longer a matter of opinion, but a truth confidently believed, and she now saw that she must relinquish the confident expression before indulged in, as premising something in the *future*, "Thou *will* receive me," for the yet more confident expression, implying *present* assurance, "Thou *dost* receive!" It is, perhaps, almost needless to say, that the enemy who had heretofore endeavored to withstand every step of the Spirit's leadings, now, with much greater energy, withstood; the suggestion that it was strangely presumptuous to believe in such a way, was presented with a plausibility which only Satanic subtilty could invent; but the resolution to believe had passed; and then the Spirit most inspiringly said to her heart, "The kingdom of heaven suffereth violence, and the violent take it by force."

And now realizing that she was engaged in a transaction eternal in its consequences, she here, in the strength, and as in

the presence of the Father, Son, and Holy Spirit, and those spirits that minister to the heirs of salvation, said, "O, Lord, I now call heaven and earth to witness that I *now lay body, soul, and spirit, with all these redeemed powers, upon thine altar, to be for ever THINE!* 'Tis DONE! Thou hast promised to receive me! Thou canst not be unfaithful! *Thou dost receive me now!* From this time henceforth *I am thine—wholly thine!*"

The enemy suggested, "'Tis but the work of your own understanding—the effort of your own will." But the Spirit of the Lord raised up a standard which Satan with his combined forces could not overthrow. It was by the following presentation of truth that the Spirit helped her infirmities. "Do not your perceptions of right—even your *own understanding*—assure you that it is matter of *thanksgiving to God* that you have been thus enabled to present your all to him?" "Yes," responded her whole heart, "it has been all the work of the Spirit. I will praise Him. Glory be to God in the highest! Worthy is the Lamb to receive glory, honor, and blessing! Hallelujah! the Lord God omnipotent reigneth! Yes, thou dost reign unrivalled in my heart! Thou hast subdued all things to thyself, and now thou dost reign throughout the empire of my soul, the Lord God of every motion!" The Spirit now bore full testimony to her spirit, of the TRUTH OF THE WORD! She felt in experimental verity that it was not in vain that she had believed; her very existence seemed lost and swallowed up in God; and she seemed plunged, as it were, into an immeasurable ocean of love, light, and power, and realized that she was encompassed with the "favor of the Almighty as with a shield, and felt assured, while she continued thus to rest her entire being on the faithfulness of God, she might confidently stand rejoicing in hope," and exultingly, with the poet, assure her heart—

"My steadfast soul, from falling free,
Shall now no longer rove,
But Christ be all in all to me,
And all my soul be LOVE."

She now saw infinite *propriety, comprehensiveness, and beauty*, in those words of DIVINE *origin* from which she had before indulged a shrinking, as implying a state too high and sacred for ordinary attainment or expectation.

HOLINESS, SANCTIFICATION, *perfect love*, were now no longer so incomprehensible, or indefinite in nature or bearing, in relation to the individual experience of the Lord's redeemed ones. She wondered not that it should be said, in reference to the

"WAY OF HOLINESS," "*The ransomed of the Lord shall walk there!*" She now perceived that these terms were most significantly expressive of a state of soul in which *every* believer should live, and felt that no words of mere earthly origin could embody to her own perceptions, or convey to the understanding of others, half the comprehensiveness of meaning contained in these significant expressions, which stand forth so prominently in the word of God, thereby assuring men that they are given by the express dictation of the Holy Spirit.

She now thought of her former peculiar scruples in reference to the *use* of these words of divine origin, as in a degree partaking of the sin of Uzzah, implying, as she now clearly discerned, an *unwarrantable* carefulness about the ark of God, as though infinite wisdom had not devised the most *proper mode of expression*, for she well remembered how often her heart had risen against these expressions, as objectionable, when she had heard other travellers in the "way of holiness" use these terms as expressive of the state of grace into which the Lord had brought them; the very same words which she now saw were infinitely expressive of the state into which the Lord had brought *her* own soul.

But she now felt such a mighty increase of confidence in God, that she hesitated not in trusting the entire management of his own cause in his own hands, and was willing, ay, even desirous, to become an instrument through which he might show forth his power to save unto the uttermost; desirous to be accounted of no reputation—to be but as a "*voice*" to sound forth the praise of the "Almighty to save;" willing that the instrument should be despised and rejected, only so that the voice of God be heard, and the Savior honored and accepted.—*Ch. Adv. and Jour.*

For the Guide to Christian Perfection.

SOUL AT REST.

My soul enjoys an unbroken repose, since it has made the true God its resting place. And this, it seems to me, comprehends all other expressions of peace, satisfaction and safety, which possibly can be made. To me it was not a small thing to be put to rest, such a rest as that upon which my mind now dwells, after years of oppressive disquietude. An unsettled purpose was the

demon which haunted me from my earliest recollection to the age of nineteen. I do not mean to say that I was troubled with fickleness of mind as to temporal interests, or instability of purpose as to living a Christian in the common view of that character. My perturbation was deeply internal; usually hidden from sight and hearing. The unchangeable God was not my *all*. I was sensible of an inclination to help satisfy the spiritual cravings from other and lower sources than the infinite Fountain; and I was always hearing a voice, at the same time, crying against this inclination. Alone or in company, at leisure or busily employed, it was the same. At no time was I released from the painful sense of competition within the soul. Overwhelming gratitude almost drinks up expression, while I compare the present with the past, and see how great is the change with me. As soon as my heart made its choice to be governed entirely and for ever, by the King eternal, my whole incorporeal nature experienced a change; the soul had fixed itself in one purpose; though months intervened before I found that this blessed Sovereign had made himself a throne in my heart. During these months my mind, my entire being, was in one unceasing exercise of offering itself to its Maker; constantly struggling to return to its source of life—to its God. In this state there was rest, compared to the tossings with which I had all my life before been afflicted; but it was only the repose of settled purpose, of consecration, and not the rest of faith. The rest of faith was at length given, including with its own blessedness the tranquillity of love. But we are sometimes asked if this repose is not inappropriate to our present state of probation—"warfare." We answer, it is the farthest possible from being inappropriate. We beg to know when the mind can have greater need of such a rest than it now has, while constantly feeling the influence of a diseased body with which it is connected, and through the organization of which it must hear the tumults and behold the corruptions of this fallen world? We believe no candid person can question the fitness of this quietude to our present state, after he has once been made to understand what it is. We do not mean a dormant, inactive state of mind; neither an insensibility to the demands made upon us for exertion, nor a disinclination to put forth that exertion. The soul at rest in God has the keenest sensibilities to every thing aside from a selfish interest, and is ever upon the alert to obey the promptings of a pure and quickened conscience. In stating what this rest is not, and in collateral remarks, we have in purport stated what it is. We mean to say, it is the consciousness of having God the

central point, for all the operations of the mind and movements of the heart; and the receiving through the channel of faith constant refreshings from the river of life, in just such draughts as the wisdom and goodness of the divine Spirit lead him to measure to thirsty souls. The soul in this rest is always saying, "All things work together for good to me; all is well—all is well." Observers may think me afflicted when my body trembles under suffering, and my dearest friends are torn from me; they think it a sore trouble to me to receive curses from my fellow creatures when I deserve their blessing; but in any, or all of these, I cannot find a whisper in my heart which says, my lot is hard. If these are afflictions, they are enclosed in blessings, and comforts are concealed in the very heart of them. They are permitted to come upon me by Him whose I am, for I am not my own. My Father has the care of whatever comes upon me, therefore I have no room for worriment. It may be asked if this state of serenity necessarily implies perfect love to God. We think it does, for without a total abandonment of self, and an entire devotedness and resignation to God, there cannot be this perfect rest in him. But, we hear it objected, there are persons who profess to be entirely consecrated, and yet appear more disturbed at the conflicting circumstances which surround them, than do others of no such profession. The truth of this statement we acknowledge; and it is a just inference, that he who is disconcerted with excitement when his favorite plans are broken, his personal repute infringed upon, or his expectations cut off, has not his heart and mind settled in God; he has not given all to his disposal; for, had he done so, he would be ready to say, Perhaps my plans had better be broken, for I have not foresight sufficient to insure the propriety of their standing. As to my reputation, that is not for me to see to, after having done my duty; for it is nothing to me, only so far as my heavenly Father sees fit to give me favor in the eyes of my fellow mortals for some important purpose; and my expectations are not much; it suffices for me that I have a *present* God. Satan often tempts the consecrated heart to agitation; and in no form does he so effectually conceal *himself* as in this. He so presents circumstances and produces arguments, as to distort the real picture of the case, making it all look very reasonable, and calling for interest and action, lest this, or that, or some other evil, shall arise in consequence of inattention to it. He who is taken in the snare will run hither and thither, laboring to gain such and such a point, using many words, showing much zeal, which had better, a thousand times, never have entered into the

heart of the man, or been witnessed by others. We know there are believers in present sanctification who advocate what they see fit to call the *duty* of "proper resentment;" and this (say they) will lead one to show some *spirit* in taking care of his own cause. If "proper resentment" be our duty, and there must be spirit exhibited in it, let that resentment be such as is proper for him who is dead to self and petty selfish interests, and who has faith enough in God to believe that he will take care of the honor of his own name. Let the spirit shown be that of the lamb—the Lamb of God, who took no care to plead his own cause by zealous words and active efforts. There are those who with sorrow testify that the temptation to agitation has a long chain of other temptations linked to it, which are sure of getting entrance into the heart, if the first be but yielded to; if the mind do but get confused. So clear does this connection of temptations appear to me, that I would fly from the first one as from the face of a serpent. If our arch Deceiver be narrowly watched, he will frequently be found to be, in a very wily manner, making an effort for the disturbance of the mind, merely as a preparation for further operations. And so bent is he upon his purpose, that if we forbid him access through the day, by constantly fleeing to Jesus and getting a rebuke to the tempest, he will renew his efforts as soon as the senses are locked in sleep, and the will ceases its ordinary action. Not only once, but twice and thrice have I awaked in the same night under the strongest temptation to let loose the reins of thought which the Maker of the mind has given it the responsibility of holding, and enter upon such imaginations as must have thrown me into restlessness and perplexity. I am so sure that this is not a mere fancy, that it seems important to me, in arranging the points for watchfulness, to see what degree of composure or what approach to disquietude my mind is in upon first waking from sleep, as a starting point: and if it seem at all disposed to disturbance, I would not wish or dare to leave my bedside until by faith I had heard the Omnipotent voice saying again and again, "*Peace — peace.*" It is certain that he who exhibits the most settled and unvarying composure of mind, does most clearly and strikingly reflect the image of his God; and he who loves ardently that image, and seeks to bear it, will not fail to keep his eye upon that feature of it. I have heard a holy man frequently say, "I can never think of God as in a state of agitation; the thought is revolting to me." Those who are acquainted with this good man are ready to conclude that he lives and acts in the light of the argument, — God is never found in a state of confusion, there-

fore I must never be. It was said by an observer of this calm spirited man, "*I can never see him without thinking of God.*" This remark does indeed illustrate the influence felt from the example of those who rest in God and bear his image. How little assimilation to his Maker does that man bear who permits himself to be thrown into a state of excitability and distraction when his purposes are disregarded, or his laws broken, whether they be little or great! Surely he could not forbear blushing should he thoughtfully turn his eye to Him who sits in the heavens, *the same* yesterday, to-day and for ever, having in his view all the while the hearts and actions of rebellious angels and wicked men. Should not a mortal bow in the dust and exclaim, Cannot I, who am all unworthiness, bear a few contradictions from my fellow mortals without such uneasiness, when Omnipotence in all his holiness bears *all manner* of contradiction from sinners of every description with a composure as deep as his majesty is high! God is perfectly happy in himself, for he is perfectly composed within himself. Man may be perfectly happy in his God, for he may be perfectly settled and at rest in him. We are confident that the happiness of the mind varies as the permanency of its rest in the Father of spirits varies; the more inclined to discomposure, the less happy; the less inclined to discomposure, the more happy. Here we see the blessedness of having a centre for the mind, a resting place for the soul. Who can think of enduring the scene when the earth shall reel to and fro, and the heavens be rolled together as a scroll? He who rests in God. *There is rest for*

A STUDENT.

MRS. FLETCHER.

The following testimony to the excellent Christian character of Mrs. Fletcher, is from Mrs. Hawkes, a lady who was an honored member of Mr. Cecil's church, and a bright and shining light among the female Christians of her day. It is found in the "*Life and Correspondence of Mrs. Hawkes,*" a book which should be in the hands of all our readers.—*Ed. Lad. Rep.*

Mrs. Jones and myself set out for Madeley, Thursday, May 15, 1794. We had a pleasant drive, but lost much time on the road, for which we suffered. We reached the house of that honorable Christian, Mrs. Fletcher, about five o'clock. My spirit was awed and humbled, not only by the noble character of Mrs. F., but by the recollection of the sacred roof under which I was. I

would gladly have taken my seat at the threshold of the door, for I felt unworthy to advance any further. But I was soon made to forget my wretched self, my attention being turned to better subjects. While in converse with Mrs. Fletcher, I felt that sacred influence which I desire ever to feel. Glory be to our adorable Savior, he condescended to be present with us, and my soul found it a refreshing season. Here indeed the Sun of Righteousness has arisen, and seems to shine continually. Here the Lord giveth rain in its season, and the souls of the inhabitants are like a well watered garden, and like a spring of water, whose waters fail not. Here is a Christian *indeed*. Alas! what am I? what have I been doing? Surely no more than slumbering, creeping, dragging on in my heavenly journey. Lord, in mercy speak unto me, that I may go forward, and let me run the race set before me.

The first remark Mrs. Fletcher made, was on the shortness of her breath, occasioned by a complaint from which she had long suffered. With an animated countenance she said, "She often thought death could not be far distant. Sometime since," she added, "I had a dangerous illness, which my friends expected would carry me off, and I began to rejoice in the belief that it was my Lord's will I should speedily join my dear friends in heaven. But my disorder taking an unexpected turn, I perceived my time of release was not to be yet, but that God would have me live a little longer; and blessed be his name, I found I had no choice; I could equally embrace his will either for life or death. I felt the will of my God like unto a soft pillow, upon which I could lie down, and find rest and safety in all circumstances. O, it is a blessed thing to sink into the will of God in all things! Absolute resignation to the divine will baffles a thousand temptations; and confidence in our Savior carries us sweetly through a thousand trials. I find it good to be in the balance, awfully weighed every day, for life or death."

She then gave us a wonderful and pleasing account of the Rev. Melville Horne, and read a letter with a history of his voyage to the new settlement—the storms and dangers he and his wife encountered, and how astonishingly they were preserved from any thing like repining, or questioning the goodness and mercy of God, or his own call of duty in the course he was taking, notwithstanding the opposition he experienced. They had both given themselves up for lost, expecting the next returning billow to have sunk the ship; and they were waiting and looking for death, not only with composure, but in a spirit of rejoicing; a strong evidence of great faith, especially when all

the circumstances were considered. "Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness and hath no light? Let him trust in the name of the Lord, and stay upon his God." Mrs. F. remarked, "Then is faith the strongest, when it can lay hold on God at the time every thing seems to go against us; when the way is hedged up with thorns, or, as Habakkuk expresses it, 'although the fig tree shall not blossom.' Lord increase my faith."

Speaking of the diseases of my own heart, she replied, "Come to Jesus!" adding, "I feel sometimes as though all I had to say to everybody was, Come to Jesus! don't be kept back; if you feel you have done amiss, and have received wounds, where can you go but to Jesus? He has every thing to give that you can want. In every circumstance, in every situation, come freely to your Savior!" But my treacherous memory will not retain the encouraging, inviting, persuasive expressions she here made use of. O, Thou who alone teachest to profit, write them upon my heart, and bring them to my remembrance when they will be most useful.

After our dear Mrs. Fletcher had prayed with us, we parted. Three such hours I have not spent for a long season. I esteem this interview as one of my choicest favors. O that I may be the better for it!

Among other things she related a dream which had been made useful to one who had grown negligent and slothful in the ways of God.

Went to the Dale to sleep. A most beautiful and enchanting place, abounding with the wonders of nature: but no sight in this world can be half so animating and astonishing, or so beautiful, as that of a true Christian—a new creature—an image of him in whom all the nations of the earth are blessed; a proof of what divine grace can do.

For the Guide to Christian Perfection.

The following communication has been furnished us by the good sister to whom it was written.

DEAR SISTER IN CHRIST,—I again take an opportunity of writing to you, in answer to your request. I have not forgotten that you requested me to write my Christian experience and send it to you. I will now comply with your wish; but I do not

feel competent to write it so as to have it edifying to you or any one else.

In 1826, at the age of sixteen, I went to a camp-meeting in the town of G., the morning that it broke up. The people were singing and giving the parting hand when I entered the encampment. Such solemnity never before arrested my heart, I saw and heard like a criminal. I seemed to hear a solemn voice calling me to repentance.

I then gave the consent of my mind to seek the pardon of my sins. I left the ground with a burdened and sinking heart; all nature was dressed in sadness and sorrow to me. I went mourning from day to day in deep distress. I sought for rest, but found it not until the end of seven weeks. That day I never shall forget; I was ready to sink in despair; I felt that God could not pardon such a rebel as I had been; I saw that I was condemned, and justly condemned. In the evening I went to a prayer meeting; after entering the house I began to reflect more deeply upon my sad condition. I thought the door of mercy was closed against me, and that evening would be the last that I could live to see in such distress. With a view of the hand of justice held out against me, I arose to give the relation of my feelings. While I was talking, I bowed down, and told the people that I was determined there to die, pleading for mercy. I plead earnestly for about an hour. While in the bitterest agony of soul, I saw Christ sitting on his throne, with his hand lifted up and interceding for me, which caused me to hope. I continued to cry, and immediately after, by an eye of faith, I saw a narrow road just before me, that led up into heaven, and Christ at a distance coming to meet me, with a pardon in his hand. He met me; yes, his arms were extended, he clasped me, and raised me out of that dark and dreadful abyss that I viewed myself to be in, and placed me in this narrow road, and beckoned me to follow him. I could then rejoice and praise my Redeemer with all my ransomed powers. In this way I bore my cross and followed my Savior. Never, never shall I forget his glorious appearance; it was like that of the sun, that I could behold but for an instant.

It was nearly two years after this that I began to feel that there was a higher attainment than that of justification, for I read in the holy Bible that without holiness no one could see God in peace; and the spirit of truth taught me the same. I saw daily that I had an unsanctified heart, and prayed that God would cleanse me from all sin. But instead of giving my heart to him, as I ought, I began to inquire of Christians their views of the

doctrine of holiness ; but not finding that instruction that I needed, I thought I would seek to become a Bible Christian, and say but little about it. I lived in this manner until 1839 ; then I became sick and weary of living in this course, and I began to plead with God that he would forgive my past neglect ; I felt that he heard and answered my prayer. I could pray for the sinner and feel that I had access to the throne of grace, but when I went to God with my own case, all was darkness and death. Notwithstanding the evidence I had of my forgiveness, my mind was like the troubled sea ; I knew that I was not in a safe state, and I resolved that I would seek for the blessing of perfect love. The subject was of deep interest to me until near the end of the year 1841, then I declared war anew with the powers of darkness, that I would fight until I had won the victory.

New year's day morning I went to Br. H.'s church, (in Boston,) to a prayer meeting. My desires became more and more intense through the meeting and intermission. I felt like one alone in some desolate place, looking and waiting for a deliverer. I returned to the afternoon meeting with a spirit of heaviness. The language of my heart was, O that I knew where I might find him, scarcely knowing what was said until a brother arose and began to talk. He said that he and a number of others stayed at the recess for the express purpose of praying for a special blessing that afternoon. He said that while he was praying he saw Christ on the cross ! I heard no more, for that instant the cloud of darkness separated, and I saw Christ. While beholding him he became a body of light, and that light shone upon me, and my mind was calmed, and I felt a great peace ; I felt like a little child.

After the meeting closed I returned home, and on my way the devil assailed me, and told me that I was nearly insane, for I had been so intense, and extended my thoughts to such a degree, that it had almost deprived me of my reason. I bid him begone, for I had seen the Savior, and I would not doubt it. As I entered my room, such transporting joys as then vibrated through my soul I cannot describe. I began to whisper praise to God with all my ransomed powers, my song was glory to God in the highest, and on earth peace. O what heavenly music filled the room. After praising God for a while, I again saw Christ. He was just before me. He took me into his arms as a parent would an infant, and turned himself around towards a large number of blazing lights, and held me towards them, and they began to bow. How can I describe what I then felt ; I think I can describe it best to say it was indescribable.

I could then call God my Father, and Christ my Savior, Priest and King. I was filled unutterably full of the glory of God. It appeared that the atmosphere in which I breathed was heaven, and I felt that I rested daily in the arms of my Savior, until I formed an acquaintance with you. Then sister, you know that I often said that it was only to look and live. I say it to-day, it is only to look and live. My soul breathes after inward purity and holiness. I feel that I must now draw to a close, or my epistle will be tedious to you. Farewell, J. T. P.

SIMPLICITY AND PURITY.

* SIMPLICITY and purity are the two wings by which a man is lifted up above all earthly things. Simplicity is in the intention; purity in the affection. Simplicity tends to God; purity apprehends and tastes him.—*Wesley*.

We hope that all who have any doubt as to the meaning of the seventh of Romans will read brother Smith's article, on the 241st page of this work. There are a few expressions about ability and the will from which a part of our readers will dissent. But we publish the article to show that this chapter gives the experience of Saul of Tarsus, not the apostle Paul. Thank God, he had a better hope. Read the argument. We consider it triumphant. There are many points in it well worth the attention even of those who are established in the truth of this matter.

We have been sorry to have the May and June Guides delayed so long. The principal reason is, we could not get matter for publication. A very few individuals have provided the most of the matter for us for several months. To them we feel under the deepest obligation. We hope they will continue their favors. And we would respectfully suggest to many of our readers who might write for us, that if they will do their duty in this respect, they will relieve us of a heavy burden, and be able to get the Guide in proper season in future. Shall it be done?

A GOOD OFFER.—To any of our subscribers who will send us the pay in advance for the coming year, with one dollar also for a new subscriber, before the 20th of August, we will give an elegant likeness, (steel engraving) of Dr. Fisk. We shall bind it in their September number of the Guide, or if they prefer it, we will deliver the likeness to order, suitable for a large frame. We should think this, in addition to the desire of doing good, a sufficient inducement for an effort.

A WORD TO OUR SUBSCRIBERS.—Some of you yet owe for the third volume of the Guide!! More than two thousand of you owe for the fourth volume, which should have been paid for a year ago. Is this right? Is it not an open violation of the principles of Christian holiness? If the Guide is worth reading, we deserve our pay, and should have it without so much dunning. We would like, however, to forgive the past, on condition that the delinquents make immediate payment of all arrearages, with the dollar in advance for the fifth volume. Now let this difficulty be settled. The terms are just and friendly.

We come to the close of another volume. We have been refreshed by our labors on our humble sheet, and we have the testimony of some good friends that the Guide has been useful. To God be all the glory. In the language of one of our most valued correspondents, we ask the reader—

“When at the hour of prayer thy heart
The fervor of its love discovers,
In secret as thou kneel'st apart,
And many an angel round thee hovers,
O, then remember me!

“When down thy cheeks the tear-drops roll,
Of gratitude for sins forgiven,
And thou dost feel within thy soul
A ray of joy just sent from heaven,
O, then remember me!

“For who that sees thee trembling, kneeling,
Or may thy meek entreaties hear,
To Heaven so fervently appealing,
Will not believe that God is near?
O, then remember me!

“Ask not for earthly pomp or pleasure;
A humble, meek, and holy heart,
To me is far a greater treasure
Than earth's vain glories can impart.
O, thus remember me!”

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